

MARCH, APRIL, MAY, 1984

THE PREACHER'S MAGAZINE



As the earth bringeth forth her bud . . . so the Lord God will cause righteousness and praise to spring forth before all the nations.

Isaiah 61:11

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suitable for Framing

God, You are shaking us and
shaping us into
a springtime people
with Easter in our eyes.

. . . Robert Raines

We Get Letters



We Get Phone Calls Too

A recent phone call from Dr. Geren Roberts brought to our attention these concerns regarding the article "Those Nazarenes Really Cared" in the Nazarene Heritage insert of the September/October/November 1983 issue of the magazine:

1. Rest Cottage at Pilot Point was not owned and operated by the Church of the Nazarene, but by the Rest Cottage Association.
2. Dr. John Ed Roberts was never superintendent; he assisted, but Dr. Geren Roberts succeeded his parents, Rev. John F. and Mrs. Grace Roberts.
3. Geren's wife Kitty Roberts was director of child placement from 1955-1975, at the same time as Geren was director of the whole thing."

★ ★ ★

Great Compliments on "Greatest Issue"

My heartiest and sincerest congratulations to you for producing by far the *greatest* issue of the *Preacher's Magazine* ever to appear. You are a superb editor!

As you know, I have been rather familiar with this periodical, having had an article in practically every issue for the past 40 years. This issue has everything!

What an appropriate commemorative issue for the church's 75th anniversary. It should whet the appetite of those who have neglected Wesley to get with him. And I appreciate your featuring the holiness giants since his day. I read everything thoroughly and with great delight. I did drop Tom Findley a letter of appreciation for his "Profile of John Wesley." God bless you!

—Ralph Earle
Professor of New Testament Emeritus
Nazarene Theological Seminary

★ ★ ★

Just a word of commendation for the beautiful issue on our heritage. I think this is one of the finest publications that has come out in this anniversary year. You and your staff did a splendid job. . . .

I refer to the wonderful articles on our history and the further history of the Wesleyan movement. Thank you so much.

—Charles H. Strickland
General Superintendent
Church of the Nazarene

★ ★ ★

Upon my return this week from preaching at the Canada West Camp Meeting I found in the mail the recent issue of the *Preacher's Magazine*. Just a cursory glance through plus reading your editorial and one article made me want to write you.

I have rejoiced many times as I have carefully read the magazine since you assumed editorship. You are doing a good job, the magazine is contemporary, unique, and right to the point. I deeply appreciate it even in retirement. I should have written sooner.

—Edward Lawlor

I just received my copy of the heritage issue of the *Preacher's Magazine* and have quickly scanned it. It is excellent!

You have dealt very skillfully with the sensitive mix between non-Nazarene and Nazarene holiness history to satisfy the broader readership of the magazine. I am looking forward to careful study of the entire issue. I just wanted you to know that I am impressed with the way you have addressed the whole heritage subject.

—Eugene Stowe
General Superintendent
Church of the Nazarene

★ ★ ★

A Treasure

The "Holiness Heritage" issue of the *Preacher's Magazine* is absolutely outstanding! I want to commend you and those who have worked with you in the production of this special issue. You have done a commendable job in covering our heritage all the way from James Arminius to the present time. I will personally treasure my copy and it will have a prominent place in my library. I am encouraging our pastors to read it carefully and digest its contents.

Of course, all the *Preacher's Magazines* since you have started the new format have been very good, but I just wanted to let you know that this issue excels them all. Thanks again and keep up the good work.

—Reeford L. Chaney
District Superintendent
Virginia District
Church of the Nazarene

★ ★ ★

Best Since '26

Greetings! Briefly, may I state that I have been reading the *Preacher's Magazine* since 1926. I think that is the year Dr. Chapman came out with the first issue. The current issue on holiness and the holiness movement with its leaders is the best copy ever put in my hand. Keep up your good work.

—C. T. Corbett
Bradley, Ill.

Need Reemphasis

I take this opportunity to write you my reaction to recent issues of the *Preacher's Magazine*, particularly the spring and fall 1983 issues; but particularly the latter, which is devoted to holiness heritage. Though all of the issues since the magazine appeared in its present format have been excellent, this one in particular struck me as perhaps the best in relation to the need for the reemphasis of the holiness message for our day.

I highly commend you for the excellent work that you are doing on this magazine, and the attractive format which it presents.

—Charles W. Carter

★ ★ ★

How Free Is Independence?

Your magazine has, for many years, been a source of help and insight to me, but I feel I must comment on the article by

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Cover photo by Camerique



Wesley Tracy

ASSISTANT MISSIONARY

by Wesley Tracy

Perhaps it is the greatest compliment in the Bible. At least it is a compliment that anyone would be pleased to receive. Some of us would scarcely dare even to hope to receive it. I'm talking about the compliment John the Apostle gave Gaius.

"I pray that all may go well with you and that you may be in health; *I know that it is well with your soul*" (3 John 2, RSV).

When the people who know you best say "I know it is well with your soul," who cares about the car payment, a cash shortage, or a little arthritis. What a testimonial.

John went on to hint at the evidence in Gaius' life that caused him to say *I know it is well with your soul*. First, note that Gaius was dedicated to the *truth*. John says twice that Gaius follows the *truth* and then refers again to the *truth of your life*. Most commentators agree that the *truth* here is the revelation of Christ which brings salvation. Dedication to the *truth* in Christ—it apparently dominated the life of Gaius.

In this way Gaius is a contrast to many people today who do not seek the *truth* but merely *certitude*. If someone pats them on the head and says "I know the way, trust me," they say, "Whew, I'm glad to be certain about something, lead on!"

Surrendering their freedom and responsibility, they gladly trade away the search for truth in favor of mere certitude. If someone else will take the responsibility and make the decisions, they will traipse along behind, never getting out of line. Sadly they will end up like Stephen Crane's "Wayfarer":

*A learned man came to me once.
He said, "I know the way—come"
Together we hastened,
Soon, too soon, were we
Where my eyes were useless,
And I knew not the ways of my feet.
I clung to the hand of my friend;
But at last he cried, "I am lost."¹*

Too many today, like Crane's Wayfarer, are ready to toddle down the path "most traveled by."

*The wayfarer,
Perceiving the pathway to truth,
was struck with astonishment.
It was thickly grown with weeds
"Ha," he said,
"I see that no one has passed here
In a long time."
Later he saw that each weed
was a singular knife.
"Well," he mumbled at last,
"Doubtless there are other roads."²*

The second spiritual indicator in Gaius' life was *love* (v. 6). Koinonia failure is all too common in today's Christian community. Instead of the right hand of fellowship, which John Wesley (to say nothing of Jesus) so strongly stressed, suspicion, accusation, and innuendo are too often extended. You could mistake some Christians for the wife in Robert Burns' "Tam o' Shanter" who waited for her husband's return "nursing her wrath to keep it warm."

Several years ago at a religious convention in Kansas City a man was knocked off the platform and killed in a fistfight over the seating of delegates—a strong hint of koinonia failure, wouldn't you say?

Then there is the newspaper report out of Chicago which Peter Wagoner talks about:

"There's Nobody Here but Us Christians"

A long simmering dispute over a church timetable broke out Friday when two priests were attacked by a crowd of worshipers in the rectory of St. Nicholas Church. Father Glynn was cut and bruised: Father Bilinsky was pinned to the rectory floor by irate parishioners. Four persons, including a physician, were arrested as some 25 policemen quelled the disturbance. Two hundred persons threw snowballs at the rectory door, amidst shouts of police brutality. A policeman charged that the doctor had bitten him.

Last month I talked to a pastor who said that upon arrival at his new church he found in the church office several hundred "accusation forms." The church had already printed up forms for you to fill out and hand in if you wanted to accuse a brother of any sin. A sort of "planned koinonia failure" I would say.

But Gaius served in love and John knew that it was well with his soul.

The third unmistakable sign of spiritual health in Gaius' life was *loyalty*. We could use a lot of that commodity these days. Oh, not the kind that wears a blindfold, but the kind that cares enough to confront when loyalty demands it.

A district board of which I was the chairman once faced a tough decision. A young man had applied for a district preacher's license. He had not met the educational requirements. His father had made him a staff member at his church and was pushing the application. Avoiding the draft was, we believed, as much an issue as ministry. We voted not to license. Our rookie district superintendent came and pled with the committee on the applicant's behalf.

After the superintendent left, one pastor said, "I think we ought to be loyal to our D.S. He's new at this job and he has a chance to become a great superintendent. He needs our

help if he is going to do that. Therefore, out of loyalty to him we should deny his appeal and keep him from making a basic mistake."

We voted down the application again. Several months later the board met again. The district superintendent said to us all, "Gentlemen, time has proved you right in this matter. I was wrong. Thanks."

Gaius was a man of loyalty, especially to the traveling Christian preachers, many of them strangers to him. John told him that helping the brethren "is a loyal thing to do" (v. 5).

John shows us that Gaius' truth, love, and loyalty were revealed through his service. There is a sense in which the

value of a person's religion is seen in what it enables him or her to *do*.

As Shakespeare said, "If our virtues go not out from us, 'Twere all alike as though we had them not." Gaius gave loving, loyal service, especially to the traveling preachers. I guess that makes him a sort of missionary's helper. And in that we can all follow his example and become "assistant missionaries."

NOTES

1. Stephen Crane, "The Learned Man" in *Modern American Poetry*, Louis Untermeyer, ed. (New York: Harcourt, Brace, & World, Inc., 1958), p. 148.
2. *Ibid.*, p. 147.

GUEST EDITORIAL

THE CHURCH'S TASK

by L. Guy Nees

Director, Division of World Mission, Nazarene Headquarters

Missionary outreach and effort is inherent in a Spirit-filled church.

Jesus said it very clearly just before His ascension. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The coming of the Holy Spirit and missionary outreach were to be concomitant.

Jesus was not giving a priority list in Acts 1:8. He was not suggesting that evangelization of Jerusalem and Judea were to be completed before the Church moved on to Samaria and the rest of the world. It was not a one, two, three procedural process but a statement, in one sentence, of the whole task. It includes those nearby and those far away, in the same breath.

The Early Church heard that message and obeyed. As local churches were formed, they heard and obeyed. A prime example is of the church in Antioch (Acts 13), and so it has ever been in the church that is filled with the Holy Spirit.

After the Early Church was swallowed up by political dominance and in theological controversy, the life of the Spirit vanished and the world mission task was forgotten. Most of the expansion of the Church for many centuries was the result of military exploration and colonization. But with a few exceptions, it was void of the Spirit.

Following the Reformation and the Wesleyan revival the fires of the Spirit

again began to burn and missionary interest was reborn.

When the Church of the Nazarene was formed in 1908 by independent holiness bodies, missionary work was already being fostered by each of the groups. We began then with 19 missionaries in six world areas. The Spirit made it so.

In these 75 years our purpose has been to keep alive to the Spirit. As we have, He has led us to continued missionary growth. Today we can be justly proud of our record—more than 550 missionaries in 70 world areas, and pushing on to 75.

Jesus models for us what a Spirit-filled person and church should be. When He began His ministry, He started in the power of the Holy Spirit. In Luke the fourth chapter we read, "And Jesus being full of the Holy Ghost . . ." (v. 1), "And Jesus returned in the power of the Spirit . . ." (v. 14), "The Spirit of the Lord is upon me . . ." (v. 18).

None of us can really understand or explain the relationship of Jesus and the Holy Spirit, but it is sufficient to say at this point that if Jesus, the only-begotten Son of God, was required and felt it necessary not to begin His ministry without the living presence of the Spirit filling His life, how much more is it so for us. And when this happens, the missionary spirit lives and moves within us.

The presence of the Spirit in the life of Jesus meant at least three things.

First of all, the Spirit would not leave Him unmoved by the needs of people. When Jesus looked out on the crowd around Him, "He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). There are many modern illustrations of this same moving, compassionate spirit at work in the church today.

Secondly, the Spirit would not leave Him immobile. Jesus was constantly on the move. It was not just human restlessness but the motivation of the Spirit that kept Him "on the go." 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).

Jesus lived under a sense of divine obligation to reach as many people as possible in His lifetime. He could not do this by staying in His boyhood town of Nazareth, and neither can we. I speak here of the church and not just individuals.

Finally the Spirit would not leave Him nonproductive. He came to sow and to reap. Although it is true that many forsook Him and fled, He did develop a following, and after the day of Pentecost they "went every where preaching the word" (Acts 8:4).

The missionary task of the church is not for a selected few who feel the call and go. It is rather an obligation laid upon the entire Spirit-filled Church for all time, till Jesus comes again.



Charles Gailey

Is your church afflicted with this recurrent malady?

Compassion Fatigue

by Charles Gailey

Professor of Missions, Nazarene Theological Seminary

Greg banged his fist on the table in the church board meeting, "Well, I just don't see why we have to send so much money overseas when we have so many needs right here!"

Many laypersons today are suffering from compassion fatigue. They have heard it all. They have seen it all. Challenges to mission move them about as much as a toothpaste commercial on television. Then the Faith Promise convention comes along! The laypeople don't even show up.

There are a number of reasons why compassion fatigue is affecting the church today:

1. *Nationalism.* We have a nagging feeling, with all the talk of independence movements and the self-determination of nations around the world, that mission is not really needed (or wanted).
2. *Television.* With blood and guts, famines, and disasters being spilled all over the screen daily, psychological fatigue has set in. Nothing the visiting

missionary says, no matter how shocking, really moves us.

3. *Inadequate understanding of the purpose of the church.* Mission is seen as an "add on" or a "tack on" to church, rather than central to the purposes of a missionary God. Under this guise of thought, the program of the church is rather like a smorgasbord; the activities of the mission society may be taken or left at the whim of the member. We even call the missionary society an auxiliary. The sense and calling of mission is central, not auxiliary to, the dynamic, growing Body of Christ.
4. *Lack of knowledge.* Whatever it is, if it is overseas it is happening "out there," which is an amorphous blob to most Americans, even educated ones. Like my friend who asked me the day after I returned from our first term in Africa, "How was everything in India?"
5. *Erroneous theology.* Many churches of the WCC have adopted a radically "new" theology which is

largely shorn of its supernatural roots. Traditional theological terms have been radically redefined. Salvation is not eternal, it is "here and now," it comes through revolution, not through the Church. As the students cried at the Strasbourg WSCF meeting,

Karl Barth has had his day! We don't want high churchmanship; we want high world-manship!¹

The significant movements, they believe, are those leading to the humanization of individuals within societies. Following the sociological theorists of the 1940s and 1950s and their "salvation by bricks and mortar" approach (which is now seen by sociologists themselves as a failure)², liberal theologians of the 1960s began to espouse a "this worldly" gospel: Change the structures of society and you will change man; men have within themselves to perfect society. All religions, they say, have some truth. There is no essential difference between Christian and non-Christian. You can imagine what this kind of thinking does to motivation for mission! No wonder fatigue quickly sets in and declines begin!

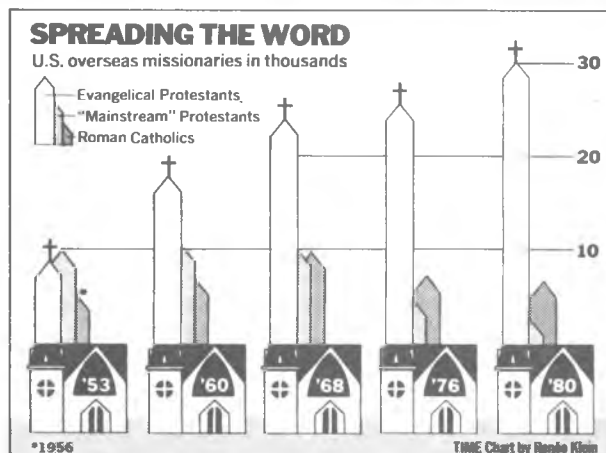
6. *Selfishness*. This is "telling it like it is." We live in a very materialistic culture, with more than 50 percent of wives working in order to pay for the second car, the color TV, the game cartridges, the new microwave. "We're just barely making ends meet here, we can't really afford to send any money overseas" (in spite of Jesus' words in Luke 14:27 and 33).

A Replay of the Past?

Actually, fatigue in mission is not new. We have seen it before in the history of the church. Hocking, in his 1933 volume *Rethinking Missions*, said that the days of Christianizing were over. In the early 1960s liberal theologians began to echo this old sentiment. Many mainline denominations became so fatigued that they decided to either pull out or greatly reduce their operations overseas. In the early 1970s there was a widespread call for a moratorium on missions activity.

In concert with the "death of God" theologians, there was talk of the "death of mission" and the "post-missionary era." Books were published such as *Missionary, Go Home*. The accompanying graph from *Time* magazine demonstrates the extent to which the mainline Protestant and Roman Catholic church actually reduced the number of missionaries deployed overseas.

But what in fact happened? As the large churches were bringing their missionaries home, the evangelical churches were rapidly increasing deployment of theirs. For every missionary dropped by the Protestant mainliners in the last 30 years, the evangelicals have added three, until they far exceed the former in mission outreach. The evangelicals are the reason why, in 1984, there are a record number of missionaries overseas with the highest budgets ever recorded. Rather than the "death of mission," we are experiencing a "rebirth of mission" in the mid 1980s.



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The Results

The results of these events are extremely interesting. The determination of the evangelicals has sparked a Christian movement overseas that is achieving fantastic growth in many areas. We are beginning to hear talk of a "worldwide revival" in our time.

Consider these facts:

- The largest numerical increase in the history of Christianity (16,000 new members a day, 6 million a year) is now taking place in the independent nations of Africa.
- The Church has achieved remarkable growth in postcolonial Indonesia.
- Revival is sweeping South America.
- Startling church growth is occurring in Korea, the Philippines, and other areas of Asia and the Pacific.
- 1,000 new churches are opening their doors every Sunday outside North America.
- David Barrett predicts that if present trends continue, Africa may become the most Christian continent in the world.
- This modern-day expansion of Christianity is now being recognized by the secular press.
- Time* magazine recently devoted an eight-page cover story to "The New Missionary."
- Students are increasingly interested in missions. 18,000 or more are attending the Urbana conclaves.
- Leighton Ford has said, "We may be on the verge of a movement comparable to the great waves of student volunteers at the beginning of the century."³
- Perhaps even more important, the Third World nations are themselves sending missionaries. Fifteen thousand have already been deployed, including some to the U.S.A.

Instead of mourning the demise of mission, we find that we are seeing a new "morning of mission"; a new amplification of God's great missionary outreach to mankind.

What happened? Rather than the predicted "pull out," why did just the opposite take place?

In the first place, conservative theologians never predicted the death of the modern missionary movement. They knew that mission is an integral part of the gospel.

Evangelical scholars were never taken in by the "death of mission" idea.

Secondly, independence has proven in most cases to be a "friend" to the gospel rather than an "enemy." The Church has grown much faster in most post-independence environments than it did during the colonial period. Independence and the spiritual liberation of the gospel seem to mix well together.

The Track Record

Meanwhile, what was happening back at the ranch, in the sending churches themselves?

The "mainline" churches who had yielded to "fatigue"

"In Africa people are coming to Christ at the rate of 16,000 per day."

in their mission endeavors experienced large-scale losses in membership. As they declined in mission, so they declined in size.

According to the *1983 Yearbook of American and Canadian Churches*, between 1970 and 1981 the Episcopal Church lost 518,000 members, the United Church of Christ a quarter of a million, the United Presbyterians 718,000, and the United Methodist Church lost 1 million members.⁴

As usual, declining missionary vision results in declines in the sending churches. Revising the chief tenets of the gospel to include the death of traditional (and biblical) mission seems to be an effective way to empty the pews of your church.

In great contrast to the "mainliners" is the track record of the evangelicals during the same time period. As the evangelicals increased the size and scope of their mission programs, often at great cost to themselves, they also enjoyed great growth in membership. From 1970 to 1981 the Christian Missionary and Alliance Church nearly doubled, ending the decade with 195,042 members. The Church of the Nazarene grew by 108,919 persons, the Salvation Army by 88,000, and the Southern Baptists by more than 2 million.⁵

Several evangelical churches nearly doubled during the 1970s. The evangelicals have grown so fast that a recent *New York Times* front page story (March 14, 1982), declared that they are now "the most powerful new force in American protestantism." In recognition of this great growth, Harvard University recently established a chair of evangelical studies.

What does this track record say to us as we gear up for the 1990s? I think several conclusions can be drawn:

1. Yielding to compassion fatigue can be fatal to the Church.
2. A program of costly outreach is absolutely essential for a healthy, growing *local* church.
3. The only way to keep the gospel is to give it away. If you hug it to yourself, it will shrivel and die.
4. Or, as Jesus himself said even more succinctly,

"For whoever wants to save his life will lose it, but whosoever loses his life for me and for the gospel will save it" (Mark 8:35, NIV).

Where Do We Go from Here?

Now that we evangelicals have grown fat and are flourishing, watch out for compassion fatigue! Under the burden of paying off the mortgage on our grand sanctuary, located now (of all places!) in the best section of town, we begin to have our Gregs banging their fists on the church board meeting tables, wondering "why we have to send so much money over there." It would be a lot easier to begin to pull back, to "cop out."

John F. Alexander put it well in his recent "Mid-Life Crisis" editorial for *The Other Side*:

Recently I was in Haiti and took a walk through a market in a very poor section. It was a shantytown and shantytowns don't have sewers. The stench was unbearable. And food was being sold. The crowd was so dense I could hardly move. Some of the kids had red hair, and black kids usually don't have red hair unless they're starving. . . . Now I'd seen all that before. A lot of times. But this time I couldn't stand it. I went home and took a nap.

Sometimes I'd like to take a nap for the rest of my life. Not that I'm suicidal. But I'd sure like to shut the truth out, somehow. It's too costly. And that, of course, is the problem. . . . The problem is that almost everyone is taking a nap.⁶

The easiest way out of fatigue is to simply take a nap. But, as in wartime, such a response can be fatal. This is no time for evangelicals to be caught napping!

What Can Be Done?

What can we do when compassion fatigue threatens our congregation?

First of all, stay awake yourself! As leaders we must be alert for the first signs of creeping malaise in the church. Watch out for the small attitudes in committee meetings that in little ways begin to say, "We're already overextended; we really can't do anything else"; "Surely our local program is more important."

Second, educate the membership. They should know, for example, that most independent nations of the world welcome the "new missionary" with his non-ethnocentric views. (A few years ago the Republic of Zaire turned the nation's educational system back over to the missionaries, saying, "We want you to do this for us.")

Facts like these will require study on the part of the pastor and other leaders. Except for the occasional Mother Theresa, such examples do not usually appear in the popular press.

Don't discount the importance of missionary reading books. Regardless of what you may think of their literary quality, they remain extremely valuable compendiums of what is happening "out there." They will help to expand the horizons of the world to your people.

Third, instruct board members and congregations as to the biblical basis for mission.

It is a mistake to think that the only scriptural basis for

missionary work is to be found in the "Great Commission" passage of Matthew 28. The whole romance of the Bible is centered around God's reaching out to man and the reconciliation He provides.

The Abrahamic covenant was an early step toward the redemption of all men (cf. Gen. 12:3). Yahweh lavished His great love on Israel but witnessed again and again the failure of His chosen instrument. God then sent Jesus, that "other Israel," into the world to establish a new covenant of salvation and grace.

Jesus, having been sent into the world, gathered disciples around Him who were then sent into the world, establishing the concept of mission that persists to our day. Great missionary messages can be found not just in Matthew, but in Genesis, Jeremiah, Jonah, Psalms (cf. 96), Isaiah (especially chapters 9, 42, and 49), Acts, Romans . . . in fact, all through the Bible. The apostle Paul intimately relates his missionary call to the "servant songs" (chapters 40—50) of Isaiah (cf. 13:47). Verkuyl has a fascinating discussion of the Book of Jonah as describing vividly the biblical basis of mission.⁷

Fourth, lead the flock in understanding the linkage between outreach to others and growth at home.

One outstanding example is Harold John Ockenga's request at one of his first board meetings at Boston's Park Street Church that the church sponsor a great missionary offering. The congregation of the struggling old church could hardly afford to keep the building painted! But they accepted Ockenga's challenge and went on to become one of America's most influential churches, largely on the crest of an ever-expanding missionary program.

Paul Cunningham had a vision of a great missionary offering in the early days of his first pastorate of a tiny, struggling Nazarene congregation in Olathe, Kans. His desire to lead his flock included getting a loan from a banker so that he could give a sizable amount to a major missions offering. Today that same church is 1,425 members strong. As always, mission must be done out of love for the Father rather than any material or numerical motive. The motive must not be pragmatism, but *love*. There is a connection between unselfish outreach and a healthy church. You will need to lead your flock in understanding this linkage.

Fifth, hold concise missionary meetings. Somewhere back there the missionary meeting became known as the longest service in the church.

With all those societal stimuli and family pressures in this technological era, people will not (happily) sit through a two-hour missionary service. This is especially so if it is an ad-libbed ("that's Rev. Brandon second from left in the back row") slide presentation.

Have missionary speakers as often as possible. Your church will be the poorer if you do not. Take the time to find out where the missionary is and call him or her long distance before the arrival date. Find out his or her strong points. Don't force the speaker into slides if he or she doesn't really want to show them. On the other hand, slides may be the speaker's *forte*, and there are some excellent presentations being made.

Don't hesitate to be frank with the missionary. When I was missionary president at College Church of the Naz-

arene in Wollaston, Mass., I used to tell visiting missionaries, "You can talk as long as you want, but we are all going to leave at the end of a 60-minute service." The pastor or missionary president, however, must share responsibility here. The missionary *must* be put up to speak at least 30 minutes before the end of the service (better 35 or 40).

If missionary programs are concise, attractive, and meaningful, interest will be aroused and attendance will increase.

Sixth, pray for worldwide outreach and revival. Prayer is our most effective tool, but one that is perhaps least used because it is "invisible." Probably this is especially

"Revising the gospel to include the death of mission has proved to be an effective way to empty the pews of your church."

true in our materialistic and technological society (we like to see what is happening).

Prayer is the neglected instrument of revival and outreach as we move into the last decade of the 20th century. Invariably, great missionary outreach, like great revival, has begun when people have prayed. Revival and mission balance the church on a fulcrum of growth and advance.

David Bryant, in a recent issue of *Mission Frontiers*, recounts the relationship that exists in these "twin" concepts:

In any prayer movement, dynamic tension must always be maintained between church renewal and world evangelization. Each thrives on the other and drives us to the other, if kept in proper balance. Renewal prevents "burn-out" in the task of missions. And missions challenges "cop-out" on the fruits of renewal. If we maintain this tension, the ministry of intercession will be our most effective step in pioneering faith for Christ's global cause.⁸

Let us pray.

Seventh, awaken your members with "hands on" projects. As I travel around America to speak in Faith Promise conventions, I find that Work and Witness teams have transformed many churches.

Laypersons who formerly were afflicted with the "ho hum" or "so what" attitudes of compassion fatigue have told me with tears in their eyes of their "missionary journeys." More enthusiastic boosters of mission (and, almost invariably, of their home church and pastor!) you will not find.

In church after church, I have found missionary budgets tripled and quadrupled when "hands on" missionary projects were being pursued.

It doesn't even have to be overseas—there are in-

MISSION IN THE EIGHTIES

by Howard Culbertson
Missionary, Haiti

Some missiologists are saying today that we are on the verge of a new American burst of missionary outreach. They point to many possible signs within American churches and American Christian youth organizations. And there are indeed some important parallels between what happened at the beginning of other periods of new missionary advance and what seems to be happening today.

Let's assume we are on the threshold of just such an advance. Can we project the probable nature and shape of missions in this decade? What needs to be communicated to the American church so that it can be prepared to fully support a new burst of missionary activity?

First of all, it is clear that missions in this decade will be working within the context of turbulent world history. Wherever the Church seeks to penetrate and propagate itself, it will be called on to take a clear stand for social justice. To have any kind of credibility in our world, missions will have to institute meaningful and tangible programs of social action. This will not mean a retreat from a commitment to evangelism. However, the missionary task force will find itself focusing on the whole man and this will have to include an emphasis on relief and on human rights. Re-

lated to this will be an increasing insistence that Christians in all cultures adopt simple life-styles.


Second, Christian mission will become increasingly universalized in the next 10 years. Leadership development and maturation is accelerating in Third World churches. As a result, the mis-

There will be a growing insistence that Christians in all cultures live simple life-styles.

sionary force is already being transformed from something predominantly Western into a multiracial and multinational team. Thus American missionaries will more and more find themselves a part of a team, which may include Africans, Asians, or Latin Americans. We will hear less and less of a world that has been neatly divided into "sending" and into "receiving" countries. Missionaries will be coming from all six continents and will be sent into all six continents.

Another characteristic will be an increasing use of solid research to pinpoint evangelistic targets and to develop and refine evangelistic strategies. "Unreached" people groups will become the focus of missionary activity rather than whole nations. "Broadcast sowing" techniques will be abandoned in favor of developing specific strategies to evangelize identifiable homogeneous groups. Attention will be focused on reaching Muslims, Jews, the Chinese, refugees, secularized peoples, nominal Christians, traditional religionists, Marxists, Buddhists, Hindus, the urban poor and many, many other such groupings.

Para-church groups such as the Lausanne Committee for World Evangelization, World Vision International, Campus Crusade for Christ International, the U.S. Center for World Mission, and many others will continue to play a catalytic role in world evangelization.

None of these are, of course, projections of revolutionary changes in the type of missionary work now being carried on. Rather, they are projections based on a historical perspective. They are the fruit of post-World War II secular and missions history. And they outline what could well be one of the most interesting and exciting decades in which to be involved in the worldwide expansion of the Church of Jesus Christ. 


creasingly large ethnic populations in the U.S. among which one can enjoy a transcultural ministry.

The important thing is that your people are not just studying and listening, but that they are doing. All people can pray, and there are many other activities of potential involvement—all the way from ham radio to packing those Christmas present boxes for MKs like they do at Indianapolis Westside Church. Make it interesting and challenging, and His people will wake up and respond.

Finally, guard against a blasé attitude. We should not forget that we are talking about life-and-death matters.

The U.S. Center for World Mission has enumerated 16,750 people groups in the world who still need the gospel. Even as the "new missionary movement" is attracting the attention of the popular press, we need to recognize that the task is great.

This is no time to succumb to drowsiness.

Compassion fatigue is fatal to the church!
Let's wake up and become part of the new thrust forward in mission! 

NOTES

1. Willem A. Visser'tHooft, *Has the Ecumenical Movement a Future?* (Atlanta: John Knox, 1974), p. 25.
2. Cf. Scott McNall's "Presidential Address" at the annual meeting of the Mid-West Sociological Society, April 1983, and Alain Touraine's plenary address, "Is There a Central Point to a Social System?" at the annual meeting of the American Sociological Association, September 1982.
3. Leighton Ford, "Forward," in Ralph D. Winter and Steve C. Hawthorne (eds.), *Perspectives on the World Christian Movement* (Pasadena: William Carey, 1981), p. xi.
4. Constant H. Jacquet, ed., *Yearbook of American and Canadian Churches* (Nashville: Abingdon, 1983), pp. 240-41.
5. Ibid.
6. John F. Alexander, editorial, *The Other Side*, December 1981.
7. Johannes Verkuyl, *Contemporary Missiology* (Grand Rapids: Eerdmans, 1978), pp. 96-100.
8. David Bryant, "Concerts of Prayer," *Mission Frontiers*, Vol. 5, No. 4 (March-April 1983), p. 8.

HOLISTIC MISSIONS: Toward a Better Understanding

by Paul S. Rees

The renowned Dr. Paul S. Rees has been widely read through his many contributions to journals and periodicals in the United States and Great Britain. He has also authored 14 books. The most recent include Don't Sleep Through the Revolution and Men of Action in the Book of Acts.

For many years he was a minister to ministers for Billy Graham Crusades here and abroad and was vice-president-at-large for World Vision International. He has directed pastors' conferences in this connection and is a frequent speaker and lecturer.

Though he has retired from many of his involvements, Dr. Rees presently serves on the board of trustees of Asbury Seminary and is editor-at-large for World Vision. We are honored to have his contribution to this issue on mission.

Dull as it may be, we begin with a bit of word study. The year was 1926. The man was General Jan Christian Smuts, prime minister of South Africa. Smuts, in addition to his military and political skills, was a scientist/philosopher of sorts. He developed the theory that there is in nature a tendency to bring elements together to form whole organisms. He called the concept "holism." Today your Webster will introduce you both to the noun and to the adjective "holistic," the latter being defined as that which emphasizes "the organic or functional relation between parts and wholes."

Almost half a century later, in Springfield, Ohio, we find a man by the name of Granger Westberg who, after years of experience as a hospital chaplain, is teaching practical theology in Wittenberg University. A clergyman himself, he is working out a training program for future hospital chaplains. On the medical side many doctors have become familiar with such a phrase as "psychosomatic illness," the reference being to a disorder in which emotional factors, as well as physical, contribute to illness.

"The Healing Arts"

Dr. Westberg was now convinced that the healing arts must look upon health and ill health from the point of view of the whole person. In 1973, at Hinsdale, Ill., he established at

Union Church "The Wholistic Health Center." His use of the *W* in *wholistic* was deliberate. This spelling, he felt, gave it a link with the common word *whole*. Hinsdale, as time proved, was only the beginning. Now there are centers in a number of cities from Minneapolis to Washington, D.C.

With that slice of history before us, suppose we reflect on the difficulty most of us have in thinking holistically. We are more interested in the parts—especially *our* part—than we are in the whole. Because this narrowness, this tendency to think exclusively rather than inclusively, afflicts so many of us, Professor Elton Trueblood in his *The New Man for Our Time* devotes the entire opening chapter to what he calls "Our Polarized Generation." One contemporary polarity that he discusses is that between "activists" and "pietists." Are you into Christian service, perhaps daring to call it "social service"? Then we have a label for you. You are an *activist*. Do you stress prayer and worship and holy living? We have a tag for you. You are a *pietist*.

Dr. Trueblood says, in effect, "A plague on both your houses," adding, "Service without devotion is rootless; devotion without service is fruitless." In those well-chosen words Trueblood reflects his concern for the *wholeness* of truth.

It is this holistic concept that most evangelicals, throughout most of the 20th century, have found it difficult to entertain and apply. Before me at the moment is an evangelical paper in which a famous annual missionary conference is reported. One speaker is quoted: "Sixteen thousand people a day are accepting Jesus. . . . The action is there. . . . Social action will not do it." I have reproduced the quotation exactly as it appears in the text of the report. Although I am curious as to the words that have been omitted, it seems clear enough that the speaker wishes to exclude social action from evangelism. That, among American evangelicals, is a fairly typical way of thinking. It has become an automatic reflex: you put missions and social action in separate pigeonholes.

"Separate Pigeonholes"

The question should be raised: how did we come by it?

"Why do we go on fracturing what God has fused?"

Surely we did not get it out of the New Testament. Consider our Lord himself. Although He had an abundance of critics, none of them, if we study the records, tried to browbeat Him with the charge that He failed to separate His works of compassion from His words of proclamation. Take the case of the man at the Pool of Bethesda as recorded in John 5. The Pharisees criticized Jesus for healing the man on the Sabbath, whereas many a contemporary evangelical would have said, "Master, You are confused. You looked after the man's physical needs *before*, and not *after*; You spoke to him about his 'sinning.'"

On the other hand, we see in Matt. 9:1-8 the case of a paralytic whom Jesus healed, but not until He had first forgiven the man's sins.

This would have afforded immense relief to many a 20th-century evangelical, who could now say, "Lord, now You are on the right track: the soul first and then the body; personal salvation first and then compassionate service."

Let it be said, carefully but confidently, our Lord's concern was not for *souls* (as if they could be rigorously severed from bodies); His concern was for *persons*. True enough, on any scale dealing with ultimate values we must say that what is indestructible in us rates higher than what is destructible. The temporal dissolves; the eternal endures.

At this point the question may well be asked, How did American Christians in the 20th century become so polarized over the issue of "personal gospel" versus "social gospel"? An in-depth answer is beyond the scope of this article. I want, however, to make a comment on one factor that contributed strongly to the creation of a gap that, viewed in biblical perspective, should not have been formed. In no small measure my comment will be based on my own remembrance of what took place in the second, third, and fourth decades of this century. The German school of historical criticism of the Bible had come to full flower. It was dubbed "modernism." It dimmed the trustworthiness of Scripture, diverted theology from God to man, diminished the person of Jesus Christ, and thus dissolved the essence of the gospel. Such famous churchmen as Walter Rauschenbush (who was not a modernist) and Shailer Matthews (who was) began promoting something that quickly caught on as the "social gospel." The Church, they said, if it would stop harping on personal conversion and address itself to the enormous social issues of the day—racism, segregation, political corruption, callousness toward poverty, exploitation of the working man—could bring in the kingdom of God.

"Emotional Hangover"

Unfortunately there was a vacuum in the circle of fundamentalism. (This is denied by some, but the evidence is weak from lack of substance.) The fundamentalists were heavy on doctrine and light on social concern. The modernists were heavy on social concern and light on, if not contemptuous toward, the gospel.

It was this particular chapter in American church history, with its shattering clash between modernists and fundamentalists, that in my view left so many of today's evangelicals with a kind of emotional hangover of fear and prejudice

with respect to social service and social action.

Let me put the same point in a different way. If the modernists had not been scornful of the foundations of faith and the fundamentalists had been more responsive to vast societal needs, contemporary evangelicals would be far more positive toward social ministries.

The polarization, however understandable historically, was unnecessary. One is grateful that in the case of leading evangelicals today it is being overcome. Let two considerations underscore this imperative for a holistic view of the church's mission.

First, the God of biblical revelation is shown to be a God who is concerned about *people in community* and not simply about the *individual in privacy*. What was Israel under the Old Covenant? A people in community. What is the church in the context of the New Covenant? A people in community. So importantly true is this that in his epistles the apostle Paul has much more to say about what we are in our community relationships than he does about what we are in our personal individuality.

"The Human Community"

Israel! The church! Is that all? No. There's the widest community of all—the human community. Now listen to Paul: "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal. 6:10, NIV). True, Paul is emphatic in summoning Christians to serve the needs of fellow Christians, but the fact remains that he begins with the "good" we are able to do to "all people." Putting the two obligations together we arrive at something holistic—not exclusive, not inclusive.

If it be asked *what* good it is that we are to do, surely the answer is hinted at in Paul's clause "as we have opportunity." Take the story of the Good Samaritan. What was the "good" most urgently needed by the beaten-up traveler whom the robbers had left by the roadside to die? Was it for someone to sit down beside him and read him an evangelistic tract? Hardly. Certainly Jesus did not appear to think so. What he needed was first aid on the spot and transport to the nearest shelter. An evangelistic opportunity might then be given.

In other circumstances the evangelistic opportunity might be there at the start and a supportive "social service" ministry might follow. One thinks of the British Methodist, William Knibb, who in the 19th century went to Jamaica as a missionary. The island was a British possession, and it was one of the world's greatest slave markets. Here was a Christian missionary from a "Christian" nation trying to proclaim Christ's love and righteousness to black people who greeted his efforts with embittered resistance. He was getting nowhere. Back to England he went, not as one discouraged and disillusioned but as a man of determination and courage. He gained access to some of the influential members of the Parliament. He became a sanctified lobbyist. The gross inconsistency of no slavery in Britain but slavery in British possessions must end, he argued. And end it did in 1833.

Knibb returned to Jamaica, set up a huge celebration in Spanish Town that reached its climax at the stroke of midnight when Jamaican slavery was pronounced officially dead. The

John Wesley's stated purpose was "to reform the nation . . . and spread scriptural holiness."

change in the receptiveness of the people to Knibb's missionary efforts was stunning. People came to Christ by the hundreds and formed congregations by the scores.

"The Evangelical Cliché"

Fortunately William Knibb refused to be dominated by the evangelical cliché: "Evangelism first and then social action." That may be true in most cases but not always, as our Lord himself demonstrated.

The point is that William Knibb, with a firm grasp on the gospel and fervent love for the people, acted holistically. His lobbying before members of the Parliament was not evangelism—and yet it was. In terms of its motivation it certainly was. Call it preevangelism, if you will. What made Knibb different from the "social gospel" advocates of 20th-century American churchmen was the totality of the vision that blazed before his eyes: black Jamaicans not only legally and bodily free but inwardly and transformingly free in Christ as Savior and Lord.

It was John Wesley who, responding to the question "What may we reasonably believe to be God's design in raising up the preachers called Methodist?" said:

Not to form a new sect; but to reform the nation, particularly the Church; and to spread scriptural holiness over the land.

Countless times I have heard this quotation given with 50 percent accuracy. Spreading holiness was highlighted; reforming the nation was curtailed off by silence.


Let me remark, concludingly, on a second incentive that we Christians have for bringing mission and social concern together in a functional blend. The ancient Scriptures support it,

as we have seen. Beyond that, the current situation begs for it.

As a member of a communion that is not affiliated with the World Council of Churches, I was presented as an official "Visitor" at the WCC Assembly in Uppsala, Sweden, 1968, when that remarkably poised, courageous John Stott was given the platform for about five minutes. This was his penetrating complaint:

The Assembly has given its earnest attention to the hunger, poverty, and injustices of the contemporary world. Rightly so. I have myself been moved by it. But I do not find a comparable concern or compassion for the spiritual hunger of men . . . The church's first priority . . . remains the millions and millions who (as Christ and His apostles tell us again and again) being without Christ are perishing . . . The World Council of Churches professes to acknowledge Jesus Christ as Lord. Well, the Lord Jesus Christ sent His Church to preach the Good News and make disciples. I do not see this Assembly as a whole eager to obey His command. The Lord Jesus Christ wept over the impenitent city which had rejected Him; I do not see this Assembly weeping any similar tears.

Those are the words of a leader who sees the gospel and sees it as *whole*. His plea was not for less attention to "hunger, poverty, and injustice," but for a matching attention to God's redeeming mercy and regenerating grace in Jesus Christ.

Why do we go on fracturing what the Bible has fused? Why do we continue to disengage what God has joined? 

A Double Dose

The Monday night prayer meeting was charged with God's presence as students reported how He had moved through their mission teams during services of the previous day. God was dealing with me as I listened. Would I follow His guidance? Even into missionary service? Would I break off with my unsaved boyfriend?

My idea of "missionary" was being a doctor in "deepest, darkest Africa." How could I say yes to that? What would Mom and Dad think of their only daughter traipsing off across the world?

These questions and concepts bounced around in my head, but God's warm presence was easy to trust. I prayed, "Yes, Lord, whatever You want," and His Spirit gave peace to my heart.

From that freshman-year experience throughout college I learned that missionaries are not always doctors, nor do they always work in Africa!

When I made the decision to turn my life and my future over to the Lord, He

sanctified my heart. My total consecration, I concluded, must have been what God was calling me to; not to missions.

Jon Scott and I were both seniors and we planned to be married right after graduation. But then what? We had job opportunities. Classmates were accepting positions and getting settled. But we were dissatisfied with the idea of settling!

We applied to the Peace Corps, then became disinterested. We prayed daily for God's direction, yet for several weeks we did not think to consider missionary service. We considered a two-year, short-term missions assignment, sought out such a possibility, and came up with nothing (though there are thousands of such opportunities). It was frustrating.

Sharing this frustration with a friend one day I suddenly remembered my freshman prayer meeting experience and willingly accepted it as God's call to missions as well as to total consecra-

tion. I told my friend we would be going into career missionary service, and I trusted God to tell Jon the same thing.

He told him. A week later in prayer meeting, flipping through the pages of an old Bible, Jon found Ps. 2:8 which he had underlined as his "Life Verse" when he was a child:

"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

As I read it aloud, Jon whispered joyfully, "God has called us to full-time missionary service!"

The Lord combined our inner desires and feelings, external opportunities, and a specific passage from His Word to make His direction very clear. The certainty of that call and the promise from Ps. 2:8 have strengthened us many times as we have ministered in the field of our calling.

—Margie Scott
Portugal



Gene Williams



A Time for SOWING

by Gene Williams

Pastor, First Church of the Nazarene, Wichita, Kans.

Being raised in a Church of the Nazarene I heard of missions all my life. Maybe that was part of my problem. I heard the missionaries' messages and read their stories (all good obedient sons do), but nothing ever really clicked to cause me to get personally involved or excited about it. Everything concerning missions was thousands of miles away so far as I was concerned.

That same trend carried over into my pastoral experience. I scheduled the missionaries on tour, paid the General Budget and, in all but 2 of my 26 years as a full-time pastor, my churches achieved the 10% for missions goal. I did what was expected, and since I was content to be loyal, faithful, and go through the motions, so were the churches I pastored.

In August 1979 everything changed. A group of teenagers from our church went to the Dominican Republic. They had raised a lot of money by preparing and selling a cookbook. Plans were carefully laid to make this a vital experience in the lives of these 25 teenagers. I did not suspect it would also change my life.

The plan was for them to visit a different town each day. They would meet with people from the local church and canvass the area with invitations to an evening rally at the church. Our youth leader was not a preacher, and Louie Bustle, then missionary to the Dominican Republic, wanted someone to preach. That made it easy for me to accompany the kids. It was also the beginning of a great change in my life. For one thing, I learned to preach a 30-minute sermon in 15 minutes. It may be a

good investment for every church that thinks their pastor is long-winded, to set up an occasion for him to preach through an interpreter.

The great change came on Sunday afternoon in a Haitian church set many miles back in a sugar cane field.

The teens had sung and I preached through two interpreters. At the close of the message, as I was prepared to open the altar, people began to move en masse. I was not sure for a moment what was happening. As they knelt to pray and the Holy Spirit met their hungering hearts, something happened to me. I saw world missions as never before. World missions became flesh and blood, hungry to know Jesus. I have not been the same since that day.

Wichita First Church had been a sleeping giant where missions were concerned, and I was providing the "soft music." Oh, we paid our budget and were 10% plus, but there was potential for much more.

Before I came to Wichita First they had gone through a period of 12 years when they sent money to Kansas City to be used in building a church on a foreign field. There were 12 churches in 12 years. Then the program stopped. It was time to once again get turned on to missions. We had talked about "Faith Promise," but since we always met our obligations by taking the Thanksgiving and Easter offerings, why pressure ourselves? For anyone who really wanted to sacrifice there were Alabaster and self-denial offerings.

Upon returning from the Dominican Republic I felt the need to send some equipment to them to help with the

work. One of my laymen caught my vision and together we challenged the church to raise an extra \$10,000. He and I made a quick trip to see what was needed. He saw what I had seen. Missions does not mean budgets, it means people. Raising the money came easy, so easy in fact that there was no sacrifice. We had to do more!

Finally, it became apparent to me that we really needed to try the Faith Promise way. This would give our people opportunity to give sacrificially, stretch their faith, and make some sacrifices.

Our excellent missionary president, Mrs. Irene Brandt, quickly took hold of the idea and got the Missionary Council involved. The timing was right. Dr. and Mrs. Pat Page, missionary doctors in Africa, were spending a year's furlough in Wichita. Our people loved the Pages so much that we knew they would respond positively to doing something special for them.

Plans were laid carefully for our first Faith Promise convention. The previous year we had given \$57,000 to World Missions. We set a goal we felt was challenging, yet reasonable—\$108,000. This was a great increase and would give us the opportunity to do several special projects.

Excitement built as we approached Faith Promise time. In their excitement the people asked if we could bring Walt Crow back from Europe to join H. B. London, a pastor who had proven that Faith Promise worked in his church; Jerome Richardson, a layman; and the Pages, our returning missionaries. To bring Brother Crow to the United States would be expensive, but since the laypeople were excited about it, the move could increase the promise. We decided to spare no expense. This was a time for sowing.

We knew that we were launching an entirely new concept as a church and that we must have God's blessing. This led us to weeks of special prayer for our new commitment. In every service, attention was called to the coming opportunity.

The atmosphere of revival prevailed. Perhaps there is revival spirit wherever people seek God's leadership for their lives. One thing is sure, revival comes when people begin to obey the Lord and step out in faith.

We asked H. B. London to come and share the story of Salem, Ore., and the Faith Promise concept of missionary support.

Mr. Jerome Richardson, a layman who has found real satisfaction in missions work, could help inspire the idea of Men in Missions work teams. He, too, agreed to come.

The Pages were already here. As our people realized that this skilled surgeon bypassed a lucrative practice to return to Africa, the sacrifice became a real point of inspiration. The Pages needed transportation to return to the field. We would provide it.

I really think that one of the keys to the success of our efforts was the relationship between Pat and Chris Page, their kids, and our people. We could make an

investment in their service as missionaries *and we would.*

As the convention was almost upon us, one of our laymen remembered the response of our people to Walt Crow. The only problem was, he was in Europe. It would be expensive to bring him, but it might be worth the investment. We decided to spare no expense. An overseas phone call paved the way for Walt Crow to come.

Months of planning became activated. Friday evening, October 29, 1982, our gymnasium was converted into an African village with huts, drums, a meal of peanut gravy over cornmeal mush, and African stew. We

“Many people are out of work in Wichita. But the people in this great church are in touch with God.”

wanted our people to sense what the Pages would experience. Dr. Page spoke on the need for compassionate ministries.

Saturday morning at a men's breakfast, Mr. Jerome Richardson challenged our men with the idea of work teams. Men in whose minds “missions” had been a foreign word, became keenly interested.

Saturday afternoon our ladies went to an African tea with Chris Page.

Saturday evening at an informal service with H. B. London, many questions on Faith Promise, missions work teams, and the effect on the local church were answered. Again on Sunday morning during the Sunday School hour, Dr. London spoke to the adults. Walt Crow challenged us in the morning and evening worship services.

We had decided to fill bushel baskets with corn to visualize the fulfillment of our commitment. At the close of the morning service we ran the \$81,000 basket over. As the corn spilled out over the floor, the blessing of God came on His people. That evening we totally eclipsed our goal of \$108,000 and there were shouts of joy among God's people.

We decided to rearrange our signs and see where the final tally would reach. In three weeks all of the 215 pledges had come in and we reached \$201,000 for World Missions!

This was one of the most exciting things that ever happened to me. To see my people so turned on that their missions giving grew from \$57,000 to \$201,000, and to see the church reveling in the blessings of God, was one of the highlights of my many years of pastoral ministry. There is a “great new spirit” on this “grand old church.”

That this happened in a city where the predominant industry, manufacturing airplanes, is in deep trouble, makes the experience even more beautiful. Many people

(Continued on page 19)

WHAT IS THE PASTOR THE MISSIONARY

The pastor is the LEADER in the missionary endeavor of the church. As president of the corporation and, therefore, “in charge” of all phases of the church organization, the pastor provides leadership to the missionary organization. But, there are particular leadership roles the pastor needs to exhibit in the missionary enterprise of the church; namely, his abilities as *communicator, administrator, and facilitator*.

The Pastor as Leader—to Communicate the Task

“The gift of leadership is the special ability that God gives certain members of the Body of Christ to communicate those goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.”¹ Translating this definition of leadership, we understand that the pastor is needed, then, as a communicator to help define and structure the task of the mission education program of the church.

Peter Drucker says effective leaders “. . . look up from their work and outward toward goals.”² What are the goals the pastor is trying to communicate in missions? Dr. Gordon Wetmore wrote:

The task of a pastor—and the task of the local congregation—is to fulfill the Great Commission by developing leaders and soul-winners, then by nurturing them in the faith. We, as pastors, have at our fingertips one of the most effective instruments for this (the missionary organization).

You are the shepherd to serious-minded people who really want to fulfill their responsibility to win the world for Christ. They need to hear and see in you and in the local church the vision that will stimulate this personal vision of theirs.

Get the word out: that the zeal of a local world mission program is fundamental to the health of the

congregation—and to the personal development of you—the pastor.³

The task, according to the objectives of the missionary organization in our church, is:

1. To encourage our people to pray for all the activities of world evangelism through the missionary arm of the church.
2. To provide an informative program to increase the knowledge and understanding of the needs of the world and the efforts of the church to reach all with the gospel.
3. To inspire and challenge our youth to keep their lives available to God's will.
4. To help raise funds to support the missionary outreach of the church.⁴

It is vital that the pastor's concept of missions be holistic in scope. In her book *Survival Skills for Managers*, Marlene Wilson suggests that in conceptualizing and administering, the difficulty we often encounter is being overly influenced by segments of a problem or situation and losing sight of the total picture. We need to try to see the whole before concentrating on the parts. “What we want to strive for is synergism—the concept that the whole is greater than its parts.”⁵ In mission education, it is sometimes easier to provide leadership in promoting a fragment of world missions (here and there) than to keep before the congregation the needs of a world without Christ and the church's responsibility to make Him known in the measure we have received Him.

Seeing the needs of the world in relation to the local situation is part of communicating the “whole.” An article in *The Arizona Republic*, July 8, 1983, reprinted from *The Washington Post*, illustrates this idea. In “Visionary—Buckminster Fuller: Above All Other Descriptions, a

by Phyllis H. Brown
General Director, Nazarene World
Mission Society



USED TO DO ABOUT GANIZATION?

Futurist," Colman McCarthy describes a meeting between Fuller and a group of youth gangs in New York's Lower East Side several years ago. The speaker and audience were hardly matched: "Fuller, the courtly and cosmic-thinking genius who believed that man remains a technological cave-dweller, and the students whose lives were freighted by ghetto poverty."

That night Fuller caught up those students in his own enthusiasm of what could be done in the world and in their neighborhood. He suggested they build geodesic domes on top of tenements; the space is there.

McCarthy reflected, "The miracle of the evening was in the bonding of Fuller's comprehensive thinking with the specific solutions sought by his audience to its neighborhood problems. His message was that thinking globally and acting locally are not different."

So in the missionary organization of the church, thinking and responding globally and thinking and acting locally are part of the same "whole." The pastor, as LEADER to communicate the task, needs to hold and present a holistic concept of missions in his pulpit ministry, in his administrative functions, and in his person-to-person encounters. Otherwise, it is almost impossible to transmit a meaningful concept of missions to the next generation and to new members.

The Pastor as Leader—to Administer the Program

In the latest management book you read or seminar you attended, you were reminded that administration involves: planning, organizing, implementing, and evaluating, or similar terms. Those processes are certainly involved in administering the missions program of the church.

I recently undertook to assess needs of mission societies in my denomination. I used grounded theory research methodology to generate a mission education

curriculum theory. In the process I held informally structured interviews with pastors, local missionary presidents, and other selected members of mission societies in several states (in churches with less than 50 members up to churches with more than 1,000 members).

Findings indicated that pastors and presidents were concerned administratively with scheduling, programming, resources, and leadership in mission education. The crowded church calendar, the lack of continuity in program strategies, the coordination of resources, the quality and quantity of adequate leadership—all were vital concerns to pastors and volunteer leaders.

Furthermore, pastors were concerned with their effectiveness in administration of the mission education program. From the study, three pastors said:

1. I am trying to make it happen through a few folks. Trying to get the concept of "others" across in a holistic manner. My role as pastor is to teach the total congregation from the pulpit as well as in personal ministry. I serve the president to the extent that he has the biblical concepts of ministry.
2. The pastor really carries the ball on mission education here. The council does the nitty-gritty. If the pastor is not involved in it, it won't go as well. I like to sit down and plan with the missionary council. I want to teach them to think through their goals and desires. I want them to do a quality job. The pastor needs to be involved in the decision-making part of missions at all levels.
3. I think there will be a direct relationship between the interest of the congregation and the interest the pastor shows in missions. . . . I see what has happened here. After I went to a mission field, I saw; then after I saw it for myself, it was a whole new ball game. As I became turned on, then this

congregation did. . . . In three years, we have gone from \$45,000 to over \$200,000 in missions. Lots of involvement. People were there and ready. The pastor is key to the whole thing. I believe that a church over a period of years takes on the personality of the pastor, if he stays long enough. The same thing happens in a Sunday School class with a teacher—almost any area—leadership colors the mood of the thing.

Three missionary presidents stated:

1. The pastor has a lot to do with it. I don't know how you could have an active missionary society without your pastor's cooperation.
2. The pastor is a strong leader; we depend on him. It was easy just to let him do everything, but the people need to hear from me as president. He is giving more responsibility to different ones. I didn't know what he wanted at first.
3. Leadership in our church for mission education is not a one-person thing. It has to be a team thing with a committed pastor and certainly a missionary council that really understands. If the pastor is interested, then it goes. . . .

According to the study cited, pastors need to: (1) create a suitable climate for mission education; (2) communicate mission education concepts to membership; (3) train and support volunteer leaders; (4) facilitate planning and program activities. If they are able to perform these functions, they can meet the expectations expressed by volunteer leaders in this denomination.

The study also found that missionary presidents need: (1) clear understanding of their tasks (including job descriptions); (2) adequate skills and training; (3) rapport with other volunteers and the pastoral staff; (4) initiative.

Administering mission education in a local church is a cooperative effort among pastoral staff, missionary president, and council. How they team will be dictated by their personalities and skills, the management styles they adopt, and the needs and expectations of their membership.⁶

The Pastor as Leader—to Facilitate Volunteer Leaders

Again, Marlene Wilson quotes Peter Drucker in his book *The Effective Executive*:

One of the most consistent and important traits of successful executives is that they build on the strengths (as opposed to the weaknesses) of themselves and their superiors, colleagues, and subordinates. They acknowledge and accept their own strengths and weaknesses and are able to accept the best in others without being threatened. They also recognize their opportunity and responsibility to help others grow. "They feed opportunities and starve problems."⁷

Helping people grow is an ever-challenging goal for pastors. Helping volunteer leaders (missionary presidents and council members) grow in their mission education responsibilities may call for some analysis and creativity.

Walt Disney, one of the most creative and productive leaders of this century, had some interesting ideas about leadership. He compared the job of the effective leader/manager to that of an excellent mother. He felt they both spend all of their time training. One-half of their time is spent in nurturing people through these four levels of learning (beginning with Level IV) until they know what they are doing and are competent:

- I. Unconscious Competence: Knowing how to do something so well it becomes second nature and no longer requires conscious thought.
- II. Conscious Competence: Learning to do it well, but needing to concentrate.
- III. Conscious Incompetence: Knowing what you don't know.
- IV. Unconscious Incompetence: Being dumb without knowing it.

The other half of a manager's time should be spent on "recycling people"—giving them new challenges and assignments so they can start through all four steps again. That is one of the best ways to avoid "burnout" and keep growing. (When did you last recycle yourself?)⁸

In his book *Helping Church Workers Succeed: The Enlistment and Support of Volunteers*, D. B. Heusser suggests that "we in the church have assumed that a person will serve, no matter what the position or job, because of a personal commitment to Jesus Christ. A quick glance at most churches will reveal that not all persons have this type of commitment or serve for this reason."⁹

In his second chapter, titled "A Beginning Theology for Workers with Volunteers," Heusser states that theology of volunteerism has at its core a positive and alive relationship with God. Moreover, a theology of volunteerism takes seriously the fact that God calls persons to service and the place of the church is a very important place for volunteer Christian service.

A theology of volunteerism sees Jesus as a life-style model. Jesus (1) had a relationship with God, (2) was person centered, (3) viewed persons as alive, active, and responsible, (4) was perceptive of persons' needs, (5) respected persons, (6) used a variety of teaching and leadership techniques, (7) did not run from conflict situations, (8) delegated responsibility, (9) gave persons appreciation, praise, and encouragement.¹⁰

These concepts serve as guideposts to the pastor who is trying to facilitate volunteer leaders. Very often, particularly in small churches, the pastor must act as supervisor to the volunteer leader. Heusser points out that

a great deal of the volunteer's response, whether positive or negative, has to do with the help, direction, assistance, encouragement, and support that the volunteer receives. It is the supervisor, directly related to the volunteer, who provides the needed help, direction, assistance, encouragement, and support.¹¹

Sometimes, the pastor works with volunteer supervisors who in turn train volunteer leaders.

We must remember that volunteer supervisors are the keystone to the complete organizational function and the motivational climate of volunteerism. This climate and organizational function will determine production level and whether or not the volunteers will continue to do their jobs. Therefore, supervisors are the key to effective and meaningful work for volunteers.¹²

Virginia Marks in "Commitment of Volunteers and the Work of the Church," says:

1. Mobilization of organizational striving depends upon members' knowing how to take appropriate initiative to accomplish organizational goals and learning to attribute the outcome to their efforts.
2. A member's ability to assume responsibility for the outcome of the group's efforts varies with how he perceives himself in relation to influencing meaningful group behavior within the context of his goals for the group.


From the foregoing, it appears that the pastor as facilitator is responsible to see that the volunteers are trained for their jobs. Good volunteer training is based on the following nine concepts:

1. People want to learn.
2. All new volunteers need training.
3. Training is one of the benefits you offer to potential volunteers.
4. Training builds teamwork and commitment.
5. Staff and experienced volunteers reinforce their skills by training new volunteers.
6. Ongoing training is necessary.
7. People learn by doing.
8. Learning is a two-stage process: First we imitate, then we "make it our own."
9. There must be two-way communication between trainer and learner.

Specific content, length of training, and methods used will depend on who is training whom for which jobs.¹³

Terry C. Much, in "Training Volunteers: A Leadership Survey," says, "Canned programs save time but rarely

meet the unique needs of each organization." Therefore, he suggests that training programs need to be tailored to fit the particular needs of a church. Basically, the trainer or pastor should: (1) know the ultimate purpose before starting training, (2) determine the right time for training, (3) find the right pace for trainer and volunteers. Much reminds us that "Jesus selected ordinary men to be his disciples. And they made plenty of mistakes. But they ended up spreading the gospel of Christ across the breadth of the known world."¹⁴

In summary, the pastor's relationship and responsibility to the missionary organization of the church is to be a LEADER: a LEADER to communicate the task holistically, a LEADER to administer the missionary program cooperatively, a LEADER to facilitate volunteer leaders creatively. 

NOTES


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2. Marlene Wilson, *Survival Skills for Managers* (Boulder, Colo.: Johnson Publishing Company, 1981), p. 44 (cited Peter Drucker in *The Effective Executive*, Harper & Row, 1966).
3. Gordon Wetmore, "One of Our Best-Kept Secrets" (NWMS *Focus*, July-August-September, 1982), p. 5.
4. *Handbook and Constitution* (Nazarene World Mission Society, Church of the Nazarene, 1980-85).
5. Marlene Wilson, *Survival Skills for Managers* (Boulder, Colo.: Johnson Publishing Company, 1981), p. 44.
6. Phyllis Brown, "Volspec: Generating a Substantive Curriculum Theory for a Volunteer Agency" (Unpublished doctoral dissertation, Arizona State University, 1983).
7. Wilson, *Survival Skills*, p. 35.
8. *Ibid.*, p. 37.
9. D. B. Heusser, *Helping Church Workers Succeed: The Enlistment and Support of Volunteers* (Valley Forge, Pa.: Judson Press, 1980).
10. *Ibid.*, pp. 11-18.
11. *Ibid.*, p. 19.
12. *Ibid.*, pp. 27-28.
13. Kathleen Brown, "The Trainer as Teacher: A Personal Perspective" (*Voluntary Action Leadership*, Spring 1983).
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Time for SOWING

(Continued from page 15)

ple are out of work in Wichita, but the people of this great church are in touch with God.

Holy excitement has a way of infecting other areas of the church. Our giving for local needs has increased. Attendance at every service is increasing. We have more new people than at any other time in my 12 years here. There is something "in the air" that has made this church better than ever.

I can never again be content with meeting "obligations" in missions. I do not believe my people will ever be content to do just their "fair share." World missions has become full of life and excitement. Thank God for those hungry, Haitian cane cutters in the Dominican Republic, who opened my eyes to World Missions. 

WHY MISSIONS?

by John M. Smee

Assistant Administrator, World Mission, Church of the Nazarene

You'll enjoy preaching to our people, they just love to hear stories about other lands."

"You'll be pleased with the deputation offering; every year our people give a good offering for missions."

"Be sure and tell some stories about snakes, we really like to hear about foreign missions."

"Do you have any pictures of real natives?"

"This is the day we show our concern for missions."

These are words often heard by the missionary on furlough, but do they really reflect the purpose of missions? Does the man, woman, boy or girl who sits in the congregation see "missions" as more than an extracurricular activity . . . an auxiliary to the main work of the church . . . an annual appeal for the "lost over there"?

It is not sufficient to be able to say our church is "interested in missions," nor even that it is taking some part in the promotion of missions. A good deal of missionary interest and effort falls short of being satisfactory because it rests upon an altogether inadequate conception of what the missionary enterprise is all about. Mere pity for the people of other lands, called forth by some heartmoving tale of dire need or some instance of cruel suffering, is not enough, commendable though this may be. Something deeper and broader is needed to constitute a solid foundation for worthy and enduring missionary effort.

Perhaps we need to be reminded and to remind the

church that the missionary enterprise is no human conception or undertaking, no modern scheme, program, or invention, no mere philanthropy even of the finest kind. It did not originate with men . . . not even a William Carey or apostle Paul. Its source is in the heart of God himself. Jesus Christ, God's great Missionary to a lost humanity, is the supreme revelation of God's heart and expression of His love.

It is often called the central text of the New Testament . . . John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is the heart of the gospel . . . the redeeming God gives all for lost and fallen mankind. And then He turns to those who have been



John M. Smee

redeemed and are now followers and says: "as my Father hath sent me, even so send I you" (John 20:21).

If we are going to remain true to the Bible concept of a disciple/follower/missionary, we must go back to the source—he is one sent by Jesus Christ even as He was sent by the Father. The great dominating note is not first the needs of men, but the command of Jesus Christ. Consequently, as Oswald Chambers says: "The real source of inspiration is always behind, never in front."¹ Our tendency is to put the inspiration in front; the great ideal is to sweep everything in front of us and bring it all out in accordance with our concept of success. In the New Testament the inspiration is behind. It is in Jesus Christ himself. We are called to be true to Him, to be faithful to Him, to carry out His enterprises.

Perhaps the greatest danger in missionary enterprise is that God's call may be effaced by the needs of the people until human sympathy overwhelms altogether the significance of Jesus Christ's sending. We are apt to forget that the great reason for mission is not first the elevation of the people nor first the education of the unlearned, but first and foremost the command of Christ: "Therefore go and make disciples of all nations" (Matt. 28:19, NIV).

The New Testament clearly lays down the reason for "missions" . . . it is to disciple all nations according to the command of the risen Lord. The method of missions is clearly stated in each of the four Gospels. Matthew records the farewell command Jesus gave His disciples and that command is to teach and disciple all nations; not to make converts to our ways of thinking, but to make disciples of Jesus. In Mark's Gospel the method is defined as preaching the gospel to every creature, with Luke noting that Jesus calls for the preaching of repentance and remission of sins, unto all the nations. In John's Gospel the method is described by the Savior as feeding His sheep and tending His lambs. It would appear that the methods through which the life-giving truth is to be presented are as varied as the needs and conditions of the nations among whom the gospel is preached, but the central purpose and reason for "mission" remains clear. "As my Father hath sent me, even so send I you" (John 20:21).

The call is "go ye." To Jesus there was not a home church and a foreign church. It is all one great work . . . beginning from Jerusalem and going elsewhere . . . to the ends of the earth. Jerusalem was not the home of the disciples; Jerusalem was the place where the Master was rejected. And the call is "begin there."

Missions . . . it's more than a night to roll bandages for a mission hospital . . . it's more than an annual offering for "those in need" . . . it's more than listening to a returned missionary give a deputation sermon . . . it is at the heart of the purpose of the Church. Dr. John Seamands, missionary evangelist and professor of Christian missions writes in his book *The Supreme Task of the Church*: "When any church loses the spirit of the Great Commission, it surrenders the very reason for its existence."² The Church of Jesus Christ exists for the sole purpose of carrying on the work that Jesus came to do, namely, to seek and to save those who are lost. Missions is not a sideline . . . it is the lifeline. It is the essential character of the Church.

It is, therefore, not surprising to note that in those countries where the Christian Church is growing most rapidly,

local congregations do not distinguish between "missions over-there" (foreign) and "the work of the church here at home." All is a part of the mission of the church. The subject matter of evangelism is the life, death, and resurrection of Jesus Christ for one purpose: "that repentance and the remission of sins should be preached in his name among all nations" (Luke 24:47). The subject matter remains an unchangeable truth, a historic fact—"the Lamb that hath been slain from the foundation of the world." Once men get away from the teaching of the New Testament, the first thing that happens is that sin is minimized and the meaning of the cross of Christ is departed from.

Strange as it may seem, our human tendency is to associate the "heathen" and the "lost" with those whose culture and appearance are most different from our own. Therefore, we can look at the video-slide presentation of a furloughing missionary and speak of "those lost souls." But what about those who appear very much as we appear? Are they not lost too, unless they have been redeemed by the Master? When our television shows us a sports stadium filled with thousands of cheering people who look like us, do we stop to consider that they are lost without the Savior? Are they really lost? Could it be that the reason the local congregation does not deeply sense the "mission" concern is because it has lost a sense of being able to distinguish between that which is sin and that which is not. Holiness theologian H. Orton Wiley wrote:

In every religion there is a principal truth or error which, like the first link of a chain, necessarily draws after it all the parts with which it is essentially connected. In Christian theology this first link is the fact of sin. Christianity is a religion of redemption. Any tendency to minimize sin has its consequences in a less exalted view of the person and work of the Redeemer.³

Those churches today that are experiencing dramatic growth anywhere in the world have kept alive the truth that the "mission of the church" is to preach the gospel to those who are in sin . . . whether they be living within a mile of the local church or half way around the world.

The cross of Christ is the historic manifestation of the inherent nature of the Trinity. Through the ages the perplexity in the minds of men without the Spirit of God arises because the Bible presents something utterly unlike what the natural heart thinks it wants. "According to the Bible, things do not go as we expect them to, either in individual life or in history, but always at cross purposes."⁴ The symbol of the nature of God is not a circle—complete and self-centered—it is the symbol of a cross.

Perhaps our greatest danger is to counterattack the philosophy that all is growing better and better. The Bible does not look forward to an evolution of mankind; the Bible talks of a revolution—"Marvel not that I said unto thee, Ye must be born again" (John 3:7). We must sustain the preaching of the Cross and the remission of sins through the death and resurrection of Christ.

Dr. Karl Menninger laments in his book *Whatever Became of Sin?* that "sin was once a word in everyone's mind, but now rarely is ever heard."⁵ Does that mean that no sin is involved in all our troubles? Is no one any longer guilty of anything? Guilty perhaps of a sin that could be repented of and repaired and atoned for? Is it only that someone may

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When No Means Yes

During my junior year in high school my pastor took me to a zone missionary rally. I don't recall who the missionary speaker was, but one statement stuck with me. She said God has a job for each of us to do and if we are willing to ask Him He will tell us what it is. I kept thinking about that.

I had already decided during my sophomore year of high school that after graduation I was going to Olivet Nazarene College. I began asking God what He wanted me to be. I kept hearing Him say, "Be a missionary." I guess because this came more as an impression than as a clear audible voice I thought it was just Rod Trim telling himself what he wanted to be. I had been to a missionary rally a few nights earlier, so it was naturally on my mind. I dismissed the thought until my senior year of high school.

In the fall of my freshman year at Olivet, I went to my dorm room to have my personal devotions one morning. I was reading Matthew's Gospel, the 28th chapter, verses 19 and 20, and they seemed to leap off the page. I reread them several times:

"... go and make disciples in all nations ... and then teach these new disciples ..."

I asked, "Lord, is that what You want me to do?"

I decided to talk it over with Dick Burdette, a senior ministerial student. I just knew Dick would be able to help me. He listened and said, "Just say *no* to it. Just keep saying no to it as long as you can. If God is really calling you into the ministry, the more you say no the stronger the call will come, until finally you can't say no anymore."

I soon found that what Dick told me was true. The more I said no to God, the stronger the call came. Fi-

nally I said, "Yes, Lord, I'll prepare for the ministry."

Feeling that God at that time was calling me to the pastoral ministry, I thought no more about the impressions I had in high school. I was willing to accept the pastoral calling, though there were aspects of it that really scared me, such as the responsibility of keeping a congregation highly motivated—to pay budgets, to go calling, to grow in grace, et cetera, et cetera. I didn't even like thinking about some of those kinds of duties. The Lord impressed me that I didn't need to worry about those fears for I would be traveling to other countries. I wondered if I was hearing Him right.

Now I really was puzzled about what God's full plans were for my life. I believed He had called me to the ministry.

During my sophomore year at Olivet Franklin Cook came to talk about missions. By now I was just sure God wanted me to be an "evangelistic missionary," someone who would travel to different mission fields holding revivals for the missionaries as well as the people they served.

I talked to Franklin Cook about the idea. "Well, I can't really say for sure. I've never heard of anything like that being done. But we don't know now what we'll be needing in missions in a few years. Keep praying about it though, and I'll pray with you. Maybe God just wants you to be a missionary," he said.

Soon after our missions emphasis week it was time for our fall revival with Chuck Millhuff. I tried attending all the services and wanted to listen to everything; however, God and I were already locked in battle. I knew He was calling me to be "just a missionary." I was trying very hard to convince Him that I was to be an

"evangelistic missionary" as I was now terming it.

I went to one of the evening services but didn't hear much of what was said that night. The only voices I could hear were mine and God's. His arguments were stronger than mine. Finally I just heaved a sigh and said, "Okay, God, I give up. Just tell me what it is You want me to be." He quietly said, "Drop the word *evangelist* from the call and just accept *missionary*." "Lord, is that really what You've been trying to call me to be all along?" "Yes, I want you to be a missionary," He said. So that's when I finally settled the call to become a missionary.

Early in my seminary training I filled out the intermediate application for missionary service. Rich Gammill had been asking my wife and me to fill out our formal applications before we left seminary. For some reason we just didn't feel ready. I was troubled by my lack of interest.

I decided to talk to Dr. Paul Orjala about the matter. He asked me one question, "Is the call to be a missionary on the back of your mind?"

"Yes, it's on the back of my mind still. But it bothers me that it isn't in the forefront," I replied.

"It doesn't matter. As long as it is on the back burner, you're still called. When the time is right for you to go to the field God will put the call back on the front burner and turn up the flame."

Dr. Orjala was sure right about that. In the second year of my first pastorate there came an overwhelming sense of urgency to get our formal applications in. We responded quickly to God's prompting and before long were appointed to the field.

—Rod Trim
Republic of South Africa

KEEP YOUR CHURCH ALIVE THROUGH MISSIONS

by W. C. Dishon

Pastor, Lake Avenue Church of the Nazarene, Fort Wayne, Ind.

Though some of us may have settled for something less, most pastors have an inner longing to see their churches become the spiritually alive and vibrant bodies the New Testament portrays. We long to see the Spirit of God working in and through people who are responsive to His leading.

It's exciting and rewarding to see a positive faith expressed in obedience, and the Spirit of God blessing people as He works through them, building the Church of Jesus Christ. Becoming actively involved in Christ's worldwide mission is a key element in seeing this happen. And it is essential to the fulfillment of the commission Christ has given us: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Matt. 28:19-20, NIV).

It was a rewarding experience to watch this evolve in two churches I served. These churches were in different world areas and were vastly different in many respects. But the experience was basically the same.

One church had announced the same dollar goal for both Easter and Thanksgiving offerings for several years. Though it was a rather modest goal, it had not yet been reached. One January, after an inspiring missions film, the congregation was asked to seek God's guidance concerning their participation in the Easter Offering. As a starting point it was suggested that each pray about the possibility of giving an amount equal to one week's income. No dollar goals were announced. When the Easter Offering was totaled that year, the church had given more than double the amount of that longstanding goal!

This achievement in faith produced an atmosphere of excitement and expectancy. What other victories did God have in store for them if they really trusted and obeyed? What could they

accomplish as "partners in faith" with God?

Plans were then announced for the church's first missionary convention. The Faith Promise concept was introduced. People were continuously encouraged to pray for God's guidance and to respond in appropriate faith. At the close of that weekend, commitments for missions giving for the next year totaled almost five times more than former goals!

Following years saw further increases in Faith Promise giving for missions. A project to pay for a church on a mission field was underwritten and a Work and Witness team went to the field to help build. All this helped to produce the atmosphere of openness, obedience, and positive, expectant faith, so important for church growth.

In the years that followed that church took bold steps of faith. As they responded to the challenging leadership of the Spirit, God enabled them to accomplish together with Him things far beyond former hopes and dreams.

These experiences do not take place in a vacuum. Their influence touches virtually every other aspect of the church's life and ministry—and in a dynamically positive way! The lessons learned in faith and obedience influence responses in many other areas. It's true in the individual's spiritual life as well as in the life of the church. Proving the faithfulness of God to "make a way" in one area inspires faith to respond in others. As that faith grows, the Christian grows stronger—and so does the church!

This atmosphere of faith has direct bearing upon the church's future and its finances. Contrary to some opinion, giving for missions does not siphon off funds from the local church. Experience shows that the opposite is true. This may be attributed to two things. First, God blesses those who take seriously His mission of redemption for the whole world. This is the heartthrob of a loving

God. It's natural that He would look in favor upon those who identify with Him in that mission.

Second, obedient response to God's guidance in giving for missions encourages people to respond similarly to giving in other areas. Scripture says, "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). This principle applies not only to the individual; it is equally valid for the church.

Not only does missions giving have a direct bearing on the church's finances, it also affects its outlook for the future. The worldwide mission of the church cannot be emphasized without calling attention to the mission of the church locally. As the Great Commission is lifted up as its purpose, the church is reminded that that means "us and our world."


When this challenge is made in the atmosphere of optimistic faith and of new openness and obedience to the Spirit, the combination is dynamic! The Spirit can inspire and guide His people more readily. The eyes of faith perceive fresh visions of God's goals for His church. The results are rewarding to any pastor's heart.

Faith then stimulates obedience and the acceptance of the challenge:

"Expect great things from God.

Attempt great things for God."

He is the One who ultimately makes the difference between life and death, effectiveness and ineffectiveness, growth or the lack of it.

The pastor's task is to lead his people into greater openness and responsiveness to the Spirit's leading and working through the Church as the Body of Christ. The missions emphasis can be instrumental in creating the climate of faith that accomplishes this. 

IS THERE MAGIC IN MISSIONS?

by Helen Temple

Editor, World Mission Magazine, Church of the Nazarene

In Guatemala there are more than 12 churches in which at least 500 people worship every Sunday. One church has enlarged its building three times, the last time to accommodate 2,000 people and 2,005 showed up for the dedication.

In Mexico, pastors and superintendents say, "Give us 100 church buildings and we will fill them all in a few months."

In the Dominican Republic, two missionary couples starting with only the Spanish Nazarene broadcast as their introduction, established 72 organized churches in seven years, with Dominican pastors in all of them.

Last year, Nazarene overseas districts reported a 7.18 percent increase in membership. The Wesleyan Church reported a 4.09 increase. At the same time churches in the United States recorded a 1.27 percent growth. Those U.S. churches showing good growth records were overshadowed by the ones showing no growth or a decline in membership.

What is the key to the kind of growth reported on the overseas districts? We could theorize: the attraction of hearing the gospel for the first time; great physical need making people receptive; political insecurity; uprooting of populations. All these may have some impact, though it would be difficult to prove that any were capable of producing the church growth that is taking place.

There is only one sure source of evidence—the growing churches themselves. What are they doing to produce such healthy growth?

What, for example, has produced such encouraging growth in Martinique, West Indies, in the few years missionaries have been there? Certainly not a holiness foundation already laid by others, for holiness was never preached on the island until the Seamans and the Smiths arrived. Nor was it accomplished by taking over groups of independent Christians looking for a denominational home. They began, as someone has said, from itch. They had nothing to scratch.

In the beginning it was one to one, making friends, learning customs, sharing fellowship, expressing concern for the problems and burdens of their new friends. As they made friends, they introduced them to Jesus Christ. They invited their friends to their homes for fellowship, for Bible study. These

grew into preaching services. And from the beginning they formulated a plan that has been right for Martinique.

1. *They set out to be equippers of the laity.* As soon as there were a few converts they formed a School of Disciples—weekly training, Bible study, prayer, discipleship, stewardship, finding one's spiritual gifts, doctrines of the church, holiness, and Bible introduction for lay members. New converts were drawn immediately into these training groups, which were also fellowship groups, and given work to do in the church.

It was not long until some of the young men professed a call to preach the gospel. What should the missionaries do? Send them away to another country for three years of training while the church in Martinique marked time waiting for them to return? Or put them into new communities to begin a church and train them as they worked? The missionaries opted for the latter. A Bible Institute was opened to train preachers on the job in Martinique, while they dug out new churches.

2. *The missionaries developed a strategy for entering a new area.* First a sociological survey is made of the community: the need, the character of the area—middle class—lower economic area—high rise apartments—single homes—educational level of the community—young families—middle-aged workers—retirees. After learning all they can about the community they study what kind of church program will reach their needs; what kind of pastor can minister to them meaningfully; what needs do they themselves feel?

When the missionaries are ready to launch a church, lay Christians are enlisted to call in the area and invite people to church and Sunday School. Publicity is provided in a variety of ways, but always with joy and enthusiasm. Often the community that is chosen for a new church is one in which one of the members of an already organized Church of the Nazarene is known, or has relatives.

New Christians are enlisted in some activity for the church from the day they are converted. They are not given the chance to learn to say no, so they agree enthusiastically to do whatever they are asked.

What Third World Pastors Are Teaching Us

Or consider just one of the new churches in the Dominican Republic. The Santiago church began with a group of young people. For quite a few months they did not reach any adults. The superintendent gently advised a new pastor who was sent to the church that he needed to get some adults converted.

The young pastor called all the faithful young members together every afternoon for prayer and an in-depth study of the Book of Acts. After several months, they located a building they could rent that gave them room to grow and had a revival. There were 36 new converts, many of them the parents of the prayed-up young people. The church grew to 100 members and 200 in Sunday School. Six new churches were organized from the outreach of that one, and they now have several more extension churches meeting, some of which will become organized churches.

When asked how he produced this growth the pastor said:

1. We have lively, emotionally expressive church services—not wild fire, but an enthusiastic atmosphere that gives the Holy Spirit room to work.

2. We nurture the new converts, keeping them active in church. On Saturday nights the young people hold evangelistic services in which they preach, sing, and give altar calls. From this experience they have grown spiritually and some have been called to preach.

3. We give every layperson something to do, either in the regular services, or in conducting new extension missions. They become excited about seeing new people converted.

4. I preach tithing, and I preach holiness.

I believe a growing church is a healthy church and if a church is not growing, it is sick.

But these are examples of new, young churches. What about old churches? Can they find new life, too?

A young pastor fresh from Bible college in Zambia was sent to pastor a church that was old, and quite literally dead. He found a church building and a parsonage but no congregation. It took him two weeks just to clean up the two buildings to get ready for a service. The first Sunday one family and a few neighborhood children and youth came. The attendance went down from there.



Caravaners in Martinique

After four discouraging months, the pastor challenged the few who were coming to discover their spiritual gifts. He organized a one-day seminar and invited his people and the folk from a small preaching point he was trying to develop. About 30 curious people came to see what this new thing was.

Out of that meeting the pastor discovered five people with the gift of evangelism. He knew that evangelism was a central key to church growth. He began to teach these five the “how tos” of winning people to Christ.

It was not instant success. There were discouraging weeks when nothing seemed to reach people. But two young men got a burden for lost men and women. They took literally Jesus' words in Matt. 7:7, “Seek, and ye shall find.” To them this meant looking for people who need God. They began witnessing to people daily. After presenting the gospel they asked for the address of the new person and set up an appointment for the pastor to visit in the home. Within the next week the pastor called on the new prospects. God blessed this approach. Most of the time there are more people to call on than the pastor can reach, and he has trained lay members to help him. The church now averages three or four new people each Sunday.

They have formed an evangelism committee. It is the goal of each person on the committee to win one or two people to Christ and bring them to church each month. They have membership classes and baptism services every three months. The secret of that church's growth is no secret. Lots of hard work, evangelist first, and sticking to it when it was discouraging.

When that pastor began his work the church had two members—the pastor and his wife. One year later he reported 50 full members, 47 probationary members, and 122 enrolled in Sunday School.

Pastor Shih in the Shih Pai Church of the Nazarene in Taiwan reported a 24 percent gain and all budgets paid last year. When asked what he felt had generated this healthy increase, he answered, “Prayer. We have prayer for every activity. Out of

those times of prayer come direction from God for activities that produce results."

Pastor Shih goes to the park every Saturday and plays his harmonica to draw a group of children. He teaches them Christian songs and leads them to his church for junior meetings.

Because of the long and irregular work hours of his people, the telephone has become a major tool in building church unity. Church people call each other and the pastor often. They have prayer times on the phone for the needs of the church and for each other. Home meetings are held by laypeople who bring in neighbors and win them to Christ. Often a person does not attend the church at all until after he is converted. Pastor Shih uses Dr. Shaver's *Basic Bible Studies* in Chinese to train new converts. He leads a thorough discussion of each point to be sure the new Christian understands.

When asked how he gained the cooperation of the congregation he said, "I work with them in everything, whether it is sweeping, giving, or serving. I set the example. They have eyes. They respond. We work together."

How does a pastor find time to start new churches? In El Salvador they often don't. The pastor may preach at a new mission once a week on Sunday afternoon or one evening during the week, but he is kept busy building his own church. Since laymen have many more natural opportunities to talk to people at work, in the schools, in shops, etc., they are expected to bring in the new people and help in the baby churches.

The most successful new churches in El Salvador begin with the pastor and a committee of laymen at the mother church. After prayer the committee discusses the possibilities, agrees on a location, usually a private home or a public park and they launch services. They start with modified regular services—much more music, especially special music, much shorter sermons, and many testimonies to the joy and progress in Christian living, by lay Christians. Sometimes the testimonies take more time than the sermon.

Much emphasis is laid on winning as many people as possible from the new area in the first month. The pastor has learned that the enthusiasm of the volunteers from the mother church begins to lag after a few weeks and they tend to go back to their own church. New converts are trained from the beginning in churchmanship so that they can fill the jobs left vacant when this happens. But some of those from the mother church usually love the new baby church and continue there. Often the one who loves it most becomes the first pastor of the new church.

Pastor Carlos tried an innovative program that succeeded in his community. The church was growing but Pastor Carlos felt the people needed to get excited about winning others. He also was disturbed that so many young people still preferred the local bar to the church. He decided to challenge the local bar patrons to a volleyball game: the Nazarenes against the Beer Drinkers. There were many athletic young men who were regulars at the bar. Carlos knew the emphasis would have to be on the spirit of the church youth, not on the winner of the games.

A rowdy crowd of 200 turned out, some bringing their beer with them. Carlos was nervous. He was only 21 and in his first pastorate. He knew he had to stay in charge of this event. The Beer Drinkers were thrown off guard when Carlos opened the event with prayer. Then the bar crowd saw, with surprise, the Nazarenes win the first game. The Nazarenes were defeated in the second game, but won a close third game by two points after five ties. But that was not the end. Over the next six months, the Nazarenes continued their evangelistic efforts with the Beer Drinkers. At last count, 40 Beer Drinkers had changed sides. They have discovered that their new faith in



African Christians giving tracts in Zambia

Christ is more exciting to them than their old attachment to the bar.

When Ramon found that he had a number of people in his congregation who had to work on Sunday, he launched a second Sunday School an hour before the evening service. Three morning teachers volunteered to teach their lesson again for those who came. It is not a large school, only about 10 percent of the morning Sunday School, but the people who work and the children of parents who take them elsewhere on Sunday morning can now go to Sunday School and study the Word of God.

What makes a small church, that has had its ups and downs over the years, begin to grow and become a dynamic force in the community? Almost every time, the pastor holds the key. It was true in the Iizuka Church in Kyushu, Japan.

For 28 years the church grew slowly, if at all. In 1975 Rev. Shiro Tani became pastor. He felt the church needed something big enough to challenge their faith, yet small enough for them to accomplish if they really tried.

The church had grown up on the old system of the mission furnishing everything needed for a church. It was hard to think any other way.

The pastor's home had for years been a tiny apartment at the back of the church. With his growing family it was much too small. But no one thought it possible to change.

With the pastor's patient encouragement and the church board's approval, a desire to "do something" began to rise in the congregation. Pledges were made, and eventually a beautiful parsonage was built. Their success challenged them to do more. For years the church had talked about building a new sanctuary. Now Pastor Tani challenged the people to a life of service and sacrificial giving. Not everyone was happy with his new emphasis. A few left the church. But others found a new awakening and joy. The pastor scheduled additional prayer times. Some met in the morning; others met after work to pray. Out of these sessions came a renewed desire to build their church. Plans were drawn, a building fund started. But the need was so great the congregation despaired of ever getting the church done. They prayed that God would give them a sign that this was indeed His plan for them.

The sign from God was startling when it came. One of the members owned a construction company. He had contracted to dismantle a large building made with steel girders. He donated all the steel girders needed, \$80,000 worth, to erect a three-story building for a church. What a boost to their faith! They began to give. A young couple, soon to be married, gave the money they had saved for a honeymoon trip to Hawaii. An old grandmother gave the money she had saved for her fu-



Pastor Shih of the Shih Pai Church, Taiwan

neral. Some made personal loans from the bank to give.

Members gave hundreds of hours to help finish the interior of the building. And sharing in this gigantic enterprise united the church and produced growth that is still continuing. Already a member has donated land and a building in his own hometown and a new church has been started there.

In Panama, Pastor Gordon ministered to three churches, one rather isolated from the others. He was not able to give adequate service to all of them and launched a program to train laymen to be "copastors." They took charge of the services in one church when he had to be in one of the other two churches. Two of the men he trained are now full-time pastors. The three churches are now four. And five people are serving as trained copastors.

Fernando Angel is pastor of a small church in the Philippines. In August 1981 he met with his local church board to discuss how to grow. The church was in an outlying area among a sparse population. They located a building to rent in the town and moved in with a congregation of about 20.

The pastor and the board launched a "Families Winning Families" campaign. Each family member was to seek to win other family members to Christ. In addition three church families would become a team and go out to win an unchurched family to the Lord and the church. Often these families were friends of long standing. The church held prayer meetings in the homes to let unsaved family members hear them praying, and know they were interested in them. Every contact by laymen was followed by visits from the pastor. The first year they added 21 members to the church.

Pastor Namangoma in the Chikumbi Church of the Nazarene in Zambia preaches forcefully about the power of God. He knows what he is preaching about, firsthand. When he came to Chikumbi he found a small congregation of faithful Christians, but no growth. The local witch doctor didn't want the church there, and his threats had frightened the people away.

One night Pastor Namangoma awakened in the pitch dark night to the sense of an evil presence in his room. He said, "Every hair on my body stood straight up." He knew from childhood experience that the power he was feeling was real and dangerous. He began to pray for courage and strength. The evil power became stronger. Pastor Namangoma thought, I have heard for years in Bible school that God is more powerful than Satan. Now I will know for sure. If God is stronger, we are on the right track. If not, I'm in the wrong business.

He prayed for a long time, then with all the spiritual strength he could muster, he prayed that God would defeat Satan right

at that moment and drive him away and protect His servant. Immediately the evil presence left the room, and Pastor Namangoma was alone, calm and victorious. He publicly preached of his encounter, the word spread abroad, and people who had been timid began to come to the church.

The church grew. The members realized that their pastor needed a parsonage instead of the two rooms he and his family lived in. They asked the missionary for a new church. He told them he didn't have the money to provide the whole church, but if they would make mud brick, which was common building material in that area, the mission would provide the roof. It looked like a big assignment. But they made the bricks and built the walls, and the mission put on the roof.

The Bank Hall Church is one of the oldest churches in Barbados. It has always been a good church but recently has been experiencing exciting growth. Reporting at district assembly Pastor Schofield Eversley said: "If I were to employ all the languages and dialects of the world, I still would not be able to put into words what the year past was like for us at Bank Hall. During this year I have had experiences which 16 years had denied to me. God took us onto the mountaintop during an evangelistic crusade that was planned for one week but had to be extended for another week because of the unusual way God was working.

"After the two weeks, our services became unusual. Souls were saved; believers were sanctified and strengthened. God was leading in some peculiar paths, and I was very careful to follow.

"Then came October 4. We were careful to obey the Holy Spirit when He said I want you to call an all-night prayer meeting and make a special prayer for the sick, anointing them with oil. This I did, and between the hours of two and four of Tuesday, October 5, 1982, God started performing miracles before our eyes. The blind were made to see, the lame were made to walk, and others with less physical infirmities were healed and are well today because God did it.

"Our second crusade was held in November. I beheld the power of God at work in the lives of our young people. Every department of the church has felt revival. We have taken into membership 29 members, and 7 more are preparing for membership. Our income reached an all-time high of \$37,960, and we have paid our budgets in full.

"We plan to hold our first family/relative service in the district tabernacle in May, and once every quarter after that. We believe many families will be reached as church families invite their unsaved relatives to join them in this family festival together."

Is there magic in missions? No, not magic. But some exciting examples of what can happen in any church, anywhere, using the same simple but profoundly important methods that brought growth to these churches:

Prayer. Obedience to the Holy Spirit's direction, even when it was a little surprising. Training lay Christians and putting them to work in the church. Studying the community to understand the people and determine what methods will work best to introduce them to Christ. And hard work—lots of hard work, perseverance, and patience. Plus a super-load of faith and a deep-seated, never-ceasing, genuine concern for the lost.

Nothing these men faced was different from situations that pastors face in any country where the church is at work. Not even the witch doctor. Every pastor, at some point in his ministry, has been confronted with some form of Satan's power, against which he must take a courageous stand in sheer faith and trust God to deliver.

No, no magic in missions. What these men have done can be duplicated anywhere in the world.

WHAT'S HAPPENING IN MISSIONS?

by Paul R. Orjala

Professor of Missiology, Nazarene Theological Seminary

Almost 2,000 years of the Christian mission have elapsed as we approach the end of the 20th century, and it is almost 200 years since the modern missionary movement began in 1793 with William Carey. Where are we now in missions, and where are we going?

THE INCREDIBLE GROWTH STORY

Latourette called the 19th century "The Great Century" of missions. If he were writing today he would have to find a superlative to describe the 20th century. For the first time in history Christianity has become truly ecumenical with indigenous churches in some form in all nations, according to David Barrett in his monumental *World Christian Encyclopedia* (Oxford University Press, 1982, 1010 pages). C. Peter Wagner reports that at least 78,000 people a day are becoming Christians (*On the Crest of the Wave*, 1983, p. 19). By the year 2000, it is projected that almost a majority of the people of Africa will be Christian. The missionary enterprise, through evangelism and church planting, has become the most international, interracial, and intercultural movement in the history of mankind, and the first truly universal religion.

However, that is not the whole story. The world population—now at 4.7 billion—is growing faster among the non-Christian populations. According to Barrett's figures, the percentage of Christians in the world has actually diminished from 34.4% in 1900 (558 million) to 32.8% in 1980 (1.3 billion), while the percentage of Muslims and Hindus has increased. Buddhism alone of the major world religions has declined in percentage. The nonreligious and atheistic group has had the most fantastic growth of all from .2% in 1900 to 20.8% in 1980, reflecting the spread of Communism. When statistics for Christians are broken down, we discover that Roman Catholicism has been growing in 80 years from 16.8% to 18.5% (now 809 million) while Protestants and Anglicans have diminished from 9.4% to 7.9% (now 345 million).

At least one tantalizing question needs to be asked of these statistics: How many of these people in all religions are *nominals*? We know there must be a very large number of nominals included in the Christian statistics—part of the field to be evangelized—and they increase the size of the task. We also know that there are growing percentages of nominals in other religions—much more open to the gospel than their fellow religionists—and they constitute a growing opportunity of receptivity for world missions.

MISSION AND MISSIONS

There is a shift in the usage of the terms *mission* and *missions* today. Until recently, *missions* was the most common term used. In many contexts it is being replaced by *mission*, to avoid its earlier association with paternalism and colonialism in this age of a world church of equal partners. The word *mission* also provides us with an inclusive term that avoids the contrast between world missions and home missions and helps us express the theological unity and wholeness of mission.

Some ecumenicals, however, have thrown out the baby with the bath water. They have not only wanted to avoid the colonialist associations that the term *missions* had in the 19th century, but they have also been interested in redefining *mission* so as to largely eliminate the evangelizing connotation that is no longer relevant to their thinking. The word *mission* has long had a comprehensive definition for theological use to indicate all that God intends His Church should do, including many concerns paralleled by the activities of other organizations, such as care for the poor and the oppressed. As evangelicals, however, we not only want to retain these connotations but we especially want to highlight the *distinctive mission* of the Church—to make disciples—which no one but the Church will do or can do. Without this evangelistic aspect, no usage of "mission" can be genuinely biblical and holistic. Meanwhile, both terms will continue to be used.

LEADERSHIP IN MISSIONS

Historically the center of mission has shifted geographically from one place to another and from one group to another—from Jerusalem to Antioch to Rome, then to northern Europe and England, and then to the United States. The reason for this is found partly in the nature of mission—we are to give our faith away. Mission was never intended to be the monopoly of any nation or group. It is intriguing to notice what is happening today in this regard.

First, in North America the responsibility and capability for mission has largely shifted from the ecumenical denominations to evangelical denominations and missions. These mainline denominations, related to the Division of Overseas Missions of the National Council of Churches (DOM-NCC), had an enviable history of mission outreach at home and abroad in the 19th century and kept going on their momentum until

about two decades ago. At this point increasing influence from major shifts away from their heritage of evangelical theology began a process that has virtually eliminated evangelism and church planting as a major concern of mission in these bodies.

Samuel Wilson reports in the *International Bulletin of Missionary Research* (April 1981, pp. 74-75) how significantly this trend has affected recent mission statistics. In the period 1975-79 the denominational mission agencies related to DOM-NCC suffered a 22 percent reduction in mission personnel and an income increase of only 6.3 percent because of reduced giving, while in the same period the agencies related to the Evangelical Foreign Missions Association (EFMA) experienced a dramatic increase of 30 percent in mission personnel and 89 percent in income. Major holiness denominations are members of EFMA, which is by far the largest of several evangelical mission associations. The result of these opposite trends is that the smaller denominations and missions of EFMA now have more than twice the income and personnel of the larger denominations' agencies related to DOM-NCC. In this crisis of confidence, many evangelicals in mainline churches are redirecting their mission support to evangelical missions or starting their own missions.

Even more startling is the report that of the 44,442 total missions personnel overseas from North America (including short-termers factored into a full-term equivalency), more than one half are from *unaffiliated* evangelical mission agencies, which in the same period experienced a 45 percent growth in personnel and 123 percent increase in income. This gives them more than twice the personnel and income of even the EFMA-related agencies. Despite their huge membership figures, the mission involvement of the mainline denominations is dwarfed alongside that of the evangelicals of North America, and in a day of unprecedented access and responsiveness. Evangelicals must take up the slack in missions, and they are.

The second significant shift in leadership in missions, which may eventually be even more wide-reaching, is the snowballing development of *Third World missions*. There are now indigenous mission agencies in all Third World areas sending more than 15,000 cross-cultural missionaries around the world. This is already one-third of the number of missionaries from North America. In addition, there are no statistics available concerning the growing practice by North American mission agencies of developing multinational missionary teams that include missionaries from the Third World.

It is exciting to realize that the cycle of modern missions has been fulfilled and is beginning again in a massive way in our day through the converts of mission. The center of mission activity could someday shift from North America to the Third World both for income and the recruitment of missionary personnel. Third World Christians may even take a major interest in the reevangelizing of not only Europe but also of North America. We are very far from entering into the predicted postmissionary age—we are entering the international missionary age.

MISSIOLOGY COMING OF AGE

Missions is escaping from the hands of the mission professionals and coming back into the hands of the laity, as thousands of laymen are getting firsthand experience in cross-cultural ministry at home and abroad. Missions is also coming home to roost, as the worldwide phenomenon of massive

migrations is bringing peoples from many lands to our doorstep where they are accessible to our compassion and witness of the gospel. Will this be the age of just "tourist missionaries" abroad, and will we fumble the ball of golden opportunity for mission that exists in the multicultural society that is developing all around us?

Missiology has come to the Kingdom for such a time as this. Missiology is not just a study for those called to be career missionaries. The whole Church needs it. It is not necessary for individual laymen and pastors to reinvent the wheel—to learn only by trial and error what the Church has been painstakingly learning and adding to the growing missiological consensus over the past 200 years. We need it for intelligent and committed participation in world mission, and we desperately need it for help in adequately fulfilling our mission at home.

Missiology (or the "science of mission" as Europeans like to call it) begins with the theology of mission. What we believe biblically and theologically about mission determines whether there will be a mission at all and if so what it will be like. With an adequate theology of mission to guide them, missiologists then look to the social sciences for understanding of the world and how best to penetrate it to reach the lost with the message of the gospel. They especially draw on cultural anthropology, sociology, psychology, linguistics, communication theory, as well as on the history of missions and church growth studies. From the interaction of these two inputs (theology of mission and the social sciences) a core of missiological insights or principles has emerged that is primarily theological in nature and secondarily related to social science. We shall take a quick look at some key aspects of the evangelical consensus in missiology.

THEOLOGY OF MISSION

The first issue in the theology of mission is how seriously one takes the authority of Scripture for determining what mission is. It is tempting to follow the ecumenical approach of letting the world decide the agenda of mission (and we must listen and respond to what the world is saying and feeling), but the nature of mission does not allow us to improvise on our own. All mission begins with the *mission of God* that the Bible reveals. He does not want anyone to perish but everyone to come to repentance (see 2 Peter 3:9, NIV). He has *sent* His Son Jesus into the world to be our Savior, and Jesus in turn is *sending* us: "As the Father has sent me, I am sending you" (John 20:21, NIV). Our mission is an extension of the mission of God, and He has commissioned us to "make disciples of all nations" (Matt. 28:19, NIV). True mission is always supernatural. It can only take place as the Holy Spirit works through us to draw people to Christ. Not every Christian is a missionary, but every Christian is to be involved in God's mission to the extent of his calling and gifting.

The next crucial issue relates to whether a universal gospel implies an unconditional universalism—that all will be saved or are now saved through Christ regardless of their response. Evangelical missiology answers, "No—personal salvation is conditioned on repentance and faith in Christ." Ecumenical missiologists tend to be hesitant in their reply, and many of them side with some Roman Catholic missiologists who hold that people of other faiths are really "anonymous Christians" who don't know that yet. If there is no need or urgency to evangelize in the classical sense, then mission is reduced to a mere humanitarian endeavor in the struggle for social justice.

Evangelicals are and must be concerned about social justice, but helping people come to know God in Christ is at the heart of their mission.

A parallel issue is whether or not salvation is uniquely through Christ, and whether or not one can have assurance of salvation. Evangelicals reply with a resounding affirmative, which many ecumenicals call arrogance, preferring to leave the door open for salvation to come to all sincere people in their own religions. Evangelicals do not deny that other religions have some insights of truth—they use these as points of contact for presenting the gospel—but they hold that only the Christian gospel has saving truth. Many ecumenicals believe that seeking the conversion of people of other religions is manipulative proselytism and that the goal of mission should be to help Hindus be better Hindus and Muslims better Muslims. It is no wonder that evangelism and church planting has just about disappeared in ecumenical circles at home and abroad. Evangelicals unashamedly want to help all people to come to know Christ as Savior and Lord, even Christian nominals, and gather them into His Body, the Church, where they can be nurtured and equipped for ministry.

One more significant issue concerns the relation of mission to the kingdom of God and the Church. Ecumenicals and evangelicals agree that the true function of mission is to extend the kingdom of God into the world. However, due to a weakened ecclesiology in which the church is seen to function best in diaspora in the world, ecumenicals generally interpret this extension socially and politically as “evangelizing the structures of society” in order to achieve liberation, social justice, and humanization. Evangelicals see the church as the visible focus of the kingdom of God in the world and the primary agency through which God intends to fulfill His mission of reconciling His lost children to himself. The extension of the kingdom of God into the world, for evangelicals, takes place through evangelism (God’s reign in individuals’ heart) and church planting (the gathering of God’s people into the Body of Christ), then both individual Christians and the church collectively can be used by God to exercise an influence in the world toward social justice.

GOSPEL AND CULTURE

As Christians in mission attempt to penetrate societies and cultures with the gospel, they are immediately plunged into a paradox. If the gospel is to exist at all in any human society, it must be expressed in the forms of that people’s language and culture. And man’s language and culture, like man himself, is infected and affected by sin. Fortunately, while the gospel calls us to be separate from the world and sin, it also requires us to be “in the world” but not “of the world” (see John 17:14-17). All cultures and societies are under the judgment of the gospel, and in this respect the gospel is countercultural. On the other hand, just as man is salvable, so cultures and societies are transformable by the gospel. Every human language and culture can become an adequate vehicle for the expression of the gospel.

Perhaps the most difficult part of the whole process of mission is at the point of the cross-cultural communication of the gospel. Our understanding of the gospel is influenced by our own cultural expression of the gospel. We must learn how to distinguish the supracultural *content* of the gospel from the cultural *expression* of it and communicate a *dynamic equivalence* of the content in the target language and culture. This overall process is called *contextualization*.

The young Church in Acts almost lost its way in mission at this point by first thinking that Gentiles had to become Jews like them in order to be Christians, but the Jerusalem Council (Acts 15) paved the way for the establishing of the principle of “conversion with minimal cultural displacement,” making it possible to develop truly indigenous churches in every tribe and nation—including ours.

An indigenous church has been identified for over a century as self-supporting, self-governing, and self-propagating. Actually, this defines a self-sustaining church that could still be very foreign to its own society. The additional quality that is needed to make it truly indigenous is “cultural fit,” so that it is not unnecessarily foreign to its environment. These principles are as necessary and valid for ethnic ministry as they are for world mission. God intends that the gospel should become incarnated in every cultural unit in all of its facets.

One additional dimension needs to be added: for the gospel to be adequately planted and contextualized in a given society and culture, there must be indigenous witnesses—examples and advocates. It is both exalting and humbling to realize that God’s purpose for His people is “Christ in you, the hope of glory” (Col. 1:27)—God’s glory expressed in our humanity! St. Paul says elsewhere, “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (2 Cor. 4:7).

For holiness people, this need for indigenous witnesses extends to living witnesses to God’s sanctifying grace. As the gospel is planted in a new cultural or social unit it is easier to get people saved than to get people sanctified. As people begin to understand what the holy life is all about they often protest that it is impossible for them because they are so different culturally. The highest priority must be given to doing whatever it takes spiritually to see indigenous witnesses of that society or culture not only born again, but also cleansed and filled by the Holy Spirit in His sanctifying grace. Then that cultural unit also is opened up to claim its “inheritance among all those who are sanctified” (Acts 20:32, NIV).

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Called of God—an Archaism?



J. E. Hunton

by J. E. Hunton

Pastor, Nall Avenue Church of the Nazarene, Prairie Village, Kans.

Me, be a preacher? I should say not! It's hard enough to converse with my own family. A missionary? No way. Not for me! I have too many gifts and graces that fit well into the American culture, and I will make a place for myself in this land.

These were my youthful thoughts on the sure callings of God as pertaining to Jay Hunton, and I made plans to coincide with my reasoning. But God has never been known to fit His plans into ours. In spite of my reasoning I acknowledged God's call to the ministry.

In my second year at seminary I married a lovely girl and earnestly prepared for ministry in the United States. I was studying for a theology exam when I picked up a record near my easy chair and placed it on the turntable. I needed some relaxing music to help me prepare for the test. However, it wasn't that test, but one I hadn't studied for that would produce a never-to-be-forgotten experience.

The recording was "Men of Texas," a medley of songs about the Cross. With my eyes closed and their melodic voices singing, the Holy Spirit began to deal with me.

*When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

"All my pride"—why was the Holy Spirit revealing that to me? I was sure I was sanctified. I was in seminary preparing for the ministry, wasn't I? How much more could I do?

And what a plan I had for succeeding in my denomination! First, I would take a home mission church, and I'd make it grow. People would say, "Isn't that young preacher dynamic? His church is just booming!" They would be greatly impressed and would clamor to get me to be their pastor. Soon, I would be the pastor of THE FIRST CHURCH. Because of my preaching and administrative ability, the people would see that I ought to be their district superintendent. The general superintendents would agree, and I'd become a D.S. After a few years, with all my grace, intelligence, good looks, and charm, I'd become a general superintendent!

Silly? Well, perhaps. But many of us have dreamed that way, haven't we? The young must come to see (perhaps through us ministers) that it is God's work, not theirs; and they must do it His way, not theirs.

That's what God was revealing to me through the spinning of a record.

As I poured contempt on ALL my pride, the "Men of Texas" continued to sing:

*Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all!*

God called me to be a missionary that moment: 9:30 a.m., January 19, 1961. I could hardly believe it! Me! A missionary.

Oh, no! That means used clothes, box work, hair tied in buns, long dresses, yeah—the whole works! No. That wasn't the way it was! I was called by Him to do work for Him, and when I said yes it was *all* for Him! I was submitted to the will of God.

Tears coursed down my cheeks as I heard:

*Must Jesus bear the Cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.*

I took up that cross that day, determined to carry it to the place of God's choosing.

That afternoon my wife, Carol, came home to our basement apartment. As she walked through the door I was anxious but somewhat hesitant to tell her what had happened. I blurted out, "Honey, guess what." "What?" she tiredly replied. "Honey, God's called me to be a missionary!"

I wasn't sure what her reaction would be, but Carol's big, brown eyes filled with tears. She answered, "Jay, God's been speaking to me about missionary service. I've been praying that if it were valid you too would hear His voice." God had called *us*!

In August 1963 Carol, our two-year-old Heather, and I arrived in the Federation of Rhodesia and Nyasaland. The missionary sending service had strongly stirred our spirits. We felt the enthusiasm to do God's work booming in our veins and in our hearts. Get us out there—they need us!

But when we arrived at the airport to be greeted by the grateful missionaries and nationals, they were not present. It was hot and humid. We did not understand the language. In the airport, I found a little bank and exchanged my American money so I could use the telephone. The tiny coins were about the size of our dime. The man pointed out, "Those are tickies, 2½¢ pieces—you use them in the phone." I went directly to the phone station, put my "tickie" in, and dialed the missionary's number. "Hello!" answered the voice on the other end. I replied, "Hello." She said, "Hello." I said, "Hello." She repeated, "Hello." I yelled, "Hello!" And she hung up! Some welcome! I put in another "tickie" and the same

(Continued on page 60)

How to Keep from Snoring During a Missionary Service

by Stephen M. Miller
Former Editor, Nazarene World Mission Society

BULLETIN: Not all missionaries are great speakers.
Oh. You already knew that, huh?

Well, then, maybe you also know not all missionaries can focus a camera. And that can make for one eye-tiring slide presentation.

Put these two bits of data together and what you've got is this cold, hard fact: good missionary services are not always easy to come by.

It's partly God's fault, you know.

He's the one who gave a certain missionary the talent to stitch flesh back together instead of the ability to create pew-packing, three-point sermons, complete with short stories that jerk tears from sockets and jokes that make tummies roll.

And He's the one who gave another missionary the rare gift of being able to translate the Bible into different languages, instead of the mechanical ability to focus a 35-mm camera.

So when we routinely have boring missionary services that tempt our people to stay home (or doze off, if they do come), it's God's fault.

Right?

Wrong.

It would be His fault, if we didn't have any other avenues to explore. But we've got avenues all over the place. In fact, there are so many ways to make the most of a missionary visit that if we don't routinely have super missionary services, somebody's stuck in a ditch.

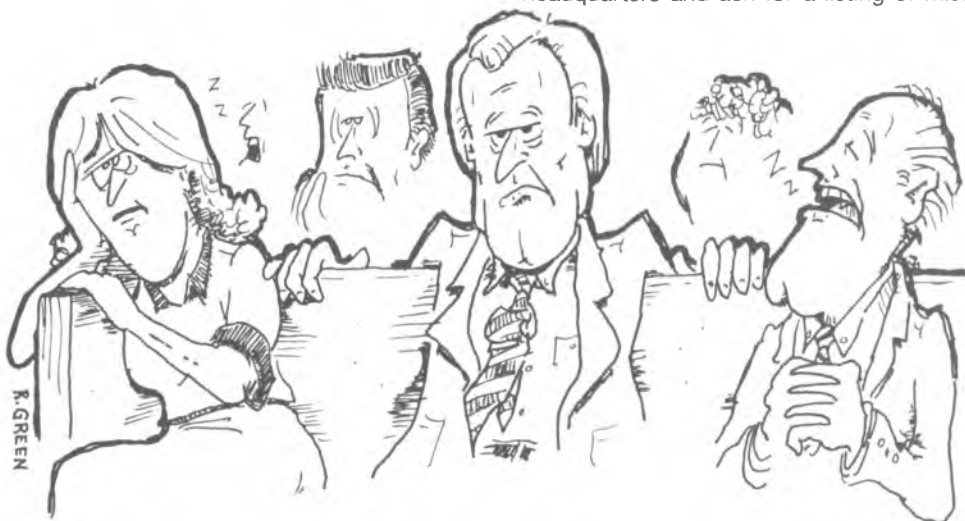
Here is a tow truck full of ideas and tips on how to get the most out of a missionary's visit to your church.

TO SLATE A MISSIONARY

- **Book Ahead.** The most popular missionary speakers are often booked 6 to 12 months in advance. So if you're looking for someone who works well with a congregation and is a gifted speaker, plan ahead.

In scheduling a missionary, you might want to check first with your district or regional mission leader to see if a missionary will be visiting area churches in the next year or so. It's a whole lot cheaper to pay a missionary's travel costs from a few miles down the road, than from halfway across the country.

Another option you have is to contact your denominational headquarters and ask for a listing of missionaries who'd be



Nazarene

Update

UPDATE EDITOR, NINA BEEGLE, PASTORAL MINISTRIES

WE ARE CALLED TO GO, AND HE IS THERE

When God was directing Israel out of Egyptian bondage back to the land of Canaan under the leadership of Moses, Moses quivered under his burden and assignment and cried, "Shew me thy way," and then added, "Whom wilt thou send with me?" (Exod. 33:12-13). Back came God's gracious reply, "My presence shall go with thee" (v. 14). We have been taught that one of the unique characteristics of our God is His omnipresence. "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chronicles 16:9).

As sanctified people we have the inner assurance of God's Spirit in having been redeemed from all sin. We are called by Him to penetrate the spiritual darkness and agnosticism of the world with burning truth and the good news of full salvation. As missionaries—called and sent of God, at home and around the world—we have the assurance of His special presence, power, and enduement.

We have His special presence in our prayer life. When we really pray, God draws near. Prayer can give no greater benefit

than this—it brings God into our lives! Prayer opens the sluice gates so that the river of God can flow into our souls. It is the widening and deepening of the channel through which His Spirit can flow into our hearts and lives.

When God moves into our hearts and lives, it is always to bless and make us a blessing to others. Sometimes God calls us to dangerous service, or to painful sacrifice, or to humbling self-surrender; but always in order to purge us of all selfish pride and deliver us from our empty boasting and self-centered reliance. He wants to possess us in such measure until out of us shall flow rivers of water that will bless and bring spiritual life to our world.

To have God with us does not mean that we will always be spared from pain, heartache, and reversals. Listen to His promise, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

When Shadrach, Meshach, and Abednego were cast into the fiery furnace, Nebuchadnezzar came and looked into the furnace and was overwhelmed with wonder at seeing four instead of three. When he saw the fourth, he said, "He looks like the son of God." God's presence back there disarmed the flames and quenched the fire.

God's presence is with us in His plan and claim for our lives. The prophet speaks of God secretly planning for His people. And His plan always takes into account their deficiencies and weaknesses. God knows all the contingencies and the difficulties.

But the God-called always hear and respond in the assurance of His presence. Yesterday a young couple appeared before the Board of General Superintendents offering their lives to Christ and the church for missionary service. There they sat—prepared and trained for their professional career, saved out of sin, sanctified wholly, from an unlikely background, ready to go and ready to serve. My heart and mind stirred as once again I saw the mighty redeeming grace of God—the call of God upon gifted and totally dedicated young lives. They will be going to serve Christ and the church!

We too are all called to go in the fullness of His presence!



by General Superintendent
Orville W. Jenkins

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Over 2,300 retired ministers and their widows are receiving pension checks each month.

The accumulative enrollment in the Nazarene Supplemental Retirement Program (TSA, IRA, KEOGH) has exceeded 3,400 employees of Nazarene churches and church agencies.



Approximately 10,000 Nazarene ministers, church-employed laymen, and their families are covered under the Group Term Life Insurance programs. Total volume exceeds 252 million dollars.

"Although progress has been made, we dare not be satisfied with past accomplishments when the challenges of the future are beckoning us for further advance. God's continued assistance and guidance is necessary in order to continue to proceed in the right directions."



PENSIONS AND BENEFITS SERVICES

"Serving those who serve throughout their ministry"

THE NAZARENE HUNGER AND DISASTER FUND



Home destroyed by typhoon. The H & D Fund helped rebuild their home.

WHAT IS IT?

The Nazarene Hunger and Disaster Fund is a resource fund for instant aid to victims of sudden disaster or long-standing famine or displacement victims.

WHAT DOES IT DO?

It provides instant aid to victims of sudden disasters such as flood, fire, earthquake, hurricane, or typhoon. It provides aid to refugees displaced by civil strife; to sufferers in famine-stricken areas; to children in economically depressed areas.

WHERE DOES IT GO?

Wherever disaster hits and Nazarenes are there to let us know and to handle the distribution of the aid. Funds have gone to aid earthquake victims in Italy, Mexico, Guatemala; hunger sufferers in South Africa, Peru, Haiti, Nicaragua, India; war refugees and displaced persons in the Middle East, Central America, and South Asia; flood victims in Peru, Bolivia, Jamaica; victims of drought in South Africa, Cape Verde, Haiti, Peru. It has replaced burned churches, homes destroyed by flood or wind; provided food, blankets, medicine, shelter to displaced persons; aided the sufferers from volcanic eruptions in the Windward Islands; provided food, medicine, aid in reconstructing homes lost in a typhoon in the Philippines.

WHO DISBURSES THE FUNDS?

Hunger and Disaster Fund Aid is sent either to the regional supervisor or the missionary or district superintendent nearest the scene. It is supervised by the superintendent, missionary, or a local pastor assigned that responsibility. Careful records are kept of how the funds are used by those disbursing them.

During famine on La Gonave, Haiti, officials marveled at how much farther Nazarene aid, distributed by Nazarene pastors, went, than that given out by disinterested persons from government aid.

The NWMS in Cape Verde churches did so well in handling Nazarene aid to drought sufferers that the gov-

ernment made them the official distributors of government aid also. Meticulous records were kept of how much each family received and how often.

HOW MUCH HUNGER AND DISASTER MONEY GOES FOR OVERHEAD COSTS?

None. Every penny given to the fund is used for relief of need somewhere in the world.

WHAT DIFFERENCE HAS THE FUND MADE?

Before we had the Hunger and Disaster Fund, when missionaries called for aid in a sudden disaster, our only recourse was to place a notice in the *Herald* or write letters and wait for the gifts to come. It was usually weeks before the aid began to reach the stricken area. Today, when a call comes for help in a disaster anywhere, the Hunger and Disaster Fund Committee is alerted. They approve the grant of a specific sum for relief in that area and the World Mission Division places that amount into the field account of the area and telephones the missionary or superintendent or regional director that the money is ready for them to draw on. In a matter of hours the funds are being used in the disaster area.

WHAT ABOUT AREAS WHERE THERE ARE NO NAZARENES TO HANDLE DISTRIBUTION?

If Nazarenes wish to send gifts to the Hunger and Disaster Fund designated for the boat people or Cambodian refugees or any other disaster area where there are no Nazarenes, if we can discover an evangelistic agency that has proved it can get the needed relief supplies directly to the area of need, we funnel the gifts through them.

HOW DO I CONTRIBUTE?

Send your check to Dr. Norman O. Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, and designate it clearly for the Nazarene Hunger and Disaster Fund. Your church may receive 10 percent credit if you request it.

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

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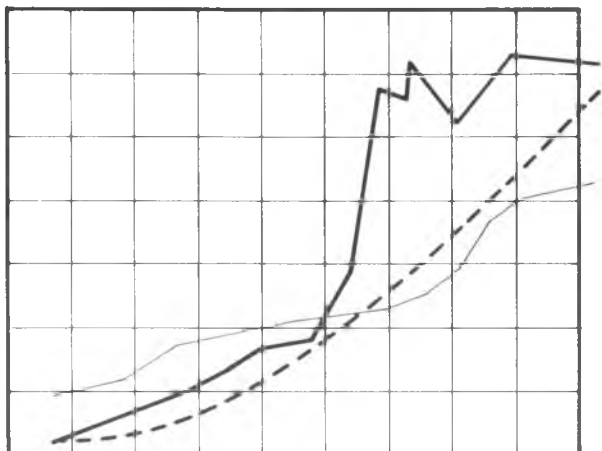
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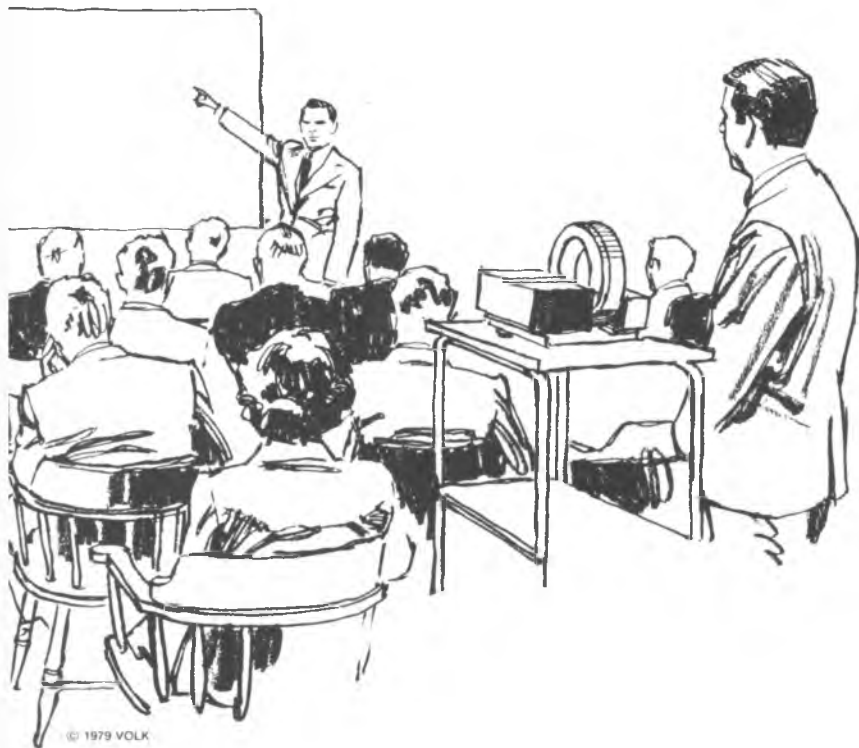
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September 10-15, 1984	NIROGA, Glorieta, New Mexico
September 17-21, 1984	NIROGA, Ridgecrest, North Carolina
October 1-5, 1984	NIROGA, Adirondacks
October 1984	European Military Personnel Retreat
February 18-22, 1985	NIROGA, Florida
June 20-22, 1985	General Conventions, Anaheim
June 23-28, 1985	General Assembly, Anaheim
August 26—September 1, 1985	Youth Week
September 9-14, 1985	NIROGA, Glorieta, New Mexico
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THE PREACHER'S MAGAZINE

The editorial team is supported by the wise counsel of a rotating editorial advisory board. Each issue of the *Preacher's Magazine* accents a theme. An advisory board of persons with experience and expertise on the subject is recruited to tell the editor and his staff what needs to be said about the accented theme.

Serving without pay, the editorial board, pictured here, helped us put together this issue on "The Pastor and MISSION."



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Church of the Nazarene
Prairie Village, Kans.



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Pastor, First Church
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Wichita, Kans.



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START SOMETHING

NEW

Nazarene Extension Work

Reaching across some geographical, cultural or sociological boundaries with the love of Jesus. In the form of:

- A New Church Organization
- An Ethnic Ministry
- Language Class
- An Extension Sunday School
- A Church Type Mission
- A Social Service Ministry

JESUS SAID, "LET US GO SOMEWHERE ELSE—TO THE NEARBY VILLAGES—THAT IS WHY I HAVE COME."

Mark 1:38 (NIV)

Some Nearby Villages Where New Works Can Be Started

- Native Americans
- Sunday Workers
- Imprisoned
- Refugees
- Singles
- Poor
- Non-English Speaking
- Rural Resettlers
- Handicapped
- Inner City
- Migrants
- Aged

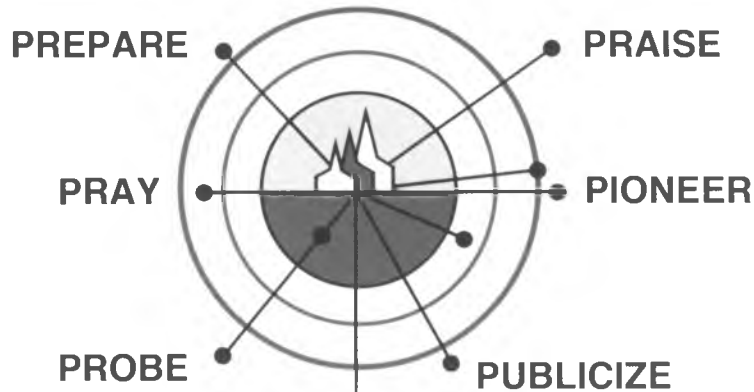
1000 NEW WORKS IN OUR 75TH YEAR

Resulting in 228 New Churches By September 1, 1984

1000 NEW WORKS ... THE PLAN

"... TO PREACH THE GOSPEL WHERE CHRIST IS NOT KNOWN."

Romans 15:20 (NIV)



I. PREPARE

Form a Mission Action Committee. *The Mission Action Sourcebook* has "how to" information. Order one from the Nazarene Publishing House.

OUR MISSION ACTION COMMITTEE IS:

II. PRAY

"So pray to the one in charge of the harvesting and ask him to recruit more workers for his harvest fields." (Matthew 9:38 *The Living Bible*)

OUR PRAYER SCHEDULE IS:

III. PROBE

Find your "Nearby Villages." Pinpoint specific areas where "New Works" can be started. Conduct a Community Probe (See *Mission Action Sourcebook* for "how tos")

IV. PUBLICIZE

Let the people know so they can pray over specific possibilities

OUR "NEARBY VILLAGES" ARE:

V. PIONEER

Now that you have prepared, prayed, probed and publicized—GET GOING! GET SOMETHING STARTED! LAUNCH THAT "NEW WORK!" When you start, others will follow.

HOME MISSIONS SUNDAY—MARCH 11, 1984
(A good time to launch the "New Work")

VI. PRAISE

Join others in a "Prayer of Praise" on September 3, 1984 when telephone reports will be received in the Church Extension Ministries office from every Canadian and USA District of the total "new works" started in this our 75th Anniversary Year.

**A NEW WORK IN EACH CLUSTER OF FIVE CHURCHES
EQUALS 1000 NEW WORKS**

PREPARE NEW CHRISTIANS for Church Membership



*Receive them into
the church on:*

PENTECOST SUNDAY: June 10
or
MEMBERSHIP SUNDAY: November 4

Use the "Membership Acceleration Checklist" and these materials, available from Nazarene Publishing House:

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Packet: \$6.95 or 10 @ \$4.95 each
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Pkg. of 10, \$5.00

For additional assistance contact:

Evangelism Ministries, 6401 The Paseo, Kansas City, Missouri 64131 (800) 821-2154

available at about the time you'd like to have mission services.

Whoever you talk with about scheduling the missionary, be sure to ask questions. Is the missionary a good public speaker? Does he or she relate well to teens? How about with children?

Try to match the missionary to your need. If you want to expose your teens to the excitement of missions, for example, don't schedule a missionary whose strength lies with speaking to senior adults.

And don't be satisfied to bring in just any missionary. Pray about what you want that missionary visit to accomplish. Then ask God to help you handpick the right one for your people.

WHEN THEY'VE CONFIRMED

- *Tell Them About Yourself.* Send your missionary a letter that gives him an overview of your church. Talk about size, exciting ministries taking place, and even weak areas with which the missionary might be able to help.

For example, one of the best ways to get your people excited about missions is to get some of them to visit a mission field—possibly in a Work and Witness effort.

There's nothing like seeing a need firsthand to bring us to the point where we'll do something about it. Maybe the missionary could get your people interested in this, by telling how one team of laymen changed the lives of some people in another area of the world.

In the letter to the missionary, confirm the date and time of the service. You might want to play it safe by sending a copy of the confirmation to your denominational mission office. This way the mission office can log it, in the event the missionary loses his or her calendar or accidentally books two services at the same time.

Also send the missionary a map that locates your church, and a sheet with the name, address, and phone number of yourself and your local mission society leader.

- *Solicit Prayer Requests.* Ask the missionary if he has special prayer concerns your congregation can pray for during the time before arrival.

This will give your people a chance to share in another person's need, and it will serve as a reminder to your people that the missionary is coming.

Wouldn't it be nice if when the missionary arrived he could tell about answered prayer in which your congregation had a part?

- *Case the Missionary.* Find out exactly who the missionary is, and what he does. This is especially important when you interview him.

To research him, go first to your mission office's book or listing of missionaries. It will probably have the basics on each missionary: birthdate, parents, education, children, nature of missionary work.

Once you've found out his field of service, research that country. You should find helpful information in your church's mission magazine, missionary reading books, and other publications such as *National Geographic*. And keep your eye open to news that may be coming out of that country.

- *Promote the Service.* Some denominational mission offices provide free materials you can use in promoting the service. The World Mission office in the Church of the Nazarene, for example, provides free posters, brochures, news releases about the missionary, along with photos.

Don't limit the promotion to within your church. Let the media know about your special visitor. Even most "big city" papers will at least run a free paragraph to announce this. Often, the smaller the paper, the larger the writeup.

You might even invite a local news reporter to cover the service, and interview the missionary later. A quick phone call

to the religion editor (not necessarily the religious editor), or a short note in the mail, might just get you a front-page feature story, especially if the missionary is from a country that has been in the news lately.

THE VISIT

- *Select the Main Event.* By the time the missionary arrives you should know whether or not his talents include public speaking. If they do, keep the preliminaries short, set the mission mood with music and prayer, give a brief introduction of the missionary, then turn the missionary loose.

If the missionary is not a gifted speaker, you might consider doing an extended interview. This would be more work for you, or another local mission leader who conducts the question and answer session. But if it's done properly, it will provide you with one interesting service. (See the accompanying item "Questions for a Missionary.")

The interview could work well even with missionaries who are good speakers. You might consider it simply for a change of pace.

So you don't catch the missionary completely off guard, you could send him a copy of some questions you'll be asking. And explain that you'll probably ask other related questions that come to mind during the interview.

After the interview, the missionary could speak for a few minutes. Once your congregation has become better acquainted with the missionary, they'll be more inclined to listen.

- *Consider Creative Options.* There are plenty of options beyond the traditional missionary sermon, the slide presentation, and an interview.

If your missionary is from a world area in which poverty is a severe problem, ask him to let the people work with a sample budget. The missionary could tell what one person's monthly income is, then cite the costs for various necessities: food, clothing, rent, medicine. Let your people work with the numbers, and decide where they would cut back or how they would raise extra money.

The missionary could give them realistic options, such as: skip medical attention, make children quit school and work to raise a few extra dollars, etc.

I was given this kind of exercise a few years ago during a visit to Guatemala. It jarred me awake, and forced me—for a while, at least—to take on the role of an economically deprived person. I'll never forget the experience.

Another idea is to have a Hunger Awareness Supper, with your missionary as the special guest. Charge your people to attend, but feed them a very basic meal. You could serve rice, bread, and water. But give a deluxe meal to a few who attend—maybe one person at each table. This could help your people better understand what it's like to have only a meager meal while others have more than they can eat.

How about giving your missionaries a night off. Let your people minister to them, for a change. Put together a service of all the things your congregation enjoys—those special songs, testimonies, a children's choir.

A church I know of brought three missionaries together for a weekend convention at Easter. The three were given a chance to visit with one another (a rare thing for missionaries), and they joined members of the congregation for a visit to a shopping mall, for walks in the park, for gab sessions.

Saturday night was an informal social affair in which everyone wore T-shirts. On Sunday, the missionaries spoke in various Sunday School classes—and that was the extent of their work. They worshiped with other members of the congregation at the sunrise service. They enjoyed the children's musical in the morning service and the choir cantata on Sunday evening.

After all the hard work missionaries do on the field as well

as on furlough, it's a welcome breather to have a church minister to them. And there's a great deal of value in letting your people get to know the missionaries on an informal, first-name basis.

When the missionary comes to your church, spread him around. Don't let any one group "hog" the missionary.

Sometimes we have a tendency to corral the missionary with the church board or the local missionary society for fellowship after the service. And that's fine, sometimes.

But other times, let a young adult Sunday School class host the missionary for an after-church ice-cream social. And let the teen group meet with the next missionary. And the senior adults the next.

A missionary's commitment to Christ is contagious. Expose all your people to it.

THE OFFERING

• *Be Generous.* In many denominations, money raised by missionaries in local churches is used to buy equipment on the field. One missionary I know said, "We try to raise as much as we can, because it has to last us for the whole four years of service. And our field account (the money budgeted for equipment, etc.) is not enough."

You may be interested in the offering guidelines the Church of the Nazarene has set for its local churches to follow:

Sunday a.m. Service—\$300-\$500 minimum

Sunday p.m. Service—\$125-\$250

Weekday Service—\$100-\$200

Weekend Convention—\$600-\$800

These figures are in addition to travel expenses.

To motivate your people to give more liberally, you could tell them specifically what the money will go for. Ask your missionary if he needs a piece of equipment or has a special project within the financial range of your congregation.

If the missionary is working on something major, like purchasing a car, you could let your people know their money will go toward this.

A growing number of churches have tagged onto what is called the Faith Promise program, because it usually allows people to give more to missions than they'd be able to in periodic offerings throughout the year.

My church is on Faith Promise. I give a certain amount each month, above my tithe, just for missions.


If your church is on Faith Promise, you might give your people a chance to put in a few extra dollars for the missionary. You see, churches on Faith Promise often budget an amount they intend to pay the missionary. But we need to let the Holy Spirit work beyond the budget. I know there have been times I wanted to give a particular missionary something beyond my Faith Promise pledge.

Maybe you could let the loose offering in the plate serve as a "Spirit-directed bonus." Or maybe you could let your people put a little extra in an envelope directed to the missionary.

Try not to be afraid that extra money for a missionary means less money for your local building fund or for that new van your church is trying to buy. God doesn't rob from Peter to pay Paul.

It's trite, but true. I've never known of a church to go bankrupt because of giving to missions. But I sure have heard of some spiritually bankrupt churches raised from the dead after they got a fresh breath of mission-mindedness.

OUT OF THE RUT

So if you're stuck in a missionary rut, throw a rope on a good idea or two, and get out of there. Short of having the strength and creativity siphoned out of your church, there's no reason to make a grave out of your rut. 

Questions for a Missionary

Barbara Walters is the "Queen of the Interview." Know why? She does her homework. She knows what questions to ask.

When you interview a missionary, or anyone else for that matter, there are basic questions you can ask. We're supplying you with a few here.

But use these as just a beginning point. Focus on more specific questions, based on research you've done about the missionary.

Such a specific question could be: "When you sent your children away to school last year, did you feel deprived and maybe even guilty about not being able to keep your family together?"

Here, then, are some general questions you could ask, or even develop into specific questions that will draw out answers that will give your people a glimpse at the heart of a missionary.

1. When did you first know God wanted you to serve as a missionary?
2. How were you appointed to your country? Did you request that country, or were you simply assigned where the church needed you?
3. What were your impressions of the country during those first few days and weeks?
4. Tell us about some of the culture shock you and your family encountered, and how you managed to get over the shocks the new culture had in store for you.
5. Could you tell us about a time in your life as a missionary when a sense of humor came in handy?
6. What was a major problem you faced when going to the mission field, and how did you deal with it?
7. As a missionary, you know you've got a lot of folks back here praying for you. When was a time you were especially grateful for that prayer support?
8. What do you do to relax or just plain have fun on your mission field?
9. How is the job of a missionary changing these days? We've been hearing lately about the "new breed of missionary." What exactly does that mean?
10. (For missionaries who have children attending school in your country, while away from their missionary parents.) How can we help minister to your children while they're attending school here, as you serve on the mission field in (name of country)?
11. What are one or two special concerns you have that we might share with you in prayer during the days ahead?



We Get Letters

(Continued from page 2)

I am aware that a minister can use falling church attendance as a warning that he may not be as effective as he could be, but I am also aware that there are times when falling church attendance is determined solely by factors entirely beyond one man's control. In that case, an evaluation of self based on church attendance would be nonproductive, and at times, destructive.

I appreciate and read thoroughly your magazine, but I would hope that your cartoons would not contradict and even undo the work that you are doing so well in your articles.

—Rev. Mark. R. Quanstrom
Belleville, Ill.

★ ★ ★

Let Me Illustrate

Since the Ark Rocker is an unsigned article, I am writing my first letter ever to a church leader in disagreement with a statement.

In the March, April, May 1983 edition, page 64, the writer seems to be a very critical person who could find fault with any sermon.

From PALCON to district and general assemblies, I have heard generals, theologians, and college presidents use illustrations that a person very limited in theological training could find fault with: if they wished to.

I am glad the writer wasn't there to edit the illustration used by the greatest preacher ever. In Matt. 18:12, I can hear him saying this should not be used because it encourages pastors and people to ignore discipleship classes, neglect other areas, and it creates tunnel vision.

A lot of great preachers read your great magazine, and I believe such a short shot at such a complex part of preaching is out of order and confusing, when two full pages of the same issue are used for illustrations.

The comments did not sound like they came from an ark rocker. They sounded more like an axe grinder.

—Roy D. Harriger
Highland, Mich.

★ ★ ★

Relates to "Madness"

A big hoorah for James Means for his article "The Madness of the Ministry." A much-needed message, very timely for our ministers and church members. Although a bit askew in his psychology, Mr. Means had the courage to speak out. I know where he is coming from, having gone through this "madness." I went through it alone, with the exception of my Lord, my wife, and a friend of another denomination. I know what David meant when he said, "No one cared for my soul." Like Job 23:8-9, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him."

Any help from my brethren was not available and I could not find any help or relief. Being greatly misunderstood and labeled, the sad, very sad fact was that I had to go to someone outside of my denomination for counseling. That's a sick state of affairs, brethren. I feel my church needs to repent and ask God to forgive us for the sin of apathy and indifference to our ministers and members.

The positive result of my experience was that "he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). "For thou wilt light my candle: the Lord my God will enlighten my darkness" (Ps. 18:28). A more visual and long-term result is that the Lord has made me a priest and counselor for several ministers who were or are going through

this "madness." My prayer is that my church will get beyond the crippling attitude of not giving her ministers and members a loving, caring, nonthreatening love which all of us need.

—John K. Abney, Evangelist
Staff Counselor, Christian
Counseling Centers

★ ★ ★

"Madness" Inspires Song

The June/July/August issue of the *Preacher's Magazine* dealt with many of the needs of the pastor, and I found it to be very timely for me. One of the articles, "The Madness of the Ministry," sparked an idea to share some of my needs with my congregation on a Sunday morning. It proved to be very helpful, with many coming to me later with apologies for not treating me as a man and failing to remember that I, too, am human.

One lady, who had made her apology with tears and who has benefited much from our 11 years here, came to church the next Sunday with a special song she had written that week. It certainly did help us that morning.

Keep up the good work; we all need the encouragement in these pressure-packed, stressful times.

—Eugene Figge
Mayfield, Ky.

The song:

Who's Gonna Care?

CHORUS

Oh, who's gonna care for God's man and his wife,
The ones who have given their all—their whole life
In caring for others when they are in need?
Oh, who'll be their friend and their hungry hearts feed?

1. We seem unaware that a preacher's a man.
Just like you and me, and he gives all he can.
He needs in return. Is there anyone there
To comfort, encourage, and listen and care?
2. A minister's wife must get lonely at times.
No one prob'ly knows of the mountains she climbs.
Although we can't understand all she must bear,
We can be her friend; we can show her we care.
3. The pastor and his wife watch over the fold.
Who are we to try to make them fit our mold,
Then judge them so harshly whenever we see
They're bigger than our mold? God meant them to be!
4. Lord, let us accept them the way they are.
If they don't fit our mold, they're better by far.
Let us share their burdens and maybe, some way,
Take some of the loneliness they feel away.
5. For those who have given their lives in this way,
The Lord will reward them some glorious day.
I think they'll be great for they're servants indeed,
First, servants of God, then of people in need.

LAST CHORUS

I know Jesus cares for God's man and his wife,
The ones who have given their all—their whole life
In caring for others when they are in need.
Oh, He'll be their friend and their hungry hearts feed.

—Linda K. Colburn

★ ★ ★

Bets She's a Good Chaplain

Since I've written a couple of letters with critiques of articles in the *Preacher's Magazine*, let me write a commendation. The article in the current issue by Nina Herrmann Donnelley on children dying is a sensitive article that recognizes a problem it is not possible to be glib about and offers some good suggestions about what to do. I like the article. It helped me, and I'll bet Nina Donnelley is a good chaplain.

(Continued on page 59)

God's Protest and God's Celebration*

by Jürgen Moltmann

Death is swallowed up in victory.
O death, where is thy victory?
O death, where is thy sting?
The sting of death is sin, and the power of sin is the law.
But thanks be to God, who gives us the victory through
our Lord Jesus Christ" (1 Cor. 15:55-57, RSV).

In these unforgettable words Paul celebrates the victory of life over death and sin, the two things that make life in this world into a hell. But it isn't easy for us to repeat or affirm this hymn of freedom.

"I'm living among middle-class English people," said a participant of the Accra ecumenical conference, "who have a good education, beautiful houses, a secure income, and generally a happy family life. Their hope is that society will stay as it used to be." In today's economic crisis, however, their hope is giving way to profound cynicism: "Life has no meaning, and anyone who claims that it does is either a fool who can't see how things really are, or a scoundrel who is exploiting human credulity for his own ends."

"Can we celebrate life in the midst of death?" asks an Argentinian friend in a Christmas letter. "For those of us who live on this vast Latin American continent and who try to spread the witness of Jesus Christ here, this question is not just an idle phrase. Death surrounds us here not only in the form of subversive violence and repressive measures that claim victims daily, but death also surrounds us in a much more insidious and cruel form—rising unemployment, a drop of real income, and growing child mortality rates." One must ask, can we really celebrate the victory of the risen Christ, or should we not lament the triumph of Pilate and all the tyrants who have followed him?

Cynicism and Despair

In the affluent "first world," many people today are becoming cynical and narrow-minded. They close their eyes so as not to see the misery of the Third World. They cover their ears and try not to hear the "voice from the depths." They just want to keep what they have. And yet they feel deeply just how meaningless their lives are.

In the terror of the Third World, people are driven to despair. They see violent death every day; they are suppressed. They cry out and then become apathetic because no one hears them.

Both experiences seem to deny the resurrection of Christ. Victory seems swallowed up by death, and hell triumphs—not just in the next life, but here in this life through the systematic use of torture on a massive scale in many countries.

From the perspective of history and experience, Easter is absurd. It cannot be proved, for in the context of history death reigns supreme. Paul, too, in his lifetime, saw more crosses and experienced more persecution than Easter experiences. But if we can learn, like Paul and the first witnesses of Easter, to see ordinary reality in the light of the resurrection of Christ, things look quite different, for then the inevitability of violence and death is absurd. Nothing is inevitable. Nothing has to be accepted blindly.

Faith then means not only belief in the truth of Christ's resurrection and the hope of life after death, but also standing up and sharing in the creative power of God that makes the impossible possible and calls into being things that are not yet in existence (Rom. 4:17). The faith of Easter makes us realize that the resurrection of the crucified Christ from the dead is our great alternative to death in this world. It means seeing Christ's resurrection as God's passionate love for the lives of those threatened by and with death. It means sharing in this loving protest, shaking off the apathy of resignation and the cynicism of affluence and struggling against the henchmen of death.

When Christians have disregarded this critical and liberating power of Easter, as they have done often enough in the past, their faith has degenerated into safe belief in verifiable facts and a barren hope in the life hereafter, as if death were simply a fate to be endured at the end of life. Yet the evil power of death is present in the midst of life: in the economic death of those who are

*From *The Miracle of Easter*, edited by Floyd Thatcher, copyright © 1980, pp. 71-76. Used by permission of Word Books, Publisher, Waco, TX 76796.

left to starve, the political death of the oppressed, the social death of the handicapped, the screaming death of napalm bombs and torture, the silent death of the resigned soul.

Belief in the resurrection is not confirmed through historical proofs, nor is it reserved for the life hereafter; it is confirmed here and now through the courage to rebel, through protest against the powers of death, and through one's devotion to the victory of life.

Victory of Life

We can't speak convincingly of Christ's resurrection unless we share in the movement of the Spirit, "which is poured out on all flesh" to make it live. This movement of the Spirit is God's "liberation movement," because it is the process by which the world is created anew. Resurrection therefore means that we must be reborn out of our powerlessness and apathy into "living hope." And "living hope" these days implies passionate commitment to life and living protest against death. If we fail to dispose the power of the rulers of this world, we shall never attain to the certainty that in the end death will be swallowed up in victory.

The resurrection is a hope that can only be understood in terms of the Cross—that is, to stay in the struggle of love against death. That is why the Swiss pastor Kurt Marti wrote:

It could happen this way to many men . . .
but there comes a resurrection
which is different, quite different than we thought.
There comes a resurrection which is
the rebellion of God against the masters,
and against the master of the masters—death.

With Christ's resurrection God's revolution began. It continues in the spirit of hope and will be accomplished when, along with death, all "powers and principalities" are finally done away with (1 Cor. 15:28).

The hope of resurrection finds human expression in the protest against death and its henchmen. But it is fed and sustained by something else—the joyful abundance of God's future. The freedom granted by the hope of resurrection is expressed in the struggle against all the forces that outwardly or inwardly deny life. But it does not live on protest; rather it is sustained by joy in the coming victory of life. The argument the apostle repeatedly uses when he is speaking not of deliverance of sin, law, and death, but of freedom for life, justice, and glory, is "how much more shall God give?" (cf. Heb. 9:14; Matt. 7:11).

We might call this the "surplus value of hope." It is the "extra" that the resurrection of Christ adds to the forces of liberation, "nevertheless" with which we resist evil. Our own resignation is simply the reverse side of the "how much longer?" of hope, which inspires us. Our protest and struggles are grounded in this hope, otherwise they are nothing more than accusations and campaigns of revenge. But greater hope must come alive in such protest and struggle, or else they become religious seduction.

Feast of Freedom

Where does the "surplus value" of hope come alive and how do we experience it? Easter is a celebration; it

is a celebration of freedom. The laughter of the redeemed, the dancing of the liberated, the creative play of the imagination begin at Easter. Easter hymns from time immemorial have rejoiced in the victory of life by laughing at death, mocking hell, ridiculing the mighty who spread fear and terror around them. Easter sermons used to begin with a good joke. "Make a man laugh and you open heaven to him," goes a rabbinical proverb.

Easter is a liberating celebration. Wherever it is celebrated people must eat and drink. One can't really celebrate the Resurrection without the Eucharist. The Last

Every "no" is consumed in this deep "yes."

Supper creates fellowship with the hungry and thirsty. So in order to discover the new fellowship we must invite everyone to share our bread. The same is true on a worldwide scale. Easter celebrations in the "first world" are really not celebrations at all because we fail to share the burden of the hungry people of the world. Celebrations should not go on behind closed and locked doors.

Easter is the celebration of freedom. It makes the life it touches into a life of celebration. "The risen Christ makes life into a constant celebration," Athanasius writes. But can all of life be a celebration, including the shadowy sides of death, guilt, and senseless suffering? Yes, I believe so. When we realize that the celebration is led by the rejected, suffering, crucified Son of man from Nazareth, then every "no" is consumed in this deep "yes" and destroyed by its victory.

Easter is the *protest of God* against death and the *celebration of freedom* from death. If we fail to keep the two together, we cannot understand the resurrection of the crucified Christ. Struggle is the protest of the hopeful, and hope is the celebration of those who struggle.

Whoever makes someone laugh
opens heaven to him.
Whoever gives someone patience
opens the future for him
Whoever accepts someone
as he himself is
accepted by Christ
enables that person to sing in praise of life.

Let us depart
from our habits
and learn hope from the Bible.
Let us depart
and cross the border
and inject life with hope.
Let us no longer respect borders,
but rather the One who opens borders.
He is risen.
Jesus is truly risen.
The Lord be praised forever.
Amen.



DOUBLE TAX BENEFIT FOR HOME-OWNING CLERGY REVOKED BY IRS*

The double tax benefit that home-owning clergy have enjoyed for more than 20 years is being eliminated by the Internal Revenue Service.

In a January 3, 1983, ruling, the IRS specified that home-owning clergy may no longer itemize interest and real estate tax deductions on Schedule A of the Federal income tax Form 1040 to the extent a housing allowance has been allocated to expenses for providing a home.

Since 1962 the Internal Revenue Service has permitted clergy to deduct the full amount of interest and real estate taxes paid on their home mortgages in accordance with Sections 163 and 164 of the Code even though a housing allowance has also been excluded from taxable income under Section 107 to the extent it has been used to provide a home and pay for interest and real estate taxes. But now the rule has been changed. After the individual's applicable effective date, the IRS will no longer allow home-owning clergy the *double* tax break. Revenue Ruling 83-3 means that home-owning clergy will be able to "deduct" interest and real estate taxes only once, not twice. That may drastically increase the income taxes for some home-owning clergy.

The effective date of the change was stated in Revenue Ruling 83-3 (issued 1-3-83) as having prospective application: "this change will not be applied to ministers . . . until the end of the minister's current contract year, but no later than June 30, 1983."

IRS announcement 83-100 issued May 31, 1983, revises the above effective date provision by adding another exception: "Further, if the minister . . . owned and occupied a home before January 3, 1983 (or had a contract to purchase a home before January 3, 1983, and subsequently owns and occupies that home), the revenue ruling will not be applied to that minister until the earlier of the date on which the minister no longer occupies that home or January 1, 1985."

It is conceivable that of the ministers to which the Revenue Ruling applies each could have a different effective date. Each minister will need to determine what effective date is applicable to his individual situation.

After the applicable effective date, only those clergy who spend more than their allowance will continue to enjoy a partial deduction of interest and real estate taxes if they itemize deductions on Schedule A. According to the Ruling, the amount of itemized deductions otherwise allowable for interest and real estate taxes must be decreased to the extent the expenses are allocable to the rental allowance received from the church.

The impact of Revenue Ruling 83-3 is that home-owning clergy will no longer have as great a tax benefit as in years prior to the effective date of the ruling. They will pay more income tax. Where estimated taxes are paid quarterly, appropriate adjustments to quarterly payments must be made to avoid underpayment penalties.

Tax laws change, so do IRS interpretations. Flexible tax planning assumes that no tax law, regulation, or ruling is set in concrete. Thus, investment decisions based only on a tax law may be risky investments. It is unwise, therefore, to purchase a home or make any other investment decision *solely* on the basis of a tax advantage. Clergy who have done that prior to the effective date of the ruling will be more disappointed and perhaps will be more severely hurt economically than those who have established home ownership for other reasons (hedge against inflation, equity build-up, a home at retirement, etc.), but who also recognize and take advantage of any tax benefit associated with that investment.

*This article is based upon MEMO: CHURCH MANAGEMENT NO. 8, "Double Tax Benefit for Home-Ownning Clergy Revoked by IRS," written by Rev. Manfred Hoick, Jr., CPA. The detailed memo is available upon request from Pensions and Benefits Services, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.

THE ART OF SERMON BUILDING

by Richard E. Phelps

Pastor, First Church of the Nazarene, Toronto, Ohio

Even in this complex age, the preaching ministry is still the pastor's greatest responsibility. Pastoral work requires that we do many things and that we do them well. However, before we became aware that we must teach, visit, administer, counsel, advise, we first heard the voice of God say to us, "Preach."

While Paul's statement to the Corinthians, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16), may be applied to one's calling with the word *preach* underlined, it can be applied equally with the word *gospel* emphasized. Most of us who preach have come away from services feeling our problem was not that we have refused to obey God's command to preach. What bothered us was whether what we had proclaimed was gospel or the manner in which we had proclaimed it. Paul's requirement for Timothy is still a safe guide, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

The study of homiletics sets forth for the ministerial student the mechanics of sermon building with emphasis upon three major types of sermonic development . . . textual, topical, and expository. However, the average college and seminary student has only limited opportunity to put into practice his classroom training. He enters his first pastorate facing the responsibility of preparing two brand-new sermons for each Sunday plus a midweek devotional or Bible study. In addition there are funeral messages to be preached and special occasion sermons such as community and school functions where the newest minister in town is given the honor of speaking. What to preach next Sunday becomes a great concern. How to find the mind of the Lord is a question with no universal textbook answer. Indeed in any group of preachers, there may be as many different methods of doing this as there are preachers present. Further-

more, the obtaining of the seed thought or sermon theme, while it certainly comes from God if it is His message, will come at different times in different ways to the same preacher.

Early in one's preaching ministry there may be a tendency for sermons to be individual-oriented or person-directed. Calling in the homes of the congregation and sharing burdens with the church family, the preacher quite naturally becomes aware of specific needs in the lives of his people. The tendency then is to build a sermon that speaks to that need specifically and to preach it on Sunday morning.

More seasoned pastors than would care to admit could tell of times when they enthusiastically and prayerfully prepared a great sermon for Sister Jones's mean, old husband who had promised to be in church on Sunday. Its points were designed to, one by one, lay bare his heart need until surely he would come crashing down to the altar on the first verse of the invitational hymn. Confidently walking onto the platform and breathing a prayer for "Mr. Jones," the pastor caught his breath as he looked down at an empty seat where the old rascal had promised to be sitting and wasn't. Pity the poor congregation that had to be fed on whatever the preacher could manage to find appropriate for them out of "Mr. Jones'" sermon.

Added to that was the preacher's frustration when, upon finally getting the old fellow to church to listen to his latest sermonic masterpiece, it all rolled off like water off a duck's back.

Happy the day for a congregation when a little more maturity in the pastor's experience enables him to make his preaching more congregation-oriented, and he realizes that each Sunday there is a whole congregation of people before him with a whole variety of needs waiting to be addressed.

God's methods of inspiring preachers with seed thoughts for sermon themes relate largely to the individual's personality and thought processes. For some, it comes through lengthy Bible reading and study. God illuminates a passage or a text from His Word and a sermon is born.

For others, it comes from reading source books, periodicals, and books of sermonic outlines and materials. God illuminates something that is read and the seed thought is found. Others are inspired by the Holy Spirit with a sermon theme as they go about their daily work, and in the course of events something prompts them to the sermon idea.

For still others, the Holy Spirit injects into their minds the sermon theme while they are driving down the highway, or perhaps when they arise in the morning, or are awakened from sleep. The method is not as important as the keen awareness of the preacher to the inspiration of God. God may use all of these methods in providing His message for the people. It is important that the preacher be open to and instantly aware of the Holy Spirit's prompting and inspiration of sermon themes and ideas whenever and under whatever circumstances they may arise.

In our city, we have an annual Thanksgiving Eve service for the community, rotated among several churches. Since my church hosted the 1978 service, I knew that I would be in line to speak for the 1979 service and that it would be in the Byzantine Catholic Church. I felt the challenge.

Sitting in the opening session of our district assembly, I listened to Dr. George Coulter bring a message from Hebrews Chapters 4, 10, and 13. He read, "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (13:15). In that moment, the Holy Spirit prompted my mind and heart as to the theme for the Thanksgiving Eve message, namely, "The Sacrifices of Thanksgiving." While Dr. Coulter moved forward in his message, I remained behind long enough to jot down my sermon theme.

Though I have preached before from Ps. 107:22 under this same title, God led me on this occasion to the development of an entirely new sermon, tracing the historical basis of Thanksgiving in both Israel and America, the accustomed methods of showing thankfulness to God, and then climaxing the message with the fact that what God really wants from us is a living sacrifice—ourselves, not merely words and material things.

At times, God will work in a reverse process from conclusion to seed thought. I was driving along the highway one day listening to a religious program on the radio. The speaker told the moving story of the events that prompted Philip Bliss, out on the North Atlantic, passing over the watery grave of his two daughters, to write on the back of an envelope the music for the stirring hymn "It Is Well with My Soul." That moving story seized my heart. At my destination I paused in the car long enough to jot down the details of the account. Later God showed me how He intended for me to use it. This involved the revamping of an older inspirational sermon under the title of "Three Indispensable Christian Qualities." The main points, "An Unshakable Faith," "An Unconditional Surrender," and "An Unswerving Allegiance,"

were climaxed with the account of Philip Bliss and his song, "It Is Well with My Soul." The congregation then joined together in singing that song. It was a deeply meaningful experience for them.

It is important to carry forward such inspired thoughts as far and as quickly as possible. Some outlines will be quickly completed as the inspired thoughts flow through to completion. Others will require hours of research and supportive study and development. Still others will lie partly finished until such time as the Holy Spirit prompts their conclusion and use.

Two factors are of great importance both in terms of quality preaching and in the removal of much pressure from the pastor. These are the planning of a preaching program and the early preparation of sermons. At one point in my early ministry I felt that I had to see how the morning service turned out before I could find the mind

The Bible is a gold mine of preaching material that we shall never exhaust.

of the Lord for the Sunday evening message. That guaranteed a hectic Sunday afternoon as I searched the Bible, outlines, books, and illustration materials trying to find the sermon theme for that evening service. The fault was not God's; it was mine.

It is good discipline for a pastor to follow the self-imposed practice of having an early deadline for reporting his sermon title to his song leader and choir director to permit their intelligent selection of music for the Sunday services. Such information reported to the bulletin secretary and the local newspaper also guarantees early preparation of at least the basic theme and outline. This beats burning the midnight oil on Saturday evening.

The planning of a well-balanced preaching program is essential to providing a healthy diet for the congregation. It should extend over a two- or three-month period and preferably fit into an advance program of several years. It normally would include such emphases as a holiness series, a doctrinal series, practices of Christian living, stewardship, the Commandments, series on prayer, messages on the second coming of Christ, and an expository series perhaps including whole books of the Bible. Planning should also include the special seasons and Christian holidays, and special attention should be given to messages before and following revival campaigns.

The Holy Spirit will help the preacher to know when to make a message strongly evangelistic in its appeal and when to direct it more toward the edification, instruction, and spiritual growth of the congregation. The Holy Spirit helps a preacher develop skills of versatility even within the same sermon. It is amazing how the sermon prepared weeks in advance will be found to fit the specific needs of the people present in a given service. This is simply learning to fit our sermonic preparation into God's far-seeing vantage point.

The mechanics of sermon building are well known,

but a reminder might be of value. The entire sermon, expository, textual, or topical, should be built upon a basic theme and move through its main points and subpoints to the conclusion the theme suggests. *Expository* preaching will be regulated considerably by the nature of the scripture content itself, but it usually leads to a major conclusion. *Textual and topical* sermons should be developed from introduction through major points and subpoints to conclusion for a basic purpose, and that purpose should generally require some sort of response on the part of the congregation.

The introduction should briefly set forth the general theme of the message. The main points should be clear and concise so as to be easily remembered. It is a mistake to so finely polish the outline and its transitions that the major parts and subpoints are not easily noticed. The main points are like pegs that the Holy Spirit will drive into the minds of the hearers so that the developing thoughts can be hung upon them and retained. No pegs . . . little retention.


Transitions should repeat previous main points and tie them to the next one. They should be exercised to build to a single climax, easily identified. Some preachers make the mistake of having two or three climaxes within the message, wearying the congregation that expected them to stop at the first climax. Conviction can also be lost when the preacher goes beyond the climax to elucidate or to make yet another climax.

Closely allied to the planned preaching program is the maintenance of a carefully kept record system. Each sermon should be fully developed in outline form and preferably typed on durable paper such as ledger paper. This includes all illustrations and extemporaneous material added during delivery. These outlines should be entered into a good filing system that includes divisions for topical, textual, and expository sermons. The expository

section should be divided by books of the Bible, and the textual and topical sections should be divided into narrow areas of emphasis to which individual titles will relate. Such as Pentecost, Communion, Sanctification, Prayer. Each segment of the file should be indexed.

The date and place of delivery of the sermon should be notated immediately after presentation. Additionally, a week-by-week chronology of sermons preached, together with file location, code, and date should be maintained throughout one's ministry. No good sermon outline should be discarded until it has been reworked and replaced by an improved one on the same subject. A wise preacher may return to a sermon outline in a new pastoral setting and be quite amazed at some of the thoughts carefully recorded in that outline that would otherwise have been completely lost. He will then bring his more mature thought and increased understanding to bear upon this outline and will modify, revise, and improve it. At times, he will even find that it needs no modification. God not only commissions to convey truth but to preserve it and use it wherever and whenever He desires.

The Bible is a gold mine of inspired truth and there is no danger that we will exhaust it as a source of preaching material. However, we may preach through its great themes, about its great people, and from its great passages until we find ourselves having to search more laboriously along its narrower veins to obtain fresh supplies of gold.

Whether our preparation is quickly inspired or laboriously long, our inspiration freshly received or a reminder of truths long held in store, as preachers of Christ's gospel we have the greatest task on earth. We are God's spokesmen, custodians of His truth, commissioned to proclaim it to the people. As someone said, we would have to stoop down to be a president or a king. 

PREACHER'S EXCHANGE

WANTED: The Memory-O-Matic filing system and a copy of *The Epistle to the Hebrews*, by H. Orton Wiley. Contact Rev. R. D. Watkins, Box W-176, College Ave., Milroy, PA 17063.

WANTED: L. M. Starkey's *The Work of the Holy Spirit*; Carl Bangs' *Arminius, A Study in the Dutch Reformation*; and Vinson Synon's *The Holiness Pentecostal Movement in the United States*. Contact Dan Minnix, 906 N. Jackson, Houston, MS 38851.

WANTED: *Mother of the Wesleys*, by Rev. John Kirk (1876). Contact: Rev. Rodger N. Mayes, Rte. 2, Box 105, Newport, NC 28570.

WANTED: A set of used *Beacon Bible Commentary* and other commentaries. Write to Rev. Richard C. Wagner, 7499 Arthur Ave. N.W., Canal Fulton, OH 44614.


WANTED: *The Holiness Pulpit*, Number 1, compiled by James McGraw. Contact: S. Ellsworth Nothstine, Rte. 4, Box 242-3, Riverdale Rd., Mocksville, NC 27028. (704) 284-2504

FOR SALE: Four marvelous messages preached by Dr. Charles H. Strickland at the Preachers' and Wives' Retreat at Fall Creek Falls State Park, East Tennessee. Each message is on cassette tape (60 minutes). \$2.00 each or the set of four in a beautiful album for \$8.50.

Postage prepaid. Contact: Ed Irwin, 2608 Anderson Pike, Signal Mountain, TN 37377.

FOR SALE: One set of *Barnes Notes* in good condition. \$175 plus postage. Contact Esther F. Mason, P.O. Box 46, Fort Plain, NY 13339. 1-518-993-2971 (Call after 4:30 p.m.)

FOR SALE: Ryrie Study Bible, NASB; burgundy; brand-new. Retail for \$75.00—will sell for \$50.00. Dan Minnix, 906 N. Jackson, Houston, MS 38851.

FOR SALE: Books, all kinds. Send stamped, self-addressed envelope for list. S. E. Nothstine, Rte. 4, Box 242-3, Mocksville, NC 27028. 

A Case Study for Reflection and Discussion

RED JACKET AND THE MISSIONARY (1805)

The Rev. Mr. Cram sat speechless. The high hopes the young missionary had brought to the Council at Buffalo Creek that hot summer morning had been nearly destroyed by the comments of Sa-Go-Ye-Wat-Ha (nicknamed Red Jacket because he regularly wore a red military jacket that had been given to him by a British army officer), spokesperson for the chiefs and warriors of the Six Nations. Looking around the circle, he could not help but wonder if his Indian brothers and sisters would ever become part of the Church of Jesus Christ. In his mind echoed the conversations that had just concluded.

Introduction by the Agent of the United States for Indian Affairs

"Brothers of the Six Nations; I rejoice to meet you at this time and thank the Great Spirit that he has preserved you in health and given me another opportunity of taking you by the hand. The person who sits by me is a friend who has come a great distance to talk with you. He will inform you what his business is, and it is my request that you would listen with attention to his words."

Comments by the missionary (through a government interpreter)

"My friends, I am thankful for the opportunity afforded us of uniting together at this time. I had a great desire to see you, and inquire into your state and welfare; for this purpose I have traveled a great distance, being sent by your old friends, the Boston Missionary Society. You will recollect they formerly sent missionaries among you to instruct you in religion and labor for your good. Although they have not heard from you for a long time, yet they have not forgotten their brothers the Six Nations and are still anxious to do you good."

"Brothers, I have not come to get your lands or your money, but to enlighten your minds, and to instruct you how to worship the Great Spirit agreeably to his mind and will and to preach to you the gospel of His Son Jesus Christ. There is but one religion, and but one way to serve God, and if you do not embrace the right way, you cannot be happy hereafter. You have never worshiped the Great Spirit in a manner acceptable to Him; but have, all your lives, been in great errors and darkness. To endeavor to remove these errors, and open your eyes, so that you might see clearly, is my business with you."

"Brothers, I wish to talk with you as one friend talks with another; and, if you have any objections to receiving the religion I preach, I wish you to state them; and I will endeavor to satisfy your minds and remove the objections."

"Brothers, I want you to speak your minds freely, for I wish to reason with you on the subject and, if possible, remove all doubts if there be any on your minds. The subject is an important one, and it is of consequence that you give it an early attention while the offer is made you. Your friends, the Boston

Mission Society, will continue to send you good and faithful ministers to instruct and strengthen you in religion if, on your part, you are willing to receive them."

"Brothers, since I have been in this part of the country, I have visited some of your villages and talked with your people. They appear willing to receive instructions but, as they look up to you as their older brothers in council, they want first to know your opinion on the subject."

"You have now heard what I have to propose at present. I hope you will take it into consideration and give me an answer before we part."

Red Jacket's reply (following a two-hour consultation with the chiefs and warriors)

"Friend and brother, it was the will of the Great Spirit that we should meet together this day. He orders all things and has given us a fine day for our council. Our eyes are opened, that we see clearly; our ears are unstopped, that we have been able to hear distinctly the words you have spoken. For all these favors we thank the Great Spirit, and Him only."

"Brother, this council fire was kindled by you. It was at your request that we came together at this time. We have listened with attention to what you have said. You requested us to speak our minds freely. This gives us great joy; for we now consider that we stand upright before you and can speak what we think. All have heard your voice, and all speak to you now as one man. Our minds are agreed."

"Brother, you say you want an answer to your talk before you leave this place. It is right you should have one as you are a great distance from home, and we do not wish to detain you. But we will first look back a little and tell you what our fathers have told us and what we have heard from the white people."

"Brothers, listen to what we say."

"There was a time when our forefathers owned this great island. Their seats extended from the rising to the setting sun. The Great Spirit had made it for the use of Indians. He had created the buffalo, the deer, and other animals for food. He had made the bear and the beaver. Their skins served us for clothing. He had scattered them over the country and taught us how to take them. He had caused the earth to produce corn for bread. All this He had done for his red children, because He loved them. But an evil day came upon us. Your forefathers crossed the great water and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men and had come here to enjoy their religion. They asked for a small seat. We took pity on them, granted their request, and they sat down amongst us. We gave them corn and meat, they gave us poison in return."

"The white people had now found our country. Tidings were carried back, and more came amongst us. Yet we did not fear

them. We took them to be friends. They called us brothers. We believed them and gave them a larger seat. At length their numbers had greatly increased. They wanted more land. Our eyes were opened, and our minds became uneasy. Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquor amongst us. It was strong and powerful and has slain thousands.

"Brother, our seats were once large and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country but are not satisfied; you want to force your religion upon us.

"Brother, continue to listen.

"You say that you are sent to instruct us how to worship the Great Spirit agreeably to His mind, and if we do not take hold of the religion you white people teach we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We understand that your religion is written in a book. If it was intended for us as well as you, why has not the Great Spirit given to us, and not only to us, but why did He not give to our forefathers the knowledge of that book with the means of understanding it rightly? We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?

"Brother, you say there is but one way to worship and serve the Great Spirit. If there is but one religion why do you white people differ so much about it? Why are not all agreed, as you can all read the book?

"Brother, we do not understand these things.

"We are told that your religion was given to your forefathers and has been handed down from father to son. We also have a religion, which was given to our forefathers and has been handed down to us, their children. It teaches us to be thankful for all the favors we receive; to love each other, and to be united. We never quarrel about religion.

"Brother, the Great Spirit has made us all, but He has made a great difference between His white and red children. He has given us different complexions and different customs. To you He has given the arts. To these He has not opened our eyes. We know these things to be true. Since He has made so great a difference between us in other things, why may we not conclude that He has given us a different religion according to our understanding? The Great Spirit does right. He knows what is best for His children; we are satisfied.

"Brother, we do not wish to destroy your religion, or take it from you. We only want to enjoy our own.

"Brother, we are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while, and see what effect your preaching has upon them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you have said.

"Brother, you have now heard our answer to your talk, and this is all we have to say at present.

"As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey, and return you safe to your friends.

Aftermath

The young missionary was both confused and troubled by what he had just heard. Unable fully to collect his thoughts, he rose quickly as Red Jacket and the others approached him, their hands outstretched. Almost before he knew it, he had refused to shake their hands—able only to comment quietly through the interpreter something about the fact that there should be no fellowship between "the religion of God and the works of the devil."

Yet as he turned to leave, Cram wondered if he had done the right thing. Red Jacket had raised some fundamental

questions. "Will I ever be able to overcome their objections?" he thought to himself. "Will these people ever become part of the Church of Jesus Christ?"

FOR DISCUSSION

1. What central issues or questions does this case raise?
2. What would you have said in response to Red Jacket if you had been in Cram's place?
3. Consider Red Jacket's speech and Matt. 28:19-20, the Great Commission.
4. What are the implications in this case for parish evangelism today?
5. If you had a task force of laypersons in your local church who were about to launch a cross-cultural ministry to a colony of Vietnamese or Cambodian refugees, would you have them read and discuss this case as part of their training? Why? Why not?
6. List and describe the emotions you felt while reading and reflecting on this case? Try to analyze why you felt that way.

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Walking in the Spirit

A sermon delivered at a gathering of pastors at Elkhart, Ind.

by Wilbur W. Brannon

Director of Pastoral Ministries, Church of the Nazarene

References: 2 Thess. 2:13-17

1 John 4:13

1 John 3:24

I want to bring a confessional sermon today. I want to share something of my walk with the Spirit. I believe that my experiences are so much like yours that we have a lot to talk about.

April 16, 1956, was a very important date for me. I was an evangelist in the Church of the Nazarene conducting a revival meeting in Phoenix, Ariz. But before I tell you about what happened to me in the early morning hours of that day I want to describe my state of mind and the events that led to that climactic moment.

For months I had been preoccupied theologically with our doctrine on entire sanctification. I was perplexed. My perplexity emerged out of trying to reconcile the disillusioning effects of practical, everyday living with some of the things that I had heard preached as being essential to the sanctified life.

I couldn't really put all the blame on preachers I'd heard, because having started rather young myself I had preached some things that I was having trouble living up to. I wish I could rephrase some of those sermons. I remember one Sunday morning when I really got carried away. I was telling the ladies how sanctification worked. I was 16 years old. In those days we hung clothes out on the clothesline. I said, "That clothesline could break. All those lily white sheets and shirts could fall on the ground and get all dirty. The kids could come in with their dirty shoes and track in on the nice, clean, waxed kitchen floor. You have fixed supper and the beans are burned, the potatoes are lumpy, and the steak is crisp as

toast. Your husband comes home and wipes his greasy hands on the clean towel, gripes about the supper, and grouses around all evening. In the midst of all this you can sing 'Amazing grace, how sweet the sound' and everything will still be fine." One lady came to me after the service that Sunday morning and said, "Wilbur, I'd like to hear you preach that after you're married and have some kids." It's stuff like that that I had to swallow.

Now I was trying to find out whether this matter of sanctification had anything real to it. I had been brought up in a Nazarene pastor's home and had seen it lived before me. I was rather convinced that they knew what they were talking about so I wasn't ready to throw it overboard immediately. I'd been taught in a Nazarene college and those teachers must have known what they were talking about. But I had to find out for myself! I came to the conclusion that if I could not work through this and make this my own, I could not remain in the ministry in the Church of the Nazarene. There was one thing I had to do, and that was to keep my integrity. I could not preach something I could not be convinced about as a personal reality. If necessary, I would go to some other denomination. I wasn't questioning my call to preach.

During this time I was trying to find out why, if holiness was at all real, it had to be a second definite work of grace. This gave me a lot of problems. While I was searching I was attending Goshen Mennonite Biblical Seminary. I was impressed by the devotion of the students and teachers of that school. They did not teach holiness as we believe it, yet they emphasized the work of the Holy Spirit and gave evidence of a spiritual life that

I envied. They made a profound impression on me. I wanted to know the secret of what they had. Without proclaiming holiness directly they seemed to have more of it than some people who did proclaim it.

All of this was part of the process I was going through. During this time I was reading men like Glenn Clark who was the father of the movement called "Camps Farthest Out," the early prayer group movement back in the late '40s and early '50s. I was reading Thomas Kelly, the Quaker devotional writer; W. E. Sangster, the English Methodist; and Oswald Chambers, that outstanding preacher in London. I was trying to find some answers in the Bible and through these writings just mentioned. I needed something that would reach me where I was, grip me, and lead me to the experience of God that I inwardly desired.

I remember well reading Glenn Clark's *I Will Lift Up Mine Eyes*, in which he gave 10 checks that he called "whatsoever checks." Checks that were written on the bank of God. He left blanks to let you fill in your own name. We could write in whatsoever we wanted and God would give it to us. The first one in the list was "Pay to the order of _____," and this prayer: "I pray Thy Spirit to enter me and fill me completely." And then the scripture, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Signed in the name of Jesus. There were other checks that I read through and yet I came back and was admonished by the instructions that I couldn't skip any. I had to fill in the blank of the first one before I could go to the second, the third, etc.

That was rather uncomfortable for me. Wasn't I already saved and sanctified? Did I need to pray that prayer? And yet there was something within me that said, "Wilbur, you've been wanting your heart satisfied for a long time. You can't cheat. There are no shortcuts. Whatever you had in the past, you've got to face the reality of what you need now." It seemed to me it was the Lord speaking to me and I couldn't shake it. I came back and read it again. "Pay to the order of _____." "I pray Thy Spirit to enter me and fill me completely." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Signed in the name of Jesus.

I said, "I don't know how this fits my theology."

And there was another thought that came to my mind and it seemed to come from the Lord. "It really doesn't matter how it fits. You have a need."

"But I want it to fit. I like schemes. I like progression. I like things to be in order. I like things neatly arranged."

"It doesn't matter, you have a need. Here's where you start."

"Yes, but what if I find this doesn't fit into a second blessing of holiness scheme?"

"That doesn't matter, you have a need. This is where you start."

"What if I have to give up my church?"

"That doesn't matter. This is where you start, you have a need. Begin here."

And so with a bit of courage and a bit of fear I began this process, not knowing exactly what it was going to mean to me. It might change my theology and force me

to change churches. I didn't know. But I knew one thing, that was where I was to begin. And so I put my name in that blank, "Pay to the order of Wilbur Brannon." "I pray Thy Spirit to enter me and fill me completely." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Signed in the name of Jesus.

I was reading in Oswald Chambers late one night in a little book called *Disciples Indeed*. Something burst off that page at me when he said, "Consecration is not the separating of an unholy thing to be made holy, but the separating of a holy thing to God. 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God'" (Rom. 12:1).

That made sense because in our Wesleyan tradition we believe that regeneration is holiness begun. It is initial sanctification and before we are saved we have nothing to give to Him. That is, all we have is a broken life: shattered, disorganized, disintegrated, worthless, nothing but ashes and debris, nothing that makes sense, nothing that is worthwhile, only defeat and sin. It's nothing that is worthy of God's grace, but it is something that He can salvage. It is something Christ died to redeem. So I give Him my life that is sinful, disheveled, defeated, filled with sin and discouragement, meaninglessness, and pointlessness. I give it to Him and He saves me. But it's only then that it can be consecrated. It is only then that He can use it. He must save it if it is to be consecrated. Consecration is, after all, an act, not of presenting an unholy thing to be made holy, but the separating of a holy thing to God. That's why it has to be a second work of grace. I should have known it all the time.

But back to April 16, 1956. We had a wonderful service that night. Seventeen people found God in the revival service on that first Sunday night. We were with some people after church enjoying pie and coffee. But I had a strong impression to go back to the church and seek to the end.

I went back to the church, which was totally dark, and went into the secretary's office. Really, I had no premeditation or premonition of what I was going to do or what might happen. I just went to where I could find some paper, drew some typing paper off the shelf, and began to roll it into the typewriter. I began to do something very unorthodox, uncouth, and uncustomary for a preacher. I typed out a confession. When I was typing I was praying, "Lord, You bring to my mind anything that would have anything at all to do with my desire and my hunger. If there is anything at all You see in my life that would have any effect on what I feel in my own spirit that has contributed to the lack of fruitfulness in my life, remind me of it. Tell me of it."

The things that I listed and amplified were things you probably would have laughed at, but they were significant to me because I was looking for any hint of anything that would have any debilitating effect on me spiritually. I began to type the second page, the third page, the fourth page. . . . After I'd listed everything I could think of, I did something else that was rather uncustomary. I wrote out a prayer. Then I began to pray.

Again, something that I didn't understand at all; I said, "Lord, I'm sorry for all of these things that in any way have to do with my spiritual drought. I want You to forgive me and I want You to cleanse me from whatever has created these things. Fill me with Your Spirit."

Six pages, I think, in all. I took them back into the pastor's study. He had a phonograph turntable and I put on one of Jack Holcomb's records.

Sometimes I feel discouraged and I think my work's in vain,

And then the Holy Spirit comes and revives my soul again.

There is a balm in Gilead.

After I heard that I reread all of those pages. And in that early morning hour with no one around, in the solemnity of my heart, I said, "Lord, there is nothing else I know to do. If there is something else, I've asked You to show me. And if You never bless me again, if You never do another thing for me, this is all I can do." And I took out my pen and signed my name to the bottom of the last sheet and that sealed it as far as I was concerned. I folded up those sheets of paper and put them in my briefcase. I got into the car and headed back to my motel. There was not any tremendous emotional experience. But about halfway there I became aware of three things that have never left me.

The first was the personalized presence of Jesus. Now it's hard for me to explain to you what I mean by that. You might think me a bit mystical, and I'm not much given to mysticism. But the personalized presence of Jesus was more than the fact that He might have been sitting next to me, riding in the car. There was a sense in which I felt my being merged and somehow fused with His without either of us losing our identities. I was merged into Him in a mysterious kind of union. He was so close that I didn't have to touch Him, and He was personal.

The second thing was an awareness of an inward purity. If you could describe a house thoroughly clean; swept; dusted; without any spot, fingerprint, or cobweb; a collection of anything and everything in perfect place and in perfect order, that's the way I felt inside. Clean. Nothing was out of order. Everything was perfect. It seemed as though it must be the way heaven might be arranged, and it was inside of me.

The third thing was a sense of peace, a peace that I really had not had before. An inner tranquility that thoroughly relaxed me.

The next morning I took those papers out, found a match, burned them, and said, "Lord, this is my non-atoning offering to You. Nobody else is going to know anything about what's in these papers. And whatever the smell is like, it's an incense. It's Yours."

It was a tremendous experience for me. Distinct from the time I was entirely sanctified, but a critical moment of personal renewal. Was that when my walk in the Spirit began? No, it wasn't then, as important as that was. When was it then? When was I sanctified? The first moment after conversion that I gave everything to God?

I can remember well when I was sanctified. It was on a Wednesday night. I was a teenager. I hadn't been saved very long, but I said, "Lord, if You'll open up the altar at prayer meeting, I'll seek sanctification on prayer

meeting night." Prayer meeting night is not the time to open the altar, you know. That's when you have Bible study and testimonies. But Pastor Jones gave his Bible study that night and he said, "I feel impressed to ask if anyone would like to pray. The altar is open all the time, of course. Is there someone who would like to pray?" A buddy of mine whom I had been praying for was there that night. I wanted him to get saved. I heard his full 190 pounds shake the whole building when he came down the middle aisle and flopped over the altar like a bag of flour. When he did that I went down and knelt right beside him and began praying for myself. I said, "Lord, here it is. You opened the altar. I'm here. Not much news from Sunday night since I've been saved, but You've got everything I've got. I'll be a preacher, a missionary, or whatever You want me to be. Fill my heart. Take away anything unlike Christ and sanctify me."

I didn't have a big emotional experience. But there was a song that came to my mind from the old *Glorious Gospel Hymns*.

I'm so glad, I'm so glad for the sanctifying power.
Waves of glory o'er me roll, peace abides within my soul.

I'm so glad for the sanctifying power.

I said, "It's all right, Lord, I'm Yours." That was an important night because—well I'd been sort of trained to believe that if you get saved you don't want to back up on the light of holiness. I didn't know exactly what all that "light" meant, but I just felt that if God had anything for me, I wanted it all. Really, there was nothing that I was fighting. My attitude was: God has saved me. Great, now let's get on and do everything else we've got to do. So there was no hindrance. I just gave Him everything I had. And I meant it.

I think the president of our teen group had more to do with my determination to be a Christian as a teenager than any other person or thing. I went to that church for the first time on a Wednesday night and heard the testimonies. Thurlow Harter stood to his feet and I remember so well his testimony. I believe I can repeat it verbatim. He said, "I know beyond a shadow of a doubt that I'm saved and sanctified and on my way to heaven," and sat down. But that drove a dagger in my heart and I thought, I wish I could say that and be so positive and so sure.

When I gave my heart to the Lord in full consecration, was that when the Spirit began to walk with me and I began to walk with Him? No, not really. When I was saved, that must have been the time! Just the Sunday night before. That was the end of a full week of misery because I had hoped to get saved the Sunday before that. My cousin in the Navy stationed at the Great Lakes came and visited us. We were living in Richmond, Ind., at the time. It seemed the devil said, "You were planning to get saved, weren't you?"

"Yes."

"Your cousin is coming in from the Navy?"

"Yes."

"You don't want to make a fool of yourself, do you?"

"No."

"It would be embarrassing if you went to the altar when he was here."

"Well, yes. I'd be embarrassed."

"You'd better not try to get saved tonight, then, had you?"

"No, better not."

And I didn't. But I never felt so miserable in all my life and that's no figure of speech. I mean that. I thought I was going to die that next week; I really thought I was going to die. I've heard the old-timers talk about old-fashioned Mount Sinai conviction. Whatever that meant, I had a full double dose of it. I was miserable. I was sick unto death—or so I thought. But I said, "Lord, if You'll just let me live until next Sunday night, I'll get saved."

Seeking salvation in private never occurred to me. We had to wait until Sunday night to get saved. That's when the altar call was given. That was the evangelistic service. Once in a great while, when things got out of hand and people got to testifying, running the aisles, or the altar was open for some unusual reason, you could get saved on Sunday morning. But Sunday night was the time and that's all I had in my mind. I really wondered if I could live until that next Sunday.

Sunday night came and I was singing in the choir. When we came to the invitation song I was breaking out in a cold sweat and chills were running up and down my spine. All through that first stanza I was paralyzed. I said, "Lord, I want to go, but break the ice for me. If You'll let somebody go to the altar that I have confidence in, that will break the ice and I'll go." So we started that second stanza. While we're singing that second stanza, "Doe" Harter, the teen that I've mentioned came to the altar. When he did, I came. Later, I asked him why he went to the altar. He said, "I don't know. I didn't have a personal need. I just felt I should go and pray." Then I explained what I had told the Lord during the invitation.

I hadn't been all-that-mean of a guy, but I'd been changing my act a little since the Lord had convicted me. I knew that I wasn't saved. I knew if I died I wouldn't be ready for heaven.

A couple of guys walked home with me a few nights before that. It was a nice summer night, the stars were out bright. Those two guys were talking about Jesus' coming. "Wouldn't it be great if Jesus just broke open the skies and came right now?" I was saying in my heart, "O Lord, don't do it now, I'm not ready." They were expectant, happy, and ready for Him to come. I was miserable. That night at the altar I asked God to forgive me of all of my sins, and God for Christ's sake came into my life, saved me, and made everything right. I went home that night, put my head on the pillow, looked out the window, saw the stars, and said for the first time, "Lord, it's OK if You want to come tonight. It's OK. I'm ready."

Is that when my walk with the Spirit began? No, not really. Not even then. When then? Before you were saved? Yes. Before you even were aware of Him? Yes. Before you were even conscious of His walking with you? Yes. Even when you may have been resentful of Him? Yes. Resisting Him? Yes. Before you yielded to Him? Yes, He was walking with me before I yielded to Him.

There's a song that says, "He loved me e'er I knew Him." There's another song that says,

He called me long before I heard.

Before my sinful heart was stirred.

But when I took Him at His word,
Forgiven, He lifted me.

That song is scripturally sound. Look at Rom. 5:8. "God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" (NASB). Even before we were converted Christ loved us and gave himself for us.

You thought probably I wasn't ever going to get to my text but I come to it now. Second Thessalonians, chapter two, verse thirteen: "From the beginning God chose you to be saved through the sanctifying work of the Spirit" (NIV). From the beginning He chose you. Before you were converted, He chose you. Before you were born, He chose you. Before your dad and mom were born, He chose you. Before Adam was created. Before the world was made. From the beginning, whenever that was, "God chose you to be saved through the sanctifying work of the Spirit."

Isn't that fantastic? And it begins to come together. We are saved when we ask God for Christ's sake to forgive us our sins. True enough, but it is through the agency of the sanctifying Spirit that we are saved. He works within us in regenerating power and, salvaged from sin, He sanctifies us entirely. But if we leave it there as two packages of grace that we thank Him for, set it on the shelf, look back to it, and somehow worship it, we're drifting in the wrong direction. Sanctification is not only initiated in regeneration and comes to a climax in full consecration of our lives to God, it is a continuous process. It is a moment-by-moment relationship, a life to be lived so that we are ultimately saved through the sanctifying work of Christ's Spirit.

How is it that we know we live in Him? We know that we live in Him and He in us because He has given us of His Spirit. "And this is how we know that he lives in us: We know it by the Spirit he gave us" (1 John 3:24, NIV). So that "if we walk in the light, as he is in the light . . . the blood of Jesus, his Son, purifies us from all sin" (1 John 1:7, NIV). The power behind those words is: if we continue to walk in the light as He is in the light, we continue to have fellowship one with another and the blood of Jesus Christ, His Son, continues to cleanse us from all sin. Sanctification is something that you can't leave in the past. It is the life of the Spirit. It is a relationship with the Spirit that hallows your life, that sets your life apart, that integrates your life into the will of God, making love for God the dominant motive of all your life and the great influence of every decision you make. He chose us for this walk. He chose us for this life even before we began walking with Him. And He comes alongside to join us in our daily walk.

Jesus said, "No man can come to me except the Father draw him." Does this make sense to you? I'm inviting you to do something that may be a little bit different, but you don't have to be scared. I went through that scary process. Take my word for it, it's OK. You don't have to deny any blessing God has ever given you. You don't have to throw away all of the things you believe in. You don't have to deny the great traditions of our faith. You don't have to give up your faith. You don't have to decide that you've backslidden. All you really need to do is admit, as I've had to admit, and as we've heard sung this morning, "Lord, I need a new touch. I

(Continued on page 61)

JOHN WESLEY AND CREATIVE SYNTHESIS

by Melvin E. Dieter

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The more we learn about John Wesley, the more we see the complexity of a person who himself wished to be looked upon as a very simple man. This is particularly true as we try to understand the theology that motivated and directed his life and ministry. Until recently, it was more or less taken for granted that Wesley had no unique contribution to make to contemporary theological discussions, because in no sense did he develop a theology essentially different from the prevailing systems of thought. Historically, Wesley has been known for his practices more than his theoretical speculation. His emphasis on evangelism and Christian experience has strongly shaped our conceptions of him as a theologian.

Calvinism is alive with complexities that have produced many divergent expressions of its author's teachings among his followers; nevertheless the "Five Points" of a very systematic John Calvin are always there. Their arguments flow from premise to conclusion, point to point, in rather simple, logical consistency. Understanding and defense of the basic Calvinist position, in some measure at least, is readily available in a logical, coherent outline to both proponents and opponents.

To put together any similar brief and easily attainable explanation of basic Wesleyan theology is quite another problem. This is not to deny that Wesley was a logical thinker or was averse to the use of rational argument in explaining his positions or practices! Quite to the contrary, he was a very rational man addressing a very rationalistic age.

But to understand his theological underpinnings we cannot turn to a model with outlines of one, two, three points or more in logical sequence. To better comprehend Wesley's theological self-understanding it is more helpful to think in terms of finding a "formula" or putting together a theological "molecular" model in which the dynamic of the whole is intimately related to each individual element. It springs to life and growth in an integrated action, reaction, and interaction of each element with every other element. It is a creative synthesis in which elements of divine revelation and human experience, which are polarized in other theological systems, exist together in viable tension.

From the Scriptures, from the tradition of the historic Church, from his own experience and that of other Christians, and by his God-given rational powers, he brought together a dynamic mix of vital Christianity. Its effects are still being felt everywhere in Christianity and the world today. To put it very simply, Wesley's theological mix is more like Grandma's cooking than it is like a classical theologian's dissertation; a handful of this, a smidgen of that, a sprinkle of something else, and a good helping of another. In Wesley's hands, as in Grandma's kitchen, it may have produced as good a mix as we've ever tasted; but to recover the recipe and duplicate the product becomes a formidable challenge. We can readily identify the ingredients, but the balance and the blend are often the unknown quantities.

The importance of understanding

Wesley's doctrines in this pattern has come to the fore with great force in current Wesley studies. The contemporary Wesleyan scholar, Dr. Albert Outler, has made a major contribution in establishing Wesley as a serious theologian by pointing out the rich sources upon which Wesley drew in constructing his theology.¹ But even non-Wesleyan writers such as John Todd, a Catholic, have sensed the value of Wesley's creative theological synthesis. In his book *John Wesley and the Catholic Church*, Todd recognizes the viable tension Wesley maintained between institution and individual. Wesley, he says, finds "a special and unwavering respect for the Anglican Church as an institution . . . [and] at the same time has a scrupulous and delicate regard for the inspirations of the Spirit amongst individual Christian men and women." This combination of "individual" and "institution," Todd continues, offers something like the "happy mean to the different streams of Christian life today." But in trying to define that Wesleyan synthesis or "happy mean" Todd questions whether any "formula could hold his [Wesley's] dynamic and practical understanding . . . of the many polarities which he holds in tension in his theology."²

Wesley's dialectic was so evident to his critics in his own time that charges of theological compromise and eclecticism constantly flowed about him. The author of *Methodism and Popery Dissected and Compared*, an anti-Wesleyan tract published in 1779, saw Wesley as a constant turncoat and his

theology as pure eclecticism. The satirist thundered:

*Read his writings as a Divine, and I am positive any Gentleman acquainted with Religious Controversy would, with the SORBONNE, declare him a JESUIT, a RANK CATHOLICK. Peruse his answer to Doctor Warburton, you would pronounce him a Serjeant at Law. Hear him preach one day at the Foundery, and you would swear he was a good Actor. Take a turn to the Seven-Dials the next morning, and ten to one (if the weather changed) but Implicit Faith, the doctrine of the Mother-Church [perhaps Roman Catholic] is his Theme; and in the evening an Anabaptist. Every Sunday he is a Lutheran; the following day he sides with mad JACK CALVIN; and if the weather proves mild (by his mental Barometer) on Tuesday, he cannot tell what Religion he is of himself, unless he is destined to hold forth: and then, as he has all Religions by him, he takes no care, but gives his Congregation what first comes uppermost. . . .*³

Toplady, in the heat of controversy, called him "a low and puny tadpole in divinity" and a "Methodist weathercock, turning with every wind of doctrine."⁴ But Wesley was no mere eclectic, and certainly no compromiser who clipped the edges of truths to make them suit his own purposes. He was rather the synthesizer who was able to redeem elements of truth from within the Christian tradition that ordinarily were locked into the rather rigid theologies of others and put them together in such a way that the whole mix created a new way of looking at Christian doctrine and the Christian life. We know it as Wesleyanism.

The quote given above from *Methodism and Popery* illustrates in its biting satire some of the areas into which Wesley reached to create the elements that are so essential to his theology. He was a "rank Catholic" in his willingness to make a new emphasis on the love of God as the predominant theme of redemption over against the predestinarian doctrines of the hyper-Calvinism of his day. In doing this he reshaped the Church's understanding of God's relationship to a fallen world. He did this in great measure by reaching behind the Reformation theology into the Catholic Tradition and redeeming the theme of God's love for every person for the church of his time. And he accomplished this without forsaking in any degree the Reformers' unrelenting commitment to the biblical principle of justification by faith. In emphasizing the need for "justification by faith" he re-

mained "a Lutheran" and sided with "mad Jack Calvin." His emphasis upon conversion, the structure of his class meetings, and his freedom to use laypeople to teach and even preach, he learned in part from Moravian pietism and the Anabaptist tradition. If "he cannot tell what religion he is of himself," as the critic charged, it was because he hesitated to build the barriers of doctrine that would exclude people who were experiencing God in Christ from

Wesley's theological mix is more like Grandma's cooking than like a classical theologian's dissertation . . . but to recover the recipe and duplicate the product becomes a formidable challenge.

the pale of Christian faith. In that sense, few other leaders of movements in church history had "all religions by him" as he did.

If it is granted that "creative synthesis" is a critical element in understanding Wesley, there are then a number of important questions that arise for those who would be Wesleyan; among them the following:

1. How can we find that mix of ingredients that give a Wesleyan theology balance, dynamic, and enduring validity? It has already been suggested that to do this we will have to allow Wesley to lead us out into the broader horizons of Christian truth within which he himself felt at home. An abiding error in attempting to understand and learn from Wesley or any other great Christian is to narrow the horizons that inspired their hope and enlarged their perspectives. To do this is to end up often in static positions where the spiritual dynamic is lost and elements of Christian truth that once seemed to be the strength of a movement now contribute to its weakness. The essential smidgen or handful of some ingredient has been left out of the recipe somewhere along the line and the product is not the same. Inasmuch as we can we must widen our view to a much larger Wesley than the one we have locked into that we sometimes define as Wesleyanism.

2. How did Wesley save himself from pure eclecticism and compromise as he

ranged so freely across the theological and historical barriers of his age to find the truths that shaped his theology?

Wesley was saved from these by what is popularly known as the Wesleyan quadrilateral of authority (which in itself demonstrates a creative synthesis). Scripture, experience, tradition, reason were the persistent test points for his judgments on what was or was not God's truth for men and women. Wesley, however, did not regard each of these elements as equally authoritative, using whichever part of the quadrilateral that seemed to best suit his immediate purpose. The results of that kind of pluralism have been nothing but compromise and rank eclecticism among Wesleyans who have used the quadrilateral in that way. The Wesleyan sense of balance and priority must remain intact here. Scripture for him was the beginning and the end of the process. The other three were in the mix and had to be there, but Scripture with its revelation of God's saving love in Jesus Christ was his only hope of final assurance. The broad horizons of reason, tradition, and valid experience ended wherever God's Word failed to show the way.

3. How can a Wesleyan perspective of truth born of such a creative synthesis help the Church today? If Wesley's model is understood in some authentic way and allowed to become a part of our own efforts at "creative synthesis," it offers exciting possibilities. It will encourage us to largeness of horizon, to look beyond our borders for elements in the traditions, experience, and understanding of the whole church, which may become part of our own experience of Christianity so, hopefully, we too may give fresh perspective to what constitutes vital Christianity. If we are willing to accept Wesley's hierarchy of authority based on Scripture as the final arbiter, but not the sole ingredient in the theological process; if we are willing, by the inspiration of the Holy Spirit, to transcend any system that threatens to lock in truths, and free those truths from their isolation to become a part of a more creative Christianity, we too can contribute to revitalizing the church and society in our day—just as Wesley did in his.

NOTES

1. See Albert Cutler, "Methodism's Theological Heritage: A Study in Perspective," in Paul Minus, Jr., ed., *Methodism's Destiny in an Ecumenical Age* (New York: Abingdon Press, 1969), pp. 44-70.

2. John Todd, *John Wesley and the Catholic Church* (London: The Catholic Book Club, 1958), p. 14.

3. As quoted by Albert M. Lyles, *Methodism Mocked: The Satiric Reaction to Methodism in the Eighteenth Century* (London: The Epworth Press, 1960), p. 117.

4. *Ibid.*, p. 122.

Lonely and Learning

Dear Colleague in the Pastorate:

There are a few words I must share with you concerning your partner in the parsonage. That precious lady needs a close friend; she needs you, my brother.

Is she your *best* friend? When you communicate with her, is she your "sounding board," sharer of your heaviest pastoral burdens and heartaches—or just an unloading dock for all your accumulated ministerial frustrations? Sometimes she may be all of these things to you; but is she your best friend?

Best friends walk in the same direction; but neither pushes nor pulls the other along. Best friends do not always agree on every issue; but each is careful not to use guilt-producing statements to manipulate the other to conform to his pattern of acceptability. Best friends find warmth just from being together. While both understand that they need and complement each other, they can readily accept the individuality and self-worth of the other.

In complex human relationships there must be trust if that rela-

tionship is rewarding and successful. Since no man is an island, if that other person in the parsonage is not your best friend, it is impossible to know just how much the work of the Kingdom is hampered. On the other hand, if your friendship is real and growing, and you are both growing in the grace and knowledge of the Lord Jesus Christ, who can estimate the extent of the power of the Holy Spirit being channeled through you as partners?

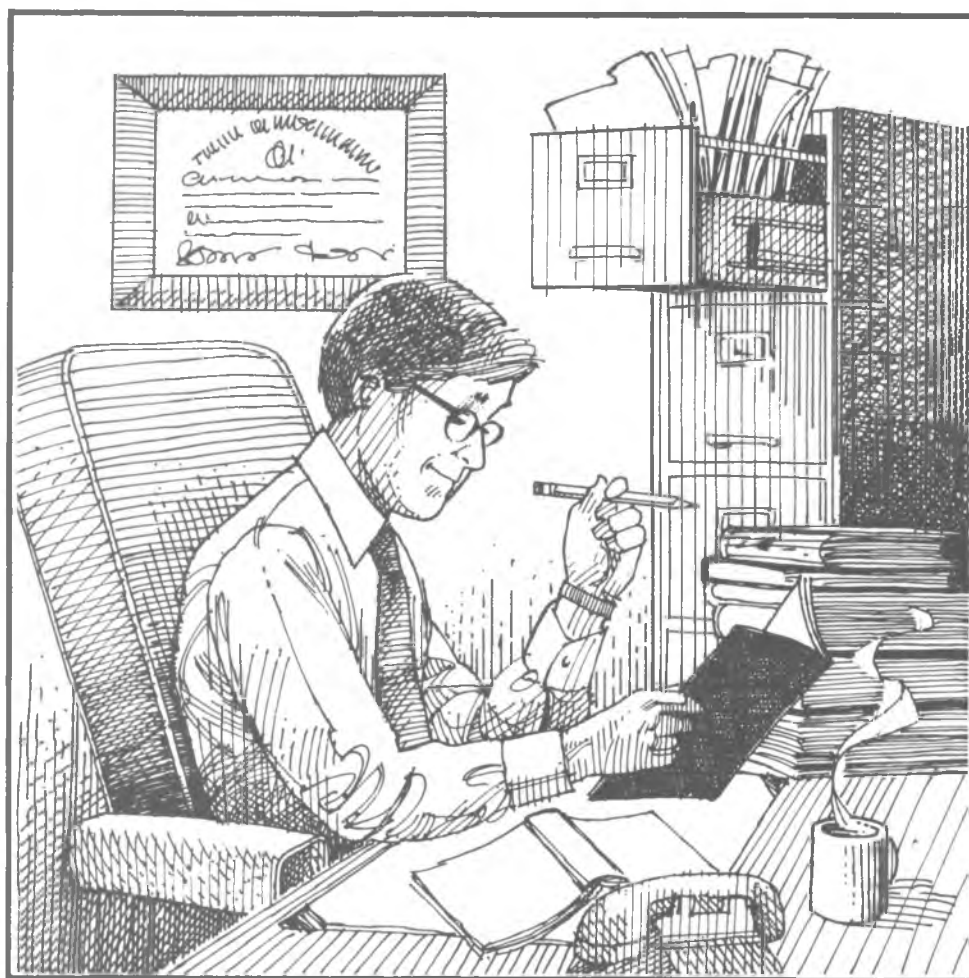
We all know about marriage vows and commitments; but we seem to be weak in the area of friendship to our spouses. Start today and get better acquainted with the one you made such important promises to "in the sight of God and in the presence of these witnesses."

I am not an expert on this subject of friendship. Human relationships are complex and there are many inequities in life. I only know now that I was not the best friend of the lady in the parsonage that we called "home." The lady left the parsonage.

Lonely and Learning

Anonymous 

THE SERMON WORKSHOP



9 SELECTED QUOTATIONS

6 SERMON OUTLINES

1 SERMON CRAFT ARTICLE



C. S. Cowles

ENCOUNTER WITH GLORY

in 2 Corinthians

by C. S. Cowles

2 Cor. 3:6—4:6 (Background: Exod. 33:17-18; 34:1-35)

Introduction:

Fifteen times Paul uses the *doxa* (glory) in this passage. It can also be translated brightness, splendor, radiance, effulgence, magnificence, majesty, dazzling luster. *Whatever it is, I want it.*

The great moment of every summer's evening when we first vacationed at Yosemite was the fire fall. At about 9 p.m., all the lights in the valley would go out. A voice would call from the base of the cliff, "Let the fire fall!" Thousands of people massed in the meadows and camps would strain breathlessly to hear the faint response from Glacier Point, 3,200 feet above the valley floor, "The fire falls!"

A tiny tongue of glowing bark coals would then appear over the lip of the cliff, quickly flaming in the rush of air as it fell in breathtaking splendor. For me, it was a transcendent moment, an experience of worship. And I understood what Dr. Phineas Bresee was driving at when, repeatedly in the early days of our church, he would plead, "keep the glory down!" Paul develops three critical dimensions of glory in this passage.

First, THE EXPERIENCE OF GLORY: A Universal Hunger

1) *God's gift*: the capacity for glory when He created man in His own image and breathed into him His own Spirit. Man was "touched with transcendence." Like a great bald eagle, man is not content to spend all his days pecking around for grubs among rocks and bushes. He was made to stretch his wings and fly up into the atmosphere of the spirit.

2) *Man's problem*: a distorted quest for the glory of God. (a) Garden of Eden: *self-transcendence*, desiring to be like the gods on his own terms; (b) Flood generation: *self-exploitation*, seeking superabundant life in fleshly sensations; (c) Tower of Babel: *self-exaltation*, storming in the heavens through human achievement.

Man cannot tolerate the ordinariness of his existence: he

continually seeks to rise above himself, i.e., "getting high," "living it up," "spaced out."

3) *Result?* When men seek glory on their own, instead of rising higher they sink lower; instead of becoming more divine they become more beastly; instead of life, death.

4) *Moses had it right*: "I pray Thee, show me Thy glory!" (Exod. 33:18, NASB). He knew where to go: the mountain of God. He knew what to do: pray. He knew what he wanted: not more wisdom, not more power, not more miracles, but a *transfiguring encounter with the glory of God!*

5) *Result?* (a) An inner, translucent, spiritual glow of such intensity that he had to cover his face with a veil; (b) A fresh moral vision of God engraved on tablets of stone; (c) A burst of creative energy that enabled him to transform that disorganized and disgruntled crowd of ex-slaves into a dynamic community of God that would impact subsequent world history as no other.

6) *John Wesley*: a more recent example of how a "warm heart" encounter with God's glory can change the face of nations and history.

Second, THE FACADE OF GLORY: A Continual Danger (2 Cor. 3:7, 12-13)

1) *A sad coverup*: The veil that originally represented the overwhelming glow of glory, now masked a darkening spiritual poverty. How could Paul make this judgment, since there is no specific record of "fading glory" in the OT? A careful study of the Pentateuch, however, does clearly indicate a declining spiritual sensitivity. More than once, in close proximity to his transfiguration on Mount Sinai, Moses cried out with great compassion for his people: "But now, if Thou wilt, forgive their sin—and if not, please blot me out from Thy book which Thou hast written!" (Exod. 32:32, NASB).

As time went on, however, he lost something of that glow of love and became more harsh and legalistic in his dealings with

the people. For example: (a) A man is stoned to death for gathering sticks on the Sabbath with no inquiry into reasons or motivation (Num. 15:32-36); (b) Moses takes vengeance into his own hands by ordering the execution of sinning Israelites (Num. 25:1-5); (c) Moses strikes the rock harshly instead of speaking to it and is thereby denied entrance into the Promised Land (Num. 20:8-12).

When the glory fades, holiness degenerates into harshness, love hardens up into legalism, and compassion gives way to a critical spirit.

2) *How did the glory fade?* Moses became so caught up in the work of God that he lost the wonder of the worship of God himself. He became more enamored with precepts than with people. That law that was given for light and life became an instrument of condemnation and death (2 Cor. 3:6-9). That which was once revealed now become concealed (2 Cor. 3:14-15).

Third, THE REDISCOVERY OF GLORY: A Present Possibility (2 Cor. 3:18—4:6)

1) *The veil is removed in Christ.* The problem with Moses' veil of religious structures was not only that it masked a spiritual emptiness but that it blocked Christ from view (3:14-16).

2) *The glory of God is mirrored in Christ* (3:18; 4:4-6). Note: "the glory of Christ . . . the image of God" (v. 4), and "the glory of God . . . the face of Christ" (v. 6).

3) *We are transformed into that same glory* (3:18; 4:6). It is not so much the external encounter with transcendence that Moses experienced, but the internal radiance of the presence of Christ by the Spirit. "Christ in you, the hope of glory" (Col. 1:27).

4) *Glory is a saving light* (4:3-6). We seek the glory of God in the face of Christ not just to sit and sizzle in our spiritually sensate juices, but to serve our present age. Even as Jesus reflects the glory of God in us, so we mirror the glory of Jesus to the world.

Conclusion:

Last summer my oldest son worked for a Wyoming cattle rancher. Recently graduated from college and not sure about God's direction in his life, he took off one afternoon for a "prayer walk" up into the rugged Wind River Mountains adjacent to the ranch. He hiked a couple of miles around the Green River Lakes and then up a grassy canyon beside a snow-melt stream.

The canyon took an abrupt turn drawing him into a narrow meadow, boxed in by towering 2,000-foot rock walls. A rocky outcropping on the top of the ledge to his right caught his attention. Catching the full light of the sinking sun, it appeared to him to be a sculpture of God holding him in his arms. Straight ahead was a near-perfect arrow rock that spoke to him of Jesus. As his gaze swept around to the left, another rock tower with a shadowy face—backlit by the sun—suggested the Holy Spirit.

"All of a sudden," he testified, "I felt myself to be in nature's cathedral, surrounded by God the Father, God the Son, and God the Holy Spirit."

"I was so overcome by the awesome glory of God," he continued, "that I fell on my knees: and with arms upraised I began to pray, and cry, and sing, as waves of glory such as I have never experienced, rolled through and over my spirit."

He does not know how long he was transfixed in that damp meadow, but when he calmed down emotionally, it was nearly dark. Like Elijah, following the Mount Carmel demonstration

of God's glory, he ran the whole five-plus miles back to his car. Shortly thereafter, he came home and asked me, "Dad, do you have a catalogue for the Nazarene Theological Seminary?"

There is no way to compute the soul-exalting, life-transforming, and world-changing impact of one great encounter with the glory of God in the face of Christ.

For Preacher's Only:

ON KEEPING THE GLORY DOWN

I know of no preacher who wouldn't give his right arm, and his left as well, to discover the secret of unlocking the glory of God within the community of believers he pastors. Alexander Solzhenitsyn traces the origins of his moral and spiritual sensitivity to "the pure angelic perception of worship" he experienced as a child, "and the impression [it] made on me, singular in freshness and purity, which no personal suffering and no intellectual theories were able later to erase" ("An Open Letter to the Patriarch of All Russia," *The Christian Reader*, Sept./Oct., 1974, p. 35).

There is something eminently sovereign about the revelation of God's glory—at least in its dramatic expression—which no human planning or manipulation can generate. There are, however, some things we can do as the spiritual leaders of God's people, which will remove obstacles and create an atmosphere conducive to personal—if not corporate—encounters with the glory of God. I would share a few ideas.

1) *Context is crucial.* Every encounter that Moses enjoyed with the glory of God occurred either on the mountain of God or at the place of worship—tabernacle or tent of meeting. Either in nature or in the sanctuary. Wildernesses played a major role in redemptive history as places of special God-man encounter and renewed revelation. It is a sure instinct that leads us to plan for camps, camp meetings, and retreats. In such a setting, richly embellished by God's creative artistry, a transfiguration experience is likely to occur for many.

It is the place of worship, however, where the glory of God in the experience of the risen Lord is most likely to occur for the greatest number of people. How important it is, then, to do everything humanly possible to make it a *sanctum sanctorum*, a holy place. Architecture, appointments, atmosphere—these are all vital elements.

I asked a pastor recently the secret behind his worship service of awe-inspiring grandeur, sacredness, and yet radiant life. He said that focusing upon the church in its principal worshiping experiences is the number one priority of his ministry. He begins on Monday, meeting with his staff and lay leaders. They pour over every aspect and activity of the previous Lord's day, from the parking lot to the coffee percolator. Each participant brings a check sheet with everything noted, both good and bad. Then they set in motion to correct problems, change procedures, and correlate the program. Early on Sunday mornings, the pastor is down at the church, meticulously checking everything to make sure that all is in readiness for the moment of worship. It is not surprising that his is one of the fastest growing churches on his district, and that people drive from upwards of 50 miles to attend its services.

2) *Content is central.* I visited a small Nazarene church one summer while doing graduate study. The pastor's subject was "Korah's rebellion." I later discovered that he had been voted out and that this was his last Sunday!

(Continued on page 56)

SERMON OUTLINES



MARY'S DELIGHTFUL DISCOVERY (an Easter message)

Scripture: John 20:11-18

Introduction: This Mary was the one that Jesus had delivered from seven demons, and she became a devoted follower of Christ.

Mary left all to follow Christ. She had given all for Him and was staking all her hope and future in Him. It was natural that she would be at the sepulchre on that first Easter morning. She was there because of love, gratitude, and undeserved redemption.

Notice what happened:

I. *Mary's Distress* (vv. 11-13)

Her Master was dead (she thought) and she was weeping. In a world of sin, strife, and separation, we might be tempted to think that Christ is dead.

II. *Mary's Doubt* (vv. 14-15)

Jesus was there but Mary's sorrowful heart was not able to recognize Him. Doubt will keep Christ out of our life.

III. *Mary's Discovery* (v. 16)

When Jesus called her name, she recognized Him. He will come to us when we need Him and will whisper our name. He is alive, we serve a Risen Savior.

IV. *Mary's Duty* (vv. 17-18)

Our duty is to tell a dying world that He lives, and that we too can live.

Conclusion: My prayer is that many during this Easter season who are in *distress* and *doubt* will *discover* Christ and fulfill their *duty* to tell others.

—Duane Yoessel
Westminster, Colo.

CHRIST GIVES BEAUTY FOR ASHES

Text: "To give unto them beauty for ashes" (Isa. 61:3).

A missionary teacher in Tokyo was asked by a non-Christian Japanese woman, "Are only beautiful girls admitted to your school to be educated?" The reply was, "No, we take all the girls that come to us." The Japanese lady exclaimed, "But, all your girls seem to be

very beautiful." The missionary said, "We teach them the value of their souls and this makes their faces lovely." "Well," said the woman, "I don't want my daughter to become a Christian, but I would like to send her to your school to get that look on her face" (Ps. 149:4).

There is something beautiful about the life of a Christian (Isa. 61:3).

FIVE AREAS OF OUR LIVES WHERE CHRIST GIVES BEAUTY FOR ASHES:

I. Christ Gives the Beauty of Love for the Ashes of Hate

Reasonable, "for God is love" (1 John 4:8). Jacob DeShazer was captured by the Japanese. His heart was filled with hatred for them until Christ filled it with love. After the war, he returned to the U.S. and prepared to be a missionary to the Japanese. This time he went armed with a Bible and a heart filled with love.

A young woman whose sweetheart had been lost in a battle with the Doolittle Raiders attended one of DeShazer's meetings with the express purpose of killing him. But his message of God's love gripped her heart and she too found the Savior.

Hatred is manifested in time of war but the Daily Paper tells of broken hearts, homes, and lives. Isaiah 44:20 says of the non-Christian, "he feedeth on ashes." A life burned out by sinful living until only ashes are left. Ashes are a symbol of sorrow, sadness, grief, bereavement, failure, and despair.

II. Christ Gives the Beauty of Peace for the Ashes of Unrest

War is going on all the time—Christ against Satan, salvation against sin. The unsanctified know the civil war of Gal. 5:17. Christ is the answer!

III. Christ Gives the Beauty of Hope for the Ashes of Despair

A converted alcoholic gave his testimony at a luncheon. While in prison, some gospel singers sang and testified. One lady told how she had been an alcoholic, but Christ set her free. The prisoner sought Christ and found hope for despair and was invited to give his testimony numerous times. Christ saves from every kind of sin (1 John 1:9).

IV. Christ Gives the Beauty of Faith for the Ashes of Doubt

At conversion, He gives us His Spirit (Rom. 8:9). Faith is a fruit of the Spirit (Gal. 5:22). Fruit grows!

Christ is sovereign and at times has seen fit to heal the body as well as the soul. Rev. Clyde Dupin was conducting an evangelistic crusade in Haiti. On the last night of the crusade, he became very ill and had to be helped from the platform before he had preached. But, an aged Haitian man prayed for him. New strength entered his body and he returned to the platform and preached a powerful message. Hundreds of seekers found the Lord at the altar (Heb. 13:8).

V. Christ Gives the Beauty of Heaven for the Ashes of This World

One day this world will be cleansed by fire (2 Pet. 3:11). Our emphasis should be on the kind of persons we are, rather than on things that will go up in a smoke.

We have stood by many graves and said "earth to earth, ashes to ashes, dust to dust." But, Christ changed all of that, and we can add, "But we look for the resurrection at the last day, and for a blessed immortality in the world to come."

THROUGH JESUS CHRIST OUR LORD

Jesus makes the difference in our lives. He makes something beautiful out of them. Jesus gives us joy as we look forward to what He has planned for us (Rom. 12:12, TLB; 1 Cor. 2:9).

When the governor of Michigan is at his mansion on Mackinac Island, the Michigan flag will be flying. Someone has aptly said, "Joy is the flag which is flown from the castle of the heart when the King is in residence there."

What a blood-bought privilege to trade the ashes of sin for the beauty of salvation.

Jack Seberry
New Port Richney, Fla.

THE KINDNESS OF GOD

Text:—"Is there not yet any of the house of Saul, that I may shew the kind-

ness of God unto him? And Ziba said unto the King, Jonathan hath yet a son, which is lame on his feet" (2 Sam. 9:3).

"Be kind, each one has about all the burdens he can bear. Kindness is a fruit of the Spirit" (see Gal. 5:22). Fruit can grow.

David was a very kind man. In a day when kings often killed their rivals and all their descendants, David sought for the relatives of his rival, Saul. He found a grandson called Mephibosheth. He did not kill him but showed him the kindness of God.

There is a SELF-RIGHTEOUS kindness where people do kind things to justify sinful actions, but God sees the motive (1 Sam. 16:7). There is a SELF-INTEREST kindness—the businessman who attends various churches, hoping to gain new customers.

SEVEN STRIKING THINGS CONCERNING DAVID'S KINDNESS:

I. It Was a Visible Kindness

"That I might SHOW kindness of God." A man visited 20 homes and saw it evidenced in only three. It is needed in the home, the school, the marketplace, and the church. Kindness is becoming at any age. Kindness is to do and say the kindest thing in the kindest way.

II. It Was a Kindness That Sought for Objects (see text)

David sought for Mephibosheth. It was not a rocking chair kindness. It was like that of Jesus who went about "doing good" (Acts 10:38). It was the kind Missionary Betty Elliot had when she went back to show the kindness of God to the Auca Indians. Five missionaries died at the hands of the Aucas but five years later all six men who took part in the killing became children of God.

III. It Was a Kindness That Forgave a Past Injury

David showed the kindness of God to Mephibosheth, the grandson of his enemy, Saul. Saul had taken away David's wife, driven him from his home, kept him half starved in the mountains, and for years had tried to take his life (Matt. 5:23-24; 6:15).

IV. It Was a Kindness Exhibited Toward a Helpless Cripple

Mephibosheth was friendless, penniless, homeless, throneless, and a cripple. He could never return a single benefit, yet he ate at David's bounteous table as one of the king's sons (2 Sam. 9:11). Some people have a kindness only toward those who can return the favor. They are very kind if they can use you.

V. It Was a Kindness Rendered While Mephibosheth Was Alive

He didn't wait for him to die and then extend a funeral kindness. Dead noses smell no roses. Emerson said, "You can not do a kindness too soon, because you never know how soon it will be too late."

VI. It Was a Kindness That Helped Turn Sinners to the Savior

When Robert Raikes gathered the poor and ragged children of his town about him and taught them the Bible on Sunday; when George Muller took care of thousands of helpless children in his orphanages; when John Wesley lived on one article of food for many months in order to feed the poor—these men did more to prove that Jesus had arisen from the dead and was living in human hearts than could thousands of good books confirming the reality of Christianity (Acts 7:60).

VII. It Was a Kindness That Returned with Added Blessing

Such kindness always returns to the heart and life in some way (Eccles. 11:1; Gal. 6:7).

In the days of his intemperance, a certain man kept lifting John B. Gough up from the gutter and carrying him home with a persistent patience, love, and kindness that was Christlike. The day came when Gough became a redeemed man and was sought after as a lecturer. The day also came when the friend of Gough died and his family was left destitute. Then the tide of kindness turned the other way bringing the bread with it. This family never lacked as long as the famous lecturer lived.

God wants us to bear much fruit (John 15:8). There is a carnal spirit that is opposed to kindness (Gal. 5:17). The

remedy is for the born-again Christian to confess this carnal spirit to the Lord and obtain cleansing (1 John 1:9; Rom. 6:6). Cultivating our hearts by availing ourselves of the many means of grace will help us bear fruit. Like David, we can then enjoy the kindness of God and share it with others.

—Jack Seberry

ROAD TO REST

Text: Heb. 4:1-11 (v. 9). "There remaineth therefore a rest to the people of God."

MEANT for God's people (4:9)
from foundation of world (4:3)
from a God who must produce (4:1)
from an abundant supply.

How can we find that rest?

MIX hearing with faith (4:2)

MEEKLY stand before God (4:10)

MEAN to find His rest (4:11)

—J. Grant Swank, Jr.

INGREDIENTS OF A MIRACLE

Scripture: Acts 3:1-11

Introduction: After Pentecost, miracles began to happen in the Early Church. These miracles were, of course, in the physical realm; but the greatest miracles were those of changed lives.

The scripture lesson gives steps to bring about these kinds of miracles in our world.

- I. Prevailing Prayer (v. 1)
- II. Pressing Problem (v. 2)
- III. Passionate Pity (v. 4)
- IV. Plenteous Power (v. 6)
- V. Powerful Praise (vv. 8-9)

Conclusion: If we prevail in prayer, God will give us opportunities to help others and we will really care for them. We will have power through Christ to help them and redeem them, and then there will be praise given to His glorious name.

Why not try? It will be exciting and redeeming.

—Duane Yoesel
Westminster, Colo.

A CANDIDATE FOR HELL

Scripture: Prov. 22:6; 3 John 1:4

A few years ago (about 10 to be exact), God sent a beautiful baby boy to bless our home. We named him David and he was been a real joy to my wife and myself.

A few days after his birth I was in a shopping center when I happened to meet a man that I knew from our city. After exchanging "hellos" and "How-are-you's," I excitedly asked him: "Have you heard about our new baby boy?" I waited for his response and was greatly shocked and somewhat disturbed when he replied, "Well, there's another candidate for hell."

Later I thought: My friend was par-

tially right, but he didn't tell the entire truth because my son is also a candidate for heaven. A great determining factor in his eternal destiny will be my influence. That is a sobering fact but also a tremendous opportunity for Mom and Dad.

Surveys and experience tell us that the following influences mold the lives of our children:

Home 80%; School 10%; Church 5%; Other 5%.

These facts then should encourage us to surround our children with:

1. God and good
2. Faith and fortitude
3. Pattern and prayer
4. Conscience and consistency

Poem—A Piece of Plastic Clay
I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were passed;
The bit of clay was hard at last,
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And touched it gently day by day,
And molded with my power and art
A young child's soft and yielded heart.
I came again when years were gone;
It was a mind I looked upon;
That early impress still he wore,
And I could change that form no more.

—Duane Yoesel 

ENCOUNTER WITH GLORY

(Continued from page 53)

I visited the same church some time later. I was drawn to the new pastor in the pulpit, full of youthful enthusiasm. His sermon topic, however, was "Evil thoughts." I don't recall having been troubled by any at the time I entered the sanctuary, but I had a few when I left . . . never to return again. I thought of Milton's line, "The hungry sheep look up, and are not fed."

"Preach," says Paul, "the unsearchable riches of Christ . . . the manifold wisdom of God" (Eph. 3:8, 10). Jesus said, "And I, if I be lifted up . . . will draw all men to Myself" (John 12:32, NASB). Our people cry out with the Greeks of old, "Sir, we wish to see Jesus" (John 12:21, NASB).

On the eve of the American Revolution, with the British Parliament faced with having to deal with the possible loss of the colonies, King George III used his address to give his views on how cattle could be kept healthy. So it is with us if we trivialize worship by dealing with trivial themes.

Our people are most likely to encounter the glory of God when we lead them up Mount Sinai with Moses to gaze upon the majestic holiness of God, or when we stand before Mount Calvary to absorb the incredible love of God, or run with the women who first proclaimed "He is risen" in the exhilaration of the power of God. Dr. Clovis Chappell used to say, "In every congregation is at least one person clutching at the edge, waiting for some saving word of hope."


Preach the great themes. Human need is too desperate, the issues are too critical, and the time is too short for anything less.

3) *Conduct is critical.* Aristotle taught that the speaker's ethos (character) had most to do with the effect of a speech. Woodrow Wilson said, "The only profession that consists in *being* something is the ministry of our Lord and Saviour—and it does not consist of anything else." Not only did Jesus speak the truth: He said, "I am . . . the truth" (John 14:6).

Phillips Brooks' classic definition of preaching as "truth through personality" is more accurately stated if we qualify it as "holy, God-filled personality." Careless behavior, tactless remarks, and slangy expressions—both in and out of the pulpit—can seriously compromise the integrity of the preacher and subvert the authority of his spoken word. Paul's testimony to the Thessalonians forms the only authentic foundation for ministry, "For our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; *just as you know what kind of men we proved to be among you for your sake.* You also became imitators of us and of the Lord . . ." (1 Thess. 1:5-6, NASB).

More than consistent and conscientious character is called for, however. If we would speak of God, we must hear what God is saying. If we would mediate the glory of God to our people, we must linger on the mountain of solitude, prayer, and fasting until we are "touched by transcendence" through and through.

I will never forget him, the pastor of my teen years when my parents were missionaries in Hong Kong. I cannot recall a sermon title or text, but there remains burned into my memory forever the image of a tall, quiet, humble man whose face would seem to shine with the glory of God as he preached from his ever-open Bible. He was also a missionary physician. Several times I sought him out when troubled by physical ailment. After diagnosis and treatment, he would put his large hand on my head and pray. Seldom have I ever been more beautifully and heavily aware of the presence of God than when Dr. Halverson prayed for me.

I had a near fatal bout with spinal meningitis. Dr. Halverson attended me. The last image I remember before slipping into a three-day coma was his face of profound concern and compassion leaning over me as I thrashed on my bed. I have often thought that, should I have gone to be with the Lord, I would have been able to quickly pick out Jesus from the heavenly hosts. I was sure that Jesus would have looked just like Dr. Halverson. 

QUOTE SUPPLY



What Christ does in renewing our souls He will yet do in renewing our bodies. This will be the top-stone in the edifice of redemption.

—F. B. Meyer

There are mysteries around this resurrection of the body that I can't explain. Who can unravel the mysteries of nature? Tell me how God can turn the chariot of His omnipotence on a rose leaf? Mystery meets us at every turn.

Objects one: The body may be scattered—an arm in Africa, a leg in Europe, the rest of the body here. How will it be gathered on the resurrection morn?

Another objects: The body changes, perishing continually. The blood vessels are canals along which the breadstuff is conveyed to the wasted and hungry parts of our bodies. Says another: A man dies; plants take up parts of the body: animals eat the plants, and other men eat the animals. Now to which body will belong these particles of matter?

Are these all the questions you can ask? If not, ask on. I do not pretend to answer them. I fall back on these words, "All that are in their graves shall come forth."

—T. DeWitt Talmage

*In the bonds of Death He lay
Who for our offence was slain;
But the Lord is risen today,
Christ hath brought us life again,
Wherefore let us all rejoice,
Singing loud, with cheerful voice,
Hallelujah!*

—Martin Luther

LIKE EASTER LILIES

Like Easter lilies, pure and white,
Make Thou our hearts, O Lord of Light!
Like Easter lilies, let them be
Sweet chalices of love to Thee!

—Emma C. Dowd

If you have not yet found out that Christ crucified is the foundation of the whole volume, you have read your Bible hitherto to very little profit. Your religion is a heaven without a sun, an arch without a keystone, a compass without a needle, a clock without spring or weights, a lamp without oil. It will not comfort you. It will not deliver your soul from hell.

—Ryle

This is one of the surprises of the Resurrection. I should not have dreamed that the Risen Lord would be companionable. My fear would be that resurrection might have involved remoteness. He has been "declared

to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Will He henceforth be *accessible* as aforetime? I should not have dared to expect it. With this new and wonderful accession of deity surely He can scarcely be as human as before! Yet He is. More divine than ever, He is more human than ever. The Lord of all is a *brother* still. "He walked with us by the way."

The Emmaus story is a perennial parable of Christian experience. Still the Risen Christ is the companionable Christ. This is very practical mysticism. This is factual poetry. I have known many who were little of mystics and less of poets, but they emphatically declared "the Saviour walks and talks with me."

—Dinsdale T Young

"In Passion Week as I was reading Bishop Wilson on the Lord's Supper, I met with an expression to this effect—'That the Jews knew what they did when they transferred their sin to the head of their offering.' The thought came into my mind, 'What, may I transfer all my guilt to another? Has God provided an Offering for me that I may lay my sins on His head? Then God willing, I will not bear them on my own soul one moment longer.' Accordingly I sought to lay my sins on the sacred head of Jesus, and on Wednesday I began to have a hope of mercy; on Thursday that hope increased. On Friday and Saturday it became more strong; and on Sunday morning—Easter Day, April 4th, I awoke early with these words upon my heart and lips,—'Jesus Christ is Risen Today, Hallelujah! Hallelujah!' From that hour peace flowed in rich abundance into my soul."

—From the Journal of Charles Simeon

Surely ye are now in the throng of temptations. When youth is come to its fairest bloom, then the devil, and the lusts of a deceiving world, and sin, are upon horseback, and follow with upsails. If this were not so, Paul needeth not to have written to a sanctified and holy youth, Timothy (a faithful preacher of the gospel), to flee the lusts of youth.

—Samuel Rutherford

Why do good people resist such a teaching that Christians may be holy in heart and purpose in this life? Partly because those claiming the experience are sometimes led by enthusiasm into overstatement in testimony or are carried away by rhapsody in preaching; in part also because critics of the doctrine set up a "straw man," overstating our claims the more easily to refute them. John Wesley said that Christian perfection "must be disguised . . . covered with a bear-skin" before it can be opposed. Let the friends of Christian perfection see that they spread no "bear-skin" over it!

—Bishop L. R. Marston



TODAY'S BOOKS for TODAY'S PREACHER

PAULINE THEOLOGY AND MISSION PRACTICE

By Dean S. Gilliland (Baker Book House; \$12.95)

This book is a careful, much-needed study of Paul's theology of mission and an analysis of how he put that theology into practice. It details his view and treatment of new converts, defines and clarifies what he meant by the new life in Christ, and examines his perspective on the character and purpose of the Church. The author carefully relates these areas of theology to Paul's actual practice and compares his way of relating to mission churches with current mission practice.

Gilliland places special emphasis on Paul's willingness to trust the Holy Spirit to work in the lives of new converts, giving them guidance and direction in ethical standards, as well as instilling within them the necessary gifts of leadership. He notes Paul's care in not forcing upon his converts or mission churches a foreign pattern or standard and makes a strong case for allowing great freedom in the development of the indigenous church. He concludes by enumerating the credentials that are essential for the modern missionary who wishes to be truly effective.

This book is indispensable reading for all missionaries, as well as for pastors involved in cross-cultural or ethnic ministries. It should be thoughtfully read and allowed to

speak to one's own attitudes and practices in the area of mission.

—Sheila Hudson

CONTEMPORARY THEOLOGIES OF MISSION

By Arthur F. Glasser and Donald A. McGavran (Baker Book House, 1983, 251 pp., \$12.95)

This is a significant book. The purpose of the volume is to delineate "two contradictory streams touching the Christian mission." Specifically, conciliar and evangelical theologies are contrasted, particularly as they relate to mission.

The significance of the book lies in its clear demonstration of the bankruptcy of man-centered theological musings. Glasser and McGavran trace the transformation of traditional theological terminology into insights that are sociological in import, and which have been largely shorn of any supernatural dimension.

Emilio Castro, the executive secretary of the Division of World Mission and Evangelism (WCC), is quoted as saying in 1975: "No such thing as 'man's heart' exists apart from man's relations . . ." with other men. The authors at once reject this view and issue this rejoinder:

Biblical missiologists cannot accept this misinterpretation . . . It doubts that there is any immortal soul . . . Despite its claims, it is not holistic, for it leaves out the divine dimension, the soul.

Glasser and McGavran reject criticism from the conciliar side of the fence that evangelicals have not been holistic; they point out that in many world areas the evangelicals have been leaders (and sometimes, the *sole* providers) in the education and health arena. The churches of the WCC, for all of their verbiage, tend somehow not to be able to muster the zeal that the evangelicals have demonstrated in providing human services.

Unfortunately, there is some unevenness and repetition in this volume because of separate authorship of the chapters. Further, McGavran continues to insist on using his own idiosyncratic vocabulary ("Eurican"), which detracts slightly from an otherwise very readable book.

One is impressed that conciliar theology smacks of the sociology of the 1950s with its emphasis on structural change and the "salvation by bricks and mortar" environmental approach to social and economic problems. Many theologians are aware that today sociologists themselves are referring to the massive failure of such "social engineering." There seems little doubt, given the great evangelical expansion of mission and the discovery of the deep vitality of the spiritual dimension in totalitarian states like China, that there will be a "back to the basics" move in the theology of mission. Perhaps, in this respect, Glasser and McGavran are heralds of the future.

—Charles R. Gailey

We Get Letters

(Continued from page 35)

Of course, this is a practical issue where what is wanted is some good practical suggestions. The other two articles were theological. What was wanted was clear thinking and consistency. Still, I'm glad for the variety and for the good things you publish.

—Robert B. Ives

★ ★ ★

One Hyperbolization Calls for Another

First, let me say that I think you are doing a good job. I enjoy reading your editorials; however, the March, April, May 1983 issue bordered on the sacrilegious.

We need in our day a revival of reverence and respect for Deity. There is no place in our church for funny, catty remarks about the Son of God. Referring to Jesus "wolfing alfalfa sprouts" is in extremely bad taste.

I hope you will consider this in the future. It is a very important issue to me.

The general subject of the article was good, but the point can be made without trying to make Jesus a "cool dude."

—William Cole
Danville, Ill.

★ ★ ★

What the Doctor Ordered?

Christian greetings in Jesus' dear name!

While awaiting an interview with a doctor here at the Nazarene Mission Hospital yesterday, I was perusing through your *Preacher's Magazine* and was very impressed with the articles it contained. As a consequence, sir, I would like to become a subscriber.

—John Irvine
Papua New Guinea

★ ★ ★

Uses Back Issues

In the March 1975 issue of the *Preacher's Magazine*, Rev. Carlos H. Sparks, pastor of the Nazarene church in Sylvania, Ohio, wrote "THE LETTER." I have since inserted music, etc., developing it into a Palm Sunday service, and used it in three churches with great response. I would like to trace Rev. Sparks' whereabouts and let him know what his contribution has made. Not having a Nazarene pastoral directory, I seek your help either in sending me his address or referring me to someone who can.

Incidentally, I continue to enjoy the *Preacher's Magazine* and noticed the price has risen only 50¢ in eight years. Not bad!

—Mrs. Rebecca Lewis
Kernersville, N.C.

★ ★ ★

Difficult to File

There is no way to let anyone know how good the *Preacher's Magazine* really is. They must read it for themselves before they can really understand.

There is only one area of (hopefully, constructive) criticism I can offer. There have been different times when an article has appealed to me, so I have gone to tear it out, but it is printed on the back of another good article. To file the articles becomes a real problem. There have been times when there have been as many as five articles that run into each other in this way, and it becomes very frustrating.

There may be several solutions . . . but I'm not sure which is best.

Thank you every so much for your help. May the Lord bless and keep you as you serve Him each day.

—W. P. Casto
Amherst, Ohio

★ ★ ★

Last week while visiting, a friend, who has now retired, showed me several copies of the *Preacher's Magazine*, which is certainly different from the old format.

I like it and want to congratulate you on the remarkable change since you have become editor and for the opportunity to serve that you have been given.

—Robert E. Woody
Camden, Ark.

★ ★ ★

Outlines Help

Greetings brother in the Lord:

I just had a brainstorm; or stroke might be a better way to put it.

I do enjoy the helps I get from the Sermon Outlines section in the *Preacher's Magazine*.

Here is my thought: What would it take, or is it even possible, to publish in one volume all the outlines for the past five years, with scripture reference, topic index, etc. I think it would be a big help and a big seller among us preachers.

If it sounds possible I'm sure interested in turning a knob or two to get it started. Seriously!

—Horace Smith, Pastor
Logansport, Ind.

★ ★ ★

A World Apart—But a Part

Your *Preacher's Magazine* came into my hands this week. My husband and I enjoy the contents each quarter.

We originally joined the church [of the Nazarene] some 16 years ago, having already entered the Nazarene Theological College, Florida, Johannesburg. We came to grips with the message and doctrine of the church at the end of our first year in college.

We both experienced salvation and sanctification before we actually found a church with a holiness emphasis. Before entering college we had both preached and taught in our previous church, though my husband is "the preacher."

We have pastored three congregations: Rhodesia Bulawayo; South Africa, Durban; and now back in the newly independent country of Zimbabwe pastoring Karare First Church of the Nazarene.

—Marilyn Croudace
Karare, Zimbabwe

Translations of the Bible used by permission in this issue are noted as follows:

1. Quotations cited NIV are from *The Holy Bible, New International Version*, copyright © 1978 by the New York International Bible Society.
2. Quotations cited RSV are from the *Revised Standard Version of the Bible*, copyrighted 1946, 1952, © 1971, 1973.
3. Quotations cited TLB are from *The Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill.
4. Quotations not cited with a special designation are from the King James Version of the Bible.

Called of God

(Continued from page 31)

procedure followed. I continued to do this and was about to run out of tickies when I happened to read on the telephone, "When you hear an answer to your call, push button 'A.'" Following the proper procedure, we made contact. I concluded it was better to be called than to call!

After a few days with the missionaries, we proceeded across Moçambique to our station in Limbe, Nyasaland (Malawi). In a borrowed Volkswagen we traveled 400 miles over washboard dirt roads, driving in the right side of the car on the left side of the road. Occasionally, there would appear two tar strips upon which we could travel like a train on a track until someone came from the other direction. Then it was sheer panic. Should we pull left or right. We stopped while they were a great distance away, then pulled all four wheels off the road to the left. When we stopped for gas, they had only petrol, and the exchange was like a game of Monopoly.

After three hours on the dirt road, we once again began to feel the romance of it all. Amidst all the dust and heat, we were like Schmelzenbach or Livingstone—magnificent dreams—abruptly shattered by a horrendous BANG! The front tire had blown out! Stop the car—look for a jack—no jack—what'll we do—oh me! Carol, my faithful companion, managed to steady the car on the edge of the dirt road as I slipped the tire under and onto the wheel. I began to think maybe I'd rather call this thing off than to be called!

Arriving at Limbe, we found our home surrounded by grass huts, black faces, strange smells, mosquitoes in swarms—was this to be home? Maybe I wasn't called.

We tried to learn the language. After a few months I visited one of our churches in Soche Township. Believing I had made progress in absorbing the language, I spoke to the people in their own tongue. It made me feel great. I was doing it! God was helping! The people were hearing the gospel in their own tongue! I was deeply gratified!

Following the service a kind, elderly African came to me and said, "Missionary, I don't know what language you were speaking today, but next time you speak English. We will hear more in that language than the one you tried to speak in today!" I went home and cried!

Sundays we felt homesick because we couldn't understand what the people spoke or sang or did. Moreover, very few could understand us. Often I laid on our sofa and cried, "What am I doing out here? I'll never learn the language! I'll never be black!" Again and again, especially in those early days, I remembered that God had called me. I resolved to be true to my calling of 1961.

Then my wife was rushed to the hospital. I knew it was serious, but I wasn't sure to what extent! When I was permitted to visit Carol her face was paralyzed and her mouth distorted to one side. Saliva flowed uncontrollably and her eyes were set fixedly in her head! I kissed her and told her I loved her. She showed no signs of recognition.

Outside the room the doctor advised me that they had

been trying to reach the "Flying Doctor" to transport Carol to Johannesburg and place her in an iron lung, but they could not find him. He looked at me and said, "Reverend, your wife appears to have a classic case of botulism. Paralysis is moving down her body. I give you no hope unless God touches her.

I walked out into the darkness of an African night. It was truly a dark night spiritually. I could hear the rhythmic beat of heathen drums, for it was the time of initiation rites for teenage Africans. I knelt down on the grass to pray, but only antagonism toward God flowed from my lips. "Why, God? Why? I've committed my life, my wife, my child, to serve You. Why are You taking Carol?"

We don't usually get answers when we pray in that manner. I stood up and went back into the hospital where I affectionately kissed my wife on the forehead and told her I loved her and would see her in the morning. Stumbling down the steps to our Volkswagen, I felt miserably alone and neglected. I started home, down a road called "Mdima" (darkness) in the African language. It was oppressively black that night, but something marvelous happened! The Holy Spirit got into the car with me. He rides in Volkswagens too! He admonished, "Jay, haven't you forgotten something?"

"What?"

"January 19, 1961, 9:30 a.m.: 'Were the whole realm of nature mine, that were a present far too small. Love so amazing, so divine, demands my soul, my life, my ALL!'"

"Oh, yes, Lord! I do remember! I do not take that back!"

"Then, trust Me!"

With hot tears running down my face and the darkness of my soul dissipated by His presence, I rejoiced in the knowledge that God had called and He would provide.

For 19 years we served Him in Malawi, Zambia, Rhodesia, and Australia. That experience has taught me that a desire to serve the church, or an idealistic concept of service to mankind, or a zeal for travel and adventure will *never* qualify us to meet the needs of people around the world. Only a holy calling will suffice.

"As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. 'Come, follow me,' Jesus said, 'and I will make you fishers of men.' At once they left their nets and followed him" (Matt. 4:18-20, NIV).

The Holy Spirit still calls! Without His call, we are limited and rarely fruitful. Jesus promises, "No one who has left home or wife or brothers or parents or children for the sake of the kingdom of God will fail to receive many times as much in this age and, in the age to come, eternal life" (Luke 18:29, NIV).

Pastors, let us urge our people to listen and seek the call of God to be missionaries, pastors, evangelists, teachers, doctors, and nurses. We must begin when they are children and not let up until they are adults. And even then we must never limit God in His desire to select and to send those whom He can use in specific ways to specific fields and labors. The calling and election of God is as sure today as ever.



WHY MISSIONS?

(Continued from page 21)

be stupid, sick, criminal—or asleep? Wrong things are being done, we know; tares are being sown in the wheat field. But is no one responsible, no one answerable for these acts? “Anxiety and depression we all acknowledge, and even vague feelings; but has no one committed any sins?”⁶

Could it be that many a congregation has lost its sense of mission because it has turned “inward” and forgotten the command of the Master to “go . . . make disciples.” A holiness pastor of a dramatically growing congregation in a Third World country was recently asked, “To what do you attribute your church’s statistical success?” He responded, “My people have remained true to their mission . . . and I pray it shall ever remain so.”

Caught with the mission . . . this church is growing in local membership and is extending its influence through the missionary enterprise in distant lands. It would appear that the membership had caught the vision exemplified in Paul’s statement, “I am debtor both to the Greeks, and to the Barbarians . . .” (Rom. 1:14). Paul felt this sense of indebtedness with regard to every unsaved person he met, every unsaved nation he visited. It became a point of spiritual honor that he not hoard blessings for himself. Because of the redemption he had found in Christ, he was now a debtor to every man on the face of the earth. Owing everything to Jesus, he spent himself to the last ounce of strength in expressing his indebtedness. Dr. J. B. Chapman writes, “When a man is captured by a sense of the divine mission, he never talks in cold logic, he talks in passionate inspiration.”⁷ The inspiration behind Paul’s utterances is the fact that he viewed Christ as his Creditor. It was the great characteristic of Paul’s life that he realized he was not his own; he had been bought with a price, and he never forgot it. His whole Christian life was based on that one belief.

The great motive and inspiration of service is not that God has saved and sanctified me, or healed me, although that may be fact, but all of my life that is of value I owe to the redemption; therefore, I am a “bondslave of Jesus.”

When this passion inspired by the Holy Spirit captures a person, he is then ready to give total obedience to the call and command of the Master to “teach and disciple all nations . . . preach the gospel to every creature . . . preach repentance and remission of sins . . . and feed His sheep.”

And so the purpose of “Missions” is the purpose of the Church. There is no church without its mission. The Christian Church lives to fulfill the “mission” given to it by its Lord. There is no alternative. The mission enterprise does not become an elective. It is the Church!

Someone has asked, “Is missions worth it?” How can it be measured? In terms of money expended? In terms of lifetimes of ministry given in service?

To what would you compare the statistics? How could one relate the statistics to the basic missionary character of God’s Word—that God so loved that He gave and gave and gave until we were found?

Why Christian missions? Because to be Christian is to be engaged in mission . . . His mission. The aim of the disciple—the believer—the missionary is not to win the lost, not to be useful, but to obey God’s will. However, in

obeying God’s direction he *does* win the lost and he *is* useful. The call to missions does not arise out of the discernment of man’s mind, or from the sympathy of his own heart’s emotions, but because behind the face of every distorted, downtrodden sinner, he sees the face of Jesus Christ and hears His command: “Therefore go and make disciples of all nations.” Our call is not to successful service but to faithfulness to His mission.



NOTES

1. Oswald Chambers, *So I Send You* (London: Marshall, Morgan and Scott, 1959), p. 74.
2. John T. Seamands, *The Supreme Task of the Church* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 34.
3. H. Orton Wiley, *Christian Theology*, vol. 2 (Kansas City: Beacon Hill Press, 1952), p. 51.
4. Chambers, *So I Send You*, p. 76.
5. Karl Menninger, *Whatever Became of Sin?* (New York: Hawthorn Books, Inc., 1973), p. 13.
6. *Ibid.*
7. J. B. Chapman, *The Touch of Jesus* (Kansas City: Beacon Hill Press, 1945), p. 118.

Walking in the Spirit

(Continued from page 47)

had what I needed yesterday, but I need something new for this day.”

We’ve been trying to learn what it means to walk in the Spirit this week. We are at the beginning of one of the most holy weeks of the entire Christian year. I’m so glad that you’re having Maundy Thursday services here. We are going through this week that leads to Friday and on to Sunday, the great Easter celebration of our Christian faith. Think of beginning a new spiritual adventure in a walk with the Spirit. Wouldn’t it really be exciting and timely?

Perhaps you are at the point of putting your name in the blank on God’s “whatsoever check.” “Pay to the order of _____.” “I pray your Spirit to enter and fill me completely.” “What things soever ye desire, when ye pray, believe ye receive them, and ye shall have them.” This is a point of a new beginning. It is a walk with the Spirit on a new level with a new consciousness. It is a spiritual renewal.

Begin a walk that is more real! There is renewed faith. Renewed confidence. Renewed joy. Life doesn’t have to go on with monotony and drudgery and the same old thing. There can be a new excitement about walking in the Spirit. It doesn’t mean that this walk is without problems. It just means there’s a new creative energy in dealing with, coping with, these problems.

To walk in the Spirit is to enjoy a relationship, an intimate involvement with divinity. Can you begin to imagine what that might be like? We can’t become involved with God without being changed in the process. Just beholding His glory we are changed from one degree of glory to another (2 Cor. 3:18).

Christ is the focal point. He’s our friend. He’s the reason for our transformation. Christ is our companion. It is His Spirit who is our inward guide. “The Lord is the Spirit” (2 Cor. 3:17, NIV). And it is He who leads us into our future.

Come! Let’s join hearts with Christ and each other. This is the “way of holiness.”



OLD TESTAMENT WORD STUDIES

by Harvey E. Finley



Yahveh Qedosh Yisrael, "Yahveh, the Holy One of Israel"

2. The "Theological Center" of Isaiah's Ministry (continued)

Isaiah was moved to call his people to repentance.¹ Since he had virtually no response to this call, he was led by the Spirit of God to deliver oracles of judgment, which were announcements of terrible devastation and death throughout their land. It was out of his personal encounter with *Yahveh Qedosh Yisrael*, "Yahveh, the Holy One of Israel," and the revelation deriving from it that he had an unshakable conviction that without repentance devastating judgment was a certainty. Just as his sinfulness had been under judgment justifying his death, likewise he realized that Judah with its mountain of pollution and uncleanness was confronted with the fierceness of God's wrath unto certain, justifiable destruction.

Isaiah's temple encounter with God also included the revelation that any hope for the possibility of acceptable behavior for Judah in covenant relationship with *Yahveh* involved the same profound paradox that confronted him. *Yahveh Qedosh Yisrael*, "Yahveh, the Holy One of Israel," was God of both judgment and of redemption. He is the One who kills or destroys on account of sin; He is also the One who restores or raises up to newness of life. Isaiah was able to comprehend this paradox, for in the temple encounter he experienced almost at the same time moral dread and then comforting pardon. He thus was given the understanding that the exalted majestic *Yahveh Sebaoth*, "Yahveh of Hosts," or *Yahveh Qedosh Yisrael*, "Yahveh, the Holy One of Israel," comes forth out of His unapproachable holiness and comes down to lost mankind to absolve of sin and uncleanness, and then to take


one into His service. There is in this the mystery that *Yahveh Qedosh Yisrael*, "Yahveh, the Holy One of Israel," who is implacably holy and just, grants pardon and life through unrelenting execution of His judgment on sin. As pointed out by Walther Eichrodt, this is along the way of death, the only way open to God.² This became the basis for faith for Isaiah; that is, self-commitment to God's hand of judgment, which is stretched out against one over the abyss of death.³

Isaiah therefore remained continually aware of the profound reality that he and his hearers were confronted by *Yahveh Qedosh Yisrael*, "Yahveh, the Holy One of Israel," who was both wrathful and merciful. He understood moreover that *Yahveh Qedosh Yisrael* would break through the terrible darkness of their situation to give to any who would seize the opportunity to take hold of Him. "Taking hold" of Him could happen only through inwardly uttering a deep and profound Yes, to His offer. This meant going beyond superficial reliance on any previous guarantees as assumed in covenant or election relationship and in participation in established religious programs. Rather it called for Isaiah and his people to break out of their trust in their religiosity and to affirm the new and unexpected will of *Yahveh Qedosh Yisrael* for them by exercising free self-surrender to Him.⁴ It was thus through the temple encounter with God that Isaiah was firmly convinced of being called and sustained by God. This conviction enabled him to rise above the limits of what is otherwise humanly impossible—to talk with God in wreckless abandon along whatever course God may choose as He marches through history.

Paradigm of Salvation—The impact of the temple experience upon Isaiah and the understanding God

gave him through it were the basis for offering the paradigm of salvation to Israel. This paradigm consists in two parts: judgment and salvation; judgment on sin and sinner the essential prelude to salvation—forgiveness and purging of sin.

First, Israel stood under judgment and could expect severe outpouring of divine wrath because her sin was detestable and abominable to *Yahveh* the Holy One (see Isa. 1:10-15). She could confess her sin and repent before God; she would experience God's gracious forgiving, transforming touch. However, the larger segment of the population did not repent. The prophet's ministry as represented by oracles in chapters 1—33 show that by force of circumstances he was concerned primarily with proclaiming that *Yahveh* the Holy One was in their midst executing His wrath on His stubborn, stiffnecked "children."

Second, the salvation part of the paradigm is noticeable in scattered passages of chapters 1—39, which express great expectation for the future after the days of judgment (see 2:1-4; 4:2-6; 7:1-25; 9:1-7; 11:10-16). Furthermore, the prophetic messages in chapters 40—66 turn predominantly on the "salvation" emphasis. *Yahveh*—*Yahveh* of Hosts, *Yahveh* the Holy One of Israel—will be in their midst as One who forgives, delivers, and transforms. The messages of these chapters in this regard contain references to *Yahveh* also as *Go'el*, "Redeemer," and as *Moshia*, "Savior" (see 41:14; 43:3; 49:26; 60:16). 

NOTES

1. See Isa. 1:16-20; further, the strong denunciations against sin and rebellion were intended to move listeners to repentance.

2. See Eichrodt, *Theology of the OT*, II (Westminster Press, 1967), 281.

3. loc. cit.

4. loc. cit.



NEW TESTAMENT WORD STUDIES

by Ralph Earle

HEBREWS

To Come (9:11)

This translation (KJV) is also found in the NASB. But the NIV has: "that are already here." Why the difference?

The simple answer is that the manuscript evidence, including the very earliest Greek manuscripts, goes both ways. Vaticanus (supported by third century Papyrus 46) has *genomenon*, "have come." But the other fourth-century manuscript, Sinaiticus, has *mellonton*, "about to be." The fifth-century manuscripts are similarly divided. So we cannot be sure which was the original reading. Actually, both make good sense. We already enjoy the "good things" in Christ, our High Priest. But we shall also enjoy them even more in the time "to come," in heaven. In this case, we *can* "have our cake and eat it too"!

Building (9:11)

The Greek has *ktiseos*, "creation" (NASB, NIV). The ancient Tabernacle was the place where God manifested His presence among His people. Now the "greater and more perfect tabernacle," not a part of this earthly creation, is where He manifests His presence. This spiritual tabernacle is where Christ ministers as our High Priest.

Testament (9:16, 17)

For a full discussion of whether *diatheke* should be translated as "covenant" or "testament" see our treatment of Gal. 3:15 (WM, 4:197-99). We would agree with most commentators that the only place where this word means "testa-

ment" is Heb. 9:16-17.

The reason for this decision is that here we have an emphasis on the death of the one who made the *diatheke* (v. 16), with an added statement that it is not in force until then (v. 17). This would not be true of a "covenant" but is true of a "will" (NIV). The latter term is our usual word for what is legally known as "last will and testament."

Shedding of Blood (9:22)

This is one word in Greek, *haimatekchysia* (only here in NT). Apart from this passage, the term is found only in the early church fathers. Behm says that it refers here to "the shedding of blood in slaying" (TDNT, 1:176). He goes on to say:

The main point is that the giving of life is the necessary presupposition of the remission of sins. This was prefigured in the animal sacrifices of the OT, but what could not be actualized in the OT (Heb. 10:4) has now been established as an eternal truth by the death of Christ (p. 177).

Remission (9:22)

The noun *aphesis* comes from the verb *aphiemi*, which meant "let go, send away," and then "cancel, remit or pardon" a debt or sin. The noun was used in secular Greek and in the Septuagint for "release" from captivity. Then it came to be used for "pardon, cancellation of an obligation, a punishment, or guilt" (AG, p. 125). Occurring 17 times in the New Testament, it is translated (KJV) 9 times as "remission" and 6 times as forgiveness." The latter is more contemporary (NASB, NIV).

Figures (9:24)

The word *antitypos* occurs (in NT) only here and in 1 Peter 3:21. Interestingly, it is used there in the opposite sense from the way it is employed here.

Strictly speaking, *antitypos* is an adjective meaning "corresponding to." But here it is used as a substantive. Goppelt writes: "In Neo-Platonism, though not in Plato himself, *antitypos* denotes the sensual world of appearance in contrast to the heavenly world of ideas, the *authenticon* (TDNT, 8:248). He would translate *antitypa* (pl.) here as "counterpart" (p. 258).

Though we get our word *antitype* directly from this Greek term, that English word would not fit here. For us, *antitype* means the original. Here *antitypos* means "copy" (NASB, NIV).

The Holy Place (9:25)

It is true that the Greek simply has *ta hagia* (literally, "the holy things"). But we know from the Old Testament that the high priest once a year, on the Day of Atonement, entered "the Most Holy Place" (NIV).

Appointed (9:27)

Ten different Greek verbs are translated "appoint" in the New Testament (KJV). Only here is *apokeimai* rendered that way. In Luke 19:20 it is used in its literal sense of "laid up" (KJV) or "laid away" (NIV). In the two other places in the New Testament where it occurs (Col. 1:5 and 2 Tim. 4:8) it is used for spiritual things "laid up" for the Christian. Here in Hebrews the thought is "just as man is destined to die once" (NIV).



THE ARK ROCKER

Answers to Prayer

At lunch the other day conversation turned to a recent ecclesiastical personnel decision. Here is my transcript of the conversation. (The *dramatic personae* are personal friends of mine, so I hope you will forgive me for not naming them here.)

"Brother Alphonse is a very fine man," says friend A. "But I'm surprised that his name even came up for that situation. In fact, I would not have guessed that anyone there even knew him well enough to think of him as one for the post."

Friend B responds, with some confidence, "Well, not a one of us really did know him. And none of us had earlier thought of him for this job. But the only other name proposed was Gaston's. And, frankly, while none of us knew Alphonse, the majority of us didn't like Gaston. His name had been tossed in by one of our own who is a Gaston fan, so we were forced to consider it seriously."

"Forced?" says friend A. "Did Gaston's fan claim divine revelation for his suggestion? Or was he perhaps cashing in on some political IOU from the rest of you? Surely you don't owe him for your position!"

Friend B, still fairly confident that any fool can see the wisdom in the procedure, says, "Nope. No claims to revelation, except that he said he had prayed about it. But we all did that. And there were no political demands, of course. But you do know that Gaston reeks of money. He gives big to the Kingdom, and especially to our enterprise, our corner of the Kingdom. So, we were obligated—'forced' probably is too strong a word. You and I both know that's the way the world is."

Choking back a remark about moral leadership, friend A asks a neutral question. "Tell me about your selection process."

Friend B really relaxes now: "Well, we carefully constructed lists of desirable characteristics and necessary qualifications. Tedious process! Then we prioritized them. And, at last, we talked about some names. We talked about each fellow's 'image,' as best we knew it, and about his churchmanship. You know the process."

"How did Alphonse's name get in there? I'm especially curious since you said that no one there really knew him and none had thought of him earlier on," says friend A.

Friend B responds readily, again, "Well, we had assurances from an Authoritative Source, citing other Authoritative Sources, that Alphonse could really 'do a good job' for us."

"Fascinating!" says friend A. "Do your Authoritative Sources really know your 'corner of the Kingdom'?"

"Not really," friend B says. "But of course we must take them seriously or the whole system is threatened."

Friend A giggles: "Wonderful! You must accept one name because its proposer has beaucoup bucks and you must accept the other suggestion to satisfy the system. You considered a name you didn't like because 'that's the way the real world is' and one you didn't know because we 'mustn't threaten the system.' What happened to the list of criteria and necessary qualifications? Were there really only two folks on God's earth capable of filling the job? Was there really no way to consider other possibilities?"

Now friend B really rounds on friend A. "You guys are all alike," says friend B with a superior sniff. "Idealists! You just don't understand the dynamics of our enterprises, of superior Poohbahmanship. And you all have a knee-jerk reaction to cooperating with The System."

Friend A responds, not quite contritely, "Well, you're certainly helping me to understand it. Tell me, did you pray as you entered the process, and along the way?"

Friend B answers, warily. "Of course. I already said so. We aren't pagans, you know. And this is the Lord's work."

Friend A then asks, "What did you pray for? What was said in the prayers?"

"Oh, I don't remember exactly," says friend B. "But there is record of the fact that we prayed, and several spoke of their private prayers. I'm sure that we prayed for insight, guidance, wisdom, blessing. You know about what we'd pray for."

Now friend A shows astonishment. "And divine guidance led you to consider suggestions from a guy whose money you need but whose choice you couldn't abide and from Authoritative Sources who know less of your situation than you do? And divine wisdom and insight led you to select an unknown because he must be more palatable than the known? What am I supposed to think of the source of the wisdom and insight that makes its choices on the basis of dislike rather than positive qualification? Do *you* really believe, do you really want *me* to believe, that this was an answer to prayer? I happen to think that Alphonse will do a good job, but that will be a matter of God's grace and fatherly protection. Surely you'll not claim him as the answer to *your* prayers?"

Now friend B is righteously indignant. "Aw, c'mon," he says, "you know better than that. And, besides, why take all of this so seriously?"

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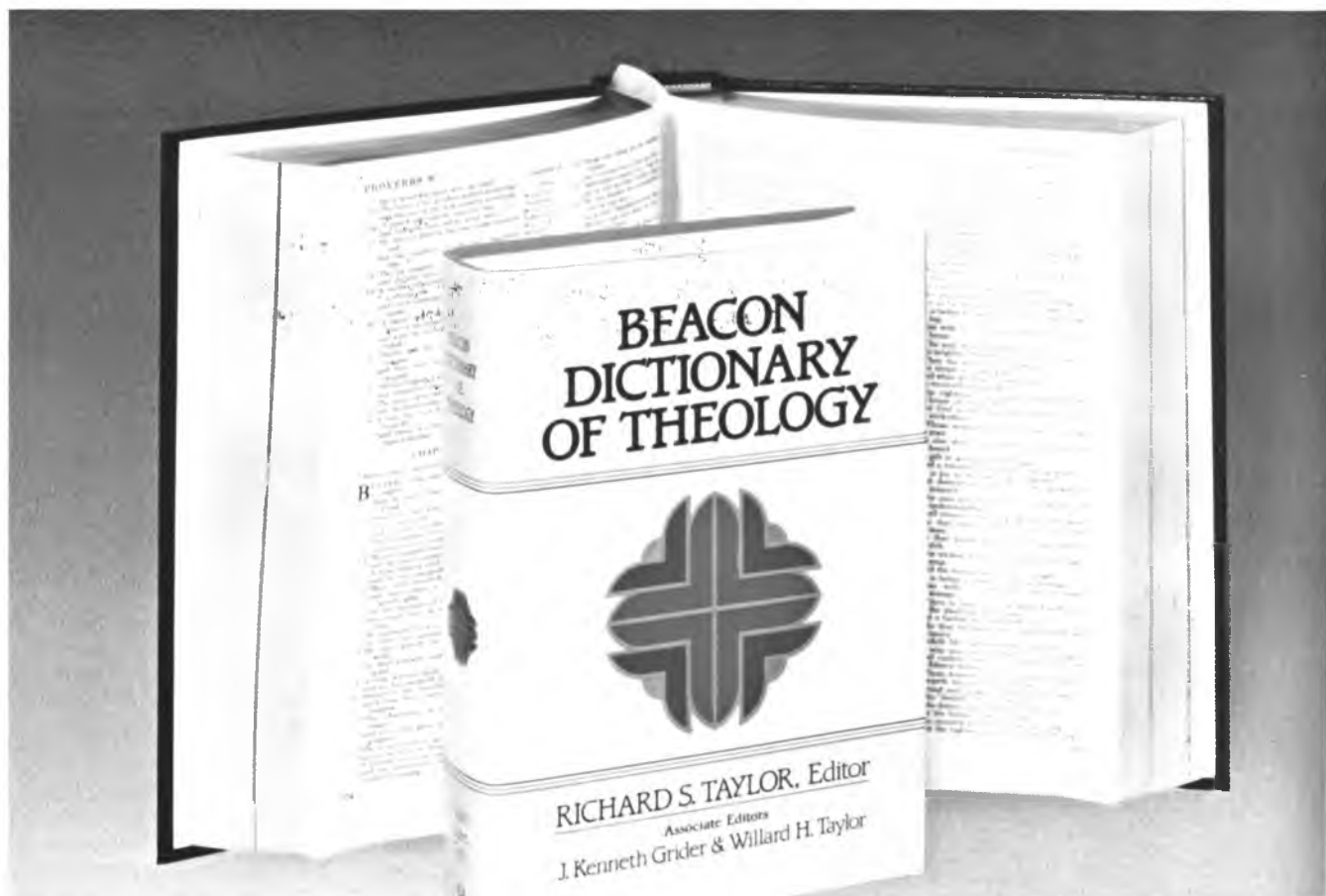
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