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SEPTEMBER • 1974



THE

# PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

*inside this issue:*

**THE ALIBIOGRAPHY OF MODERN MAN**

*The Editor*

**THE AWAKENING WE NEED**

*L. W. Northrup*

**THE COMMISSION**

*Randy Michael*

**ISAIAH, WE NEED YOU NOW**

*Jo Anne Lyon*

**NOW I EAT THE HALF-THING**

*Carlos H. Sparks*

THE

# PREACHER'S MAGAZINE

**JAMES McGRAW**

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SEPTEMBER, 1974

VOLUME 49 NUMBER 9

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## *The Alibiography of Modern Man*



**T**HE WORD IS NOT FOUND in the dictionary. At least, it is not in the *Webster's New Analytical Unabridged Dictionary*, 2,400 pages, six inches thick.

But it should be added to that gigantic collection of definitions, for it is one of those expressions which describe something as real as night or day. *Alibi* is there, defined as an excuse. *Biography* is included, meaning life story. *Autobiography*, of course, means the life story as told by oneself.

Why shouldn't there be some word, such as *alibiography*, to denote the endless string of excuses and alibis that are used by the modern man to tell his life story? The recurring note, like the repetitious twanging of one string on a secondhand cello, is the alibi—why the mistake was made, why the duty was not performed, why the sin was committed.

It started with the first man. Confronted by God after his act of disobedience, Adam offered as his defense, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12). What a convenient excuse! "My wife made me do it."

James Hamilton wryly suggests this is one reason why every man should get married. There are some things you can't blame on the government! Or anything else. So we continue to find it easy to blame our wives for the deeds we cannot explain to our satisfaction.

Furthermore, Adam offered a subtle suggestion that God himself must take some of the blame for the sinful act: ". . . whom thou gavest to be with me." It was Your idea, Lord, to put me to sleep and take out my rib. You started this whole sorry state of affairs when You made Eve.

Any explanation at all will do except the one which puts the focus right where it belongs—on the self.

Eve followed the same pattern. Her story reads, "The serpent beguiled me, and I did eat." This is an alibi heard often in these modern times. "The devil made me do it."

Aaron's attempt to make excuses for the golden calf that was

fashioned by the Israelites while Moses was on Mount Sinai is one of the least credible of all the alibis in human history. He expected Moses to believe, "I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf" (Exod. 32:24). Would you believe an excuse like this? I cast the gold into the fire, and oops! this calf came out.

Apparently, the human mind has a tremendous capacity for believing its own rationalizations, even when it is obvious no one else does. There are people today who seem to expect everyone to believe their explanations denying the acceptance of the biblical account of creation. One is reminded of Aaron as they declare, "There was this protoplasm, and all this cosmic energy, and, lo, the universe happened into existence."

In His parable of the talents, Jesus portrays the lengths to which some men will go in their attempt to rationalize their failures. The servant who buried his talent explained to his master: "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth." His alibi was an insult to the character, as well as the intelligence, of his lord. Like many of his kind today, he believed his own lie—but nobody else did.

God has to be patient and merciful as He listens to our excuses. "Everybody does it." He hears that one every day. We seem to see it as absolutely unthinkable that anyone should expect us to be *different*. A similar pattern of thought suggests the excuse, "What did you expect?" This kind of logic sees the intelligence of the accuser as the real culprit. Anyone who expected any other action on our part is suspect. Who does he think he is?

An alibi often heard these days is "Nobody's perfect." The guilty one avoids facing his guilt by saying, in effect, Let's not talk about my sins; let's discuss the shortcomings of the whole human race. Similar thinking results in such excuses as "I can't help it" or "I didn't ask to be born." Therefore, exoneration is expected and blame removed because of my humanity, or because of my personality, or my heredity, or my environment. So don't blame me.

"That's business" or "That's life" suggests an easy way out based on fate itself. The responsibility is there, not here. This is the way things are, so why all the fuss?

How refreshing it must be to Almighty God when He hears us say, as the returning prodigal said, "Father, I have sinned. . . . I am not worthy"! How dear to His heart must be men like Shamgar, for one example, who could have seized upon several alibis but would have none of them. He "slew of the Philistines six hundred men with an ox goad: and he also delivered Israel" (Judg. 3:31).

This farmer could have said he was not trained to fight; let the soldiers do it. He could have retreated hastily on the grounds that he was outnumbered 600 to 1. He could have offered as his excuse that he was not properly armed. We do not expect men to fight Philistines with ox goads. But he scorned all the alibis and stood his ground.

And so let us do, that our life stories may not sound like alibiographies.

An awakened church will be fruitful until Jesus comes. Serenely confident in her love, she will overcome.

## The Awakening We Need

*Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion (Isa. 52:1-2).*

The ancient coins of the Hebrews depicted Israel as a captive maiden—laden with chains, defiled by dust—seated under an olive tree in dejection and apathy.

From this familiar figure Isaiah drew his stirring appeal. Today, as then, the Church needs an awakening. God's prophets need to be the type of men who know how to awaken the Church. People with an airy optimism often decry this awakening message. They label God's prophets as "depressive personalities," but no truly spiritual person resents an "awakening" message. Can any candid and knowledgeable person argue that the Church does not desperately need this in our day? To the modern holiness church—as to ancient Israel

—the prophet has some pungent directives:

### "Shake thyself"

The commandments of God always imply free moral agency and the possibility of compliance. We wait for God to shake us, when God admonishes us to shake ourselves. God is not responsible for our apathy. He expects us to face our spiritual captivity with determination, and marshal the necessary energy to be liberated. The will is the supreme moral factor of the soul. It is the deciding factor. Exert it to the fullest—"Shake thyself." The will can be terribly feeble on moral and spiritual issues. The salvation of our eternal souls depends upon the employment of all our powers. It will not be easy because we have formed the habit of neglect. We have cultured a spiritual stupor by inaction, but *it can be done*, for "it is God that worketh in you."

### "Arise, and sit down"

These might seem to be conflicting ideas, but they are not. The Church is to sit in the heavenly places with



by  
**L. W. Northrup**

Free Methodist  
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Christ—her proper position. But she has left the throne for the street, the demonstration of the Spirit for demonstrations in defiance of the powers that are ordained of God. She is a captive of the confusion that reigns. The redemptive note is muffled by the raucous cry of the clashing forces of an age in revolution. Her enemies would persuade her that her God is dead and that her message is irrelevant. By deadly compromise her enemies would lure her into the delusion that the Kingdom in which she is destined to rule is the kingdom of secularism. But there is hope in the prophet's appeal. If the Church will *arise* and *sit down* with her Lord in her rightful position of authority as co-regent with Christ in the heavens, again, as in other dark days of her history, the ends of the earth shall see salvation.

### “Loose thyself”

Spiritual freedom was once highly prized by the holiness church. For this freedom the fathers paid the heavy price of persecution and ostracism. Their children have almost forgotten the meaning of the word. If spiritual freedom is advocated or preached, it is regarded as associated with some fanatical or foolish display. “The bands” of our necks have choked out the notes of victory and the expressions of our glorious freedom. The quietness of death reigns in our sanctuaries, and we have many substitutes for our once treasured freedom. Some rejoice that the old era has passed and that we can now worship the Lord without uneasiness or embarrassment. There are countless others, however, who hunger to hear the victorious responses, and the triumphant note of deliverance, and to experience the waves of glory. They still believe that the fire is the attractive element of Christianity. A loud and fervent “amen” would

startle a great many holiness people. A watered-down version of Wesleyan theology has embraced many psychological terms that empty our theology of its true promise of spiritual freedom. We have drifted so far toward Calvinism that we *put up* with the “old man” instead of *putting him off*.

### “Put on thy strength”

The strength of the Church is in the Holy Spirit. When the Early Church surged forth from the Upper Room to wage war against paganism, it did not put on the strength of political alliances, secular programs, or pontifical blessing. Without the active direction and leadership of the Holy Spirit there would have been no Book of Acts. Our fathers may have been deficient in some areas, but they knew where their strength lay. The humble men and women of God, in both pulpit and pew—worshipping in small, frame churches, often under bitter persecution—knew from whence their help came. They did not major in minors; they majored in the Holy Spirit. With all due regard to the demands imposed upon the modern holiness church by a changing society, our imposing buildings do not guarantee a revival. Our increasingly complex educational structure, our highly trained ministry, our attempt to wring a little more mileage out of imposing statistics, and to realize our mission through promotion, our endless streams of publicity, are not the strength of the church. “Projecting our image,” “restructuring our organizations,” “relevance,” “communication,” “encounter,” and a score of other terms are only an exercise in semantics unless we put on our Strength—the Holy Spirit.

### “Put on thy beautiful garments”

*The beautiful garment of unity.*  
Christian unity may exist without

ecumenism. It has yet to be proved that any church merger has been statistically profitable. Merger often destroys personal initiative, so vital to progress. It sometimes results only in more protesting splinter groups. The weakening of denominational loyalty signifies a weakening of the Christian faith itself. Merger may lead to the development of totalitarian "power structures." True unity is of the Spirit—and exists with or without organization. Unity is not conformity, nor is it uniformity. A "structured" unity may be only an uneasy facade for misgiving, compromise, and frustration. The record of history shows that the same Holy Spirit who unites churches also divides them for the sake of a purer faith, a more vital spiritual life, and a more effective witness. To be *one* does not necessarily mean that all need to be alike.

*The beautiful garments of holy living.* The fathers spoke much of separation. The holiness church today would moderate rather than accentuate its differences. It is fast erasing its distinctives. The gap between holy principle and holy practice is widening alarmingly. To win the world (so the argument goes) we must not make the mistake of appearing different. While the cry to conform is raised, however, paganism is sapping our life away. Let us strengthen the things that remain.

*The beautiful garments of evangelism.* The disconsolate maiden to whom Isaiah spoke had lost her vision to be a light to the nations. What is more beautiful than an evangelistic church? She faces her day with courage. She defies the erosion of secularism. She overcomes paganism in the power of the Primitive Church. She is not confused as those who are wandering in the ecclesiastical underbrush trying to define the Church's "mission." Evangelism in

this church streams like light from the sun. She does not say, "Ye must be," but, "Ye SHALL BE witnesses."

Such a church will be in business until Jesus comes. Serenely confident in her Lord, she will overcome.



## Pastor's Influence

You stand tall  
Measured by His stature.  
I stretch on tiptoe  
(Though I'm so small)  
And try to match your height,  
But I cannot reach you.  
Yet it helps me grow  
To try.

You run ahead  
On this holiness highway.  
I run to catch up  
But stumble and fall,  
And find you have gone  
Another mile  
Ahead of me while  
I get up to  
Run again.

You fight battles  
While others only watch  
And wonder at the strength  
With which you wield the Sword,  
Your power and grace as you  
Gain the victory.  
Your God shines through and  
I find myself wanting  
To prepare  
For battle.

You soar above the heights  
On eagle's wings.  
The mountains drop  
Beneath you;  
The winds lift you up and away  
From earthly things.  
I see you up there and  
I want to learn  
To fly.

ELEANOR CUNNINGHAM

*Written as a tribute to Rev. Doris McDowell, who has had a tremendous influence on my life as well as on countless others.*

What has come to be called “world,” “foreign,” and “home” missions are all equally sacred, equally part of the Great Commission, and equally needed

## The Commission

By Randy Michael\*

**C**HRIST’S COMMISSION is still present and potent:

“I have all authority . . . given to me from God, My Father. It is just as effective on earth as in heaven—100 percent. Therefore, on the basis of My authority, you, My followers, as you go here and there and into all the world, make disciples of all peoples . . . baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you. And I am with you all the days, even to the end of the age” (Matt. 28:18-20, author’s paraphrase).

The commission, simple, yet comprehensive: *Make disciples . . . of all peoples*. Two aspects of these present and potent words of Jesus help us to gain a comprehensive view of missions.

First is an understanding of the commission itself. The command is to *make disciples*. There are three stages included in Jesus’ command: sharing the Good News “as you go,” “baptizing,” and “teaching.” In order to make disciples, one has to be where people do not know Jesus as Saviour. However, Jesus did not command us simply to go. He said “as you go” or “having gone.” The truth is that “going” can be a substitute for making disciples. The focus must ever be on the act of discipling and not only on the activity of going. Jesus will commission some to take their “as you go” evangelism to

countries around the world. He commissions most of us to disciple others right where we are.

After the Good News is proclaimed and people have believed, they need to be baptized as a sign of the new life they have in Christ. But discipleship involves more than hearing the gospel, believing, and being baptized. Discipleship is “learner-ship.” So those who have heard, believed, and been baptized must learn all that Jesus commanded while here on earth. Jesus took three years with 12 men—they walked, talked, dined, and journeyed together. Teaching a person to be a disciple takes time. Discipling demands that we involve ourselves in people’s lives and teach them all we have learned about the Saviour and living for Him. This teaching of all that He commanded us involves what we are as well as what we know. The new disciple is to learn from our lives how to live the Christian life.

The second aspect of the commission is seen in the word which is often translated *nations*. We today think in terms of *nationalism*—political, geographical organizations—when we hear the word *nations*. However, this is the word from which we received our word *ethnic*. The word is *ethnos* and it meant literally “a multitude” or “company of people.” The plural form from the Hebrew can be translated *peoples as distinguished from the Jews*. With the coming of Jesus and then His commission, it came to

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mean simply those multitudes of people who have not heard. It may be an ethnic group in our own nation or people of other nations around the world. Its rightful emphasis is not on race or national citizenship. Its emphasis is on their not having heard the good news of Christ. Christians are responsible to Christ that all people everywhere may hear the gospel and become disciples.

Paul went to Philippi and Greece as a missionary. In subsequent centuries missionaries took the Good News into northern Europe and the British Isles. Then colonists came to America from "the Old Country," bringing with them the message of Jesus Christ. We in the Western world are the product of missions. We, in turn, have continued the missions effort, vigorously and dedicatedly.

Now as Western civilization decays and doors to nations close, God is sending forth missionaries from

"missioned" areas of the world, some coming to America and other developed countries to do missionary work. In Korea a Foreign Missions Association has been formed, and 100 Korean Christians "will move into full-time missionary service as soon as they receive needed training" (*The Church Around the World*, October, 1973, Vol. 3, No. 11). Upon reflection, one realizes that one of the implications of these new missionary efforts by people around the world is that what is "foreign" or "world" missions to some is "home" missions to others. And this reminds us that in God's eyes a person without salvation in His Son is a mission field.

So Jesus' words are present and potent and are a command to be fulfilled—make disciples of all peoples! What has come to be called "world," "foreign," and "home" missions are all equally sacred, equally part of the Great Commission, and equally needed.

## Thoughts of a Young Pastor

Revival is over. The evangelist and the quartet went home last night. Things are very quiet at the parsonage.

The messages and the music of the weekend presented the gospel in such a way that tears were in the eyes of both believers and sinners. All week people had fasted and prayed for a real outpouring of the Spirit of God. Yet no one had come to the altar.

After the Sunday night service I felt as though all the energy were drained out of my body. I was crushed with the burden for the lost sheep in my flock. I kept asking myself, What is it going to take? Why do people refuse to accept the love of a personal God?

At that time the Lord entered my thought pattern. "Lauren," He said, "the price has been paid; nothing more can be done. All the prophets in the Bible have struggled with the same questions you are asking. Some will be lost. If that is what they want, I will abide by their decision. Keep fasting and praying; preach My Word with all your heart. Some will be saved. Rejoice in that fact."

I looked across the table, where I felt my Lord was sitting. I said, "Thank You, Lord, for entering the thoughts of a young pastor."

—Lauren Eicher, *Birds*, III.

# Evangelistically Speaking—

## *He Was an Evangelist with a “Shepherd’s Heart”*

By W. D. Johnson\*

**H**E CAME TO OUR HOUSE just in time for the evening meal and readied himself for another service in a new church that he had not been in before, and a new group of people he had not met. He did not look tired and worn-out from the last place he had been. On the contrary, he seemed refreshed and enthused that he could be in our church. He made us feel like we were the most important people in our town.

He entered into the meeting with a vibrancy that soon caught on and was carried throughout the meeting. His preaching was not a beating but a blessing. It met needs that the people were feeling. The discouraged, the lonely, the depressed, the fearful, the anxious, those with marital problems, and even the children who needed discipline were all ministered unto.

The meeting closed last night. He preached on the second coming of our wonderful Lord. His message was not one of dismal despair, but of joyful anticipation of the greatest event in the world’s history. His message was not one with the intent of scaring anyone (even though some of the

facts that he quoted did cause us to do some serious thinking), but it was one that bore down upon what the Bible had to say about this blessed event. The closing scene around the altar was beautiful. Families were gathered there in a season of prayer that lifted the spirit of all that were present. A time of testimonies was held, and the people rejoiced in the goodness of God.

This man stayed in our home. He is a commissioned evangelist. He was in touch with the needs of people. He was satisfied with his room. He knew what minimum remuneration he would get before he came. He never complained about his lot in our meeting.

He was realistic in his outlook upon the work God called him to. He readily went with the pastor to call upon the people. He even spent time training the pastor in a soul-winning technique and left materials that will help in the completion of that training. Then he went out and led a beautiful couple to Christ in their home. He is the kind of man that my church wants to have again. He is what I, as pastor, needed.

He left early this morning. We hated to see him go. He brought a

\*Pastor, Church of the Nazarene, Churubusco, Ind.

little bit of heaven with him. Our boys loved him, and he loved them. He is going to another place tomorrow night. He will start all over from scratch. He will meet new people. He will live in new surroundings. He'll have a new cook. He will become involved in the lives of those people. God will reward him there too.

The evangelist we had was a man experienced for a number of years in the pastorate. He seemed to know what we were facing. He understood

people. He talked on their level. Old, time-worn clichés were not in his vocabulary (not that they are all bad).

He was an evangelist with a "shepherd's heart." May God give us more men like him!

*Editor's note:* This article is published as a tribute to the evangelist who inspired it—Dr. C. William Ellwanger—but more importantly, it is a tribute to all evangelists it portrays so well. With Brother Johnson we pray, "God give us more like them."

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Feed the hungry. Help those in trouble.  
Then your light will shine out from the  
darkness, and the darkness around you  
shall be as bright as day.

## *Isaiah, We Need You Now*

**H**ER CLOTHES WERE CRUMPLED, her shoulders had a stoop to them, and her face gave the appearance of 40 years rather than the 22 she had lived. The many problems that faced this welfare mother of five seemed to send her to the counselor's office nearly every day.



by  
**Jo Anne Lyon**

Division for Continuing  
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Kansas City

Theressa was learning the skills of bookkeeping in class during the morning hours, and working on the job with the Housing Authority in the afternoon. It seemed she never had enough money to buy milk, bread, coats, or shoes for her five children. Further checking revealed she had money from welfare as well as the 40-hour-a-week job in the training program. Sessions on budgeting, how to buy, and how to cook commodity foods were of no avail. Through further talking, the truth finally came out. Theressa was giving her money to her "boyfriend." The ago-old ghetto shackle!

The next day in a group session the other women in the program dis-

covered Theresa was in this bind. Some of these women had been in similar circumstances, but through help and support had been able to break free. They began to encourage Theresa to do the same.

“Oh, I can’t get away from him. We have the same friends and they would tell him where I was,” she shared. The excuses and the “escapes” bounced back and forth. Finally, with a determined look and posture reflecting the same, Theresa stood up and firmly announced, “I am not giving him any more of my money. I see that I can make something of myself and provide a decent home for my five children, so this money I have I am hanging on to.”

I crawled into my blue Volkswagen that evening and drove to my comfortable, suburban, split-level parsonage, feeling a lot had been accomplished with Theresa. Maybe at last she had confidence and could move out on her own. I slept soundly, ate a good breakfast, and drove back to the ghetto, only to be met by the ring of the telephone. I picked it up, and on the other end of the line in a very hoarse and pained voice came, “Mrs. Lyon, I won’t be able to come in today. My boyfriend came over last night, and I wouldn’t give him the money, so he jumped on me. I am all beat up and can’t walk.” My mouth was dry and I was speechless.

We had follow-up coaches in our program, so I sent one of the ladies out. There she found Theresa not only badly beaten, but hemorrhaging. She took her to the hospital, where she was confined for several days.

She eventually came back to work, but only for a few weeks. The next incident revealed she was stealing money from the office where she worked. According to the ghetto grapevine, this money was going to the boyfriend for his new car.

Theresa disappeared into the woodwork. Many attempts have been made to find her, but have been futile.

The ghetto is full of Theressas who need the love of Jesus to make a total break from the bondages of environment. The government is quickly putting an end to the “war on poverty.” Money is being pulled from the many programs that have been there. It is not this writer’s intent to judge the validity of this. But the question is, Where is the Church in answering these problems? In our efforts to rise above the stigma of always being identified with the low economic and social strata—“holiness churches always by the railroad tracks”—we have wanted to reach other strata of society. This we have accomplished. But there has been great fear of losing our *new identity* should we reach those persons “from whence we came.”

Again, this writer is not suggesting abandoning the suburbs for the ghetto, nor the ghetto for the suburbs. The latter has happened too often. But the request is to look where one stands now. Experience has revealed Theressas live in the suburbs as well. Perhaps clothed differently and with a thicker facade, but with the same need—to experience the love of Jesus. Obviously, this love has to come through other persons. This love, when internalized, can reach across social boundaries.

There have been very expensive solutions in solving these social problems as well as complex organizational charts to serve the needs. But nothing truly begins to break the ice like a person inspired and led by the Holy Spirit to give, not because the organization demands, nor out of guilt. Not because the church says, “Today is Brotherhood Sunday; put a dollar in the plate to build a park in the ghetto”—so that one’s guilt is re-

lied and one never sees the park, much less the children. But to give because the Holy Spirit is leading.

Many times ministers are worn-out looking for "ideas," attending this conference and that clinic to know what and how to "do it." Perhaps the basic assessment is overlooked—the physical community in which the church is located.

How many hours per week is the church building in use?

What are the needs of that particular community?

Is the divorce rate high?

Is vandalism a problem?

Is employment a problem?

Could persons profit economically if there were opportunities for further training?

Are persons highly skilled, and could they teach others their skills?

Is alcoholism open?

Is alcoholism a problem, but kept quiet?

What are the housing needs?

Is there much rental?

Is home ownership in the majority?

Are families sacrificing everything eternal to live in the status home of this community?

Are children learning to read?

Are senior citizens lonely? (An untapped source of manpower for a church.)

Are there bored housewives—probably quite busy running here and there, but with minds which have become unchallenged?

What is the drop-out rate at the high school? Why?

What happens to the kids?

Is there need for day-care centers? (Not so the church can make money,

but that the church may serve. Charges may be made on a sliding scale according to income.)

What is in this community that can be shared with another community?

How can one give of his resources and assets to better another community? (Not in condescension, but in openness, realizing a sharing experience will occur.)

This list is only a beginning, but as the Holy Spirit leads, a unique plan in meeting these needs can be accomplished to reach all strata of society. For as one sees need, he becomes less concerned with "ladder climbing" and truly realizes, as Dag Hammarskjöld did, "The road to holiness necessarily passes through the world of action."

Isaiah tersely puts it—" . . . the kind of fast I want is that you stop oppressing those who work for you and treat them fairly and give them what they earn. I want you to share your food with the hungry and bring right into your own homes those who are helpless, poor and destitute. Clothe those who are cold and don't hide from relatives who need your help. If you do these things, God will shed his own glorious light upon you. He will heal you; your godliness will lead you forward, and goodness will be a shield before you, and the glory of the Lord will protect you from behind. . . . Feed the hungry! Help those in trouble! Then your light will shine out from the darkness, and the darkness around you shall be as bright as day" (Isa. 58:6-8, 10, *The Living Bible*).\*

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

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**Great people are known by the fact that little things do not upset the tenor of their way. Little people are always in a dither over small things. Many are willing to spill blood over things of no consequence, so that when the large things come along, they find their strength already spent.**  
—*Selected*

# *there's MU&IC in your church*



## *Plan for Results in the Music Program*

**By J. W. Clark\***

**I**T REQUIRES A DEFINITE GOAL to perfect a meaningful service in music. A director of church music should have a specific goal for every service he conducts. Rehearsal and performances must be geared toward that goal if results are to be accomplished. So I ask you, Mr. Music Director, just what do you want to accomplish in the services?

Of course results depend upon the kind of service you conduct. You would not plan the same for conducting a funeral as you would for a revival service, or a worship hour, or a wedding. You may use choirs, solos, musicians, groups, or instruments, but always plan for results.

I suggest the following goals to keep in mind:

### *1. Help your pastor.*

You will want to develop an atmosphere that will prepare the congregation to receive the pastor's message. God's Word through God's man is important, so prepare the people for this message. Plan your choice of hymns and special music with the pastor.

### *2. Help the Christian grow.*

Music can awaken the desire for a deeper experience with God. Songs

of faith, assurance, consecration, comfort, and victory can lead the congregation to greater depths in spiritual growth.

### *3. Help to stimulate a definite response from the listener.*

A genuine response will result in the giving of money, time, joyful service, worship, prayer, and missionary endeavor. Challenge this kind of participation through your music.

### *4. Help modern man maintain a faith for his daily life.*

Living in a topsy-turvy, workaday world is hard. Encourage faith through music. Help the Christian sing God's praises daily. Lift him to a conquering faith through victory in song.

### *5. Help a congregation see the results of following Jesus.*

An individual can experience beauty, love, and joy as a follower of Christ. Music can lift the soul to a satisfaction that assures joy in daily living. Let your music portray the radiance of the child of God.

### *6. Plan to comfort, encourage, and strengthen.*

Great music can give the saints a boost, and help the new Christians find real victory. Give them a song to defeat the devil during trials.

\*Wichita, Kans.

7. *Plan to help the listener decide for his life.*

Someone will want to accept Jesus Christ as his personal Saviour. Select and sing the invitation song prayerfully and carefully. You can point the weary heart to a loving Christ who can change that man for the better.

8. *Plan to give your best in every service.*

Rehearse, pray, expect, and have

faith for results. You will be amazed how God will use the music program for His glory.

Yes, the church music director can certainly help to bring a response and challenge to the persons involved. Decide to have results this Sunday! Determine that your church music program will help modern man experience a real encounter with the Living God.

---

## An Idea That Worked . . .

By Gerald C. Eddy\*

I HAD BEEN PREACHING in the morning worship services on the Ten Commandments. The idea for the series came from *Tables of Stone for Modern Living*, by Randal Earl Denney. Other resource materials came from *God's Psychiatry*, by Charles Allen; the use of three commentaries; *The Social Animal*, by Aronson; magazines and allied material from the public library.

The change in my presentation from the "usual" sermon occurred when I came to the command: "Thou shalt not commit adultery." I felt like the sermon presented on the usual format would simply turn off the people I especially wanted to reach—the young people yet unmarried, and some in the middle of married life. I determined to have a positive, wholesome presentation. I believe the Holy Spirit led me thus.

After the text was announced and read, I said, "The sermon today will be different than that which you have usually heard." I closed my Bible, stepped from the pulpit to the altar. The pianist began to play the "Wedding March." One of my lay-

\*Pastor, Church of the Nazarene, Danbury, Conn.

men celebrating his twenty-second wedding anniversary came to the altar with a friend, and took the place of the groom and best man. His daughters came down the center aisle followed by their mother. I invited the congregation to rise as the wedding party came to their place.

I read the wedding ceremony, and the participants repeated their vows. At an appropriate place I preached at the altar—and without notes—for 12 to 15 minutes. The message was designed to strengthen the Christian home and to support every marriage in the congregation. (Preaching without notes was a new experience for me, and I enjoyed it very much.) I closed the message with a brief prayer. The congregation seemed to be electrified with joy, and there was a spontaneous applause that was in the Spirit, and did not break the spirit of the meeting. I went on to complete the marriage ceremony, having special prayer for the "bride and groom" and their family. I introduced the "newlyweds": "Ladies and gentlemen, I present to you Mr. and Mrs. ———." Appropriate music was played and the couple went to

the vestibule to greet the congregation.

Special music was presented just before the sermon by one of the ladies in our congregation. The entire ceremony was concluded at the usual twelve o'clock hour.

Greatly encouraged by the response to the wedding ceremony, I invited two Sunday school groups to

help me preach on the commandment, "Thou shalt not steal."

One of our 11-year-old girls made puppets of soap and presented a three-minute skit about two boys in a shoplifting incident. The teen-age class presented a skit on cheating—in a classroom-type situation. The sermon by the pastor followed. The congregation responded affirmatively.

---

In the midst of the loneliness of pastoral ministry—and it does have its lonely moments—the Lord stands with His own!

## *The Loneliness of the Pastorate*

By Frank W. Morley\*

I EXPECT THAT, OF ALL the blessings we enjoy as Christians, the one which we most often speak of is that of fellowship. The fellowship Christians enjoy is something unknown to those outside of Christ. It is wonderful beyond description, and is no doubt the reason why we are so glad for times like preachers' meeting, when we do not merely spend an evening hour in fellowship, but lock out the world and build a temporary, though nevertheless real, colony of the kingdom of heaven.

There are many reasons why we so look forward to times of fellowship such as this, but I believe that one of them is the loneliness of the pastorate.

When Paul wrote his second letter to Timothy, he was no longer a young man who saw visions; he was an old

man who dreamed dreams. He knew that there was not much time left for him. He wrote: "I won't be around to help you very much longer. My time has almost run out. Very soon now I will be on my way to heaven. I have fought long and hard for my Lord, and through it all I have kept true to him. And now the time has come for me to stop fighting and rest" (TLB).<sup>\*</sup> He knew that could be the last word he would pass on to Timothy. What could he say?

Paul was never one to shrink from the unpleasant. In these closing words to Timothy he writes of the loneliness of the pastorate. As we look over Timothy's shoulder, we recognize ourselves and our experiences.

There is, says Paul, loneliness in leadership. "Correct and rebuke your

<sup>\*</sup>All quotations from *The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill., are used by permission.

people when they need it" (TLB). Leadership is more than standing in the pulpit, preaching the Word; more than leading your board meetings. Sometimes leadership will take you, says Paul, into the lonely experience of correcting one who has gone astray; of rebuking one who stands against the truth, but will not admit it. "It is not easy," says Paul. "I recall when I rebuked Peter. It was a lonely experience; it was hard to get someone on my side, until Peter showed them I was right." But no matter how lonely it may be, it is part of your task—correct and rebuke your people.

"Don't be afraid of suffering for the Lord," writes Paul (TLB). Of course this is true for all Christians—in or out of the pastorate. But it is something the pastor experiences. It is the suffering that comes because, as a Christian, he is different. That is what happened in Hans Andersen's story "The Ugly Duckling." He was driven away by the ducks simply because he was different. He was born a swan and that was enough. We who are born again experience the same loneliness; we are different, and therefore outcasts. This will happen not simply because we are Christians, but also in some cases because we are holiness people—pastors and leaders in a small, little-known, "radical" church. Do not be afraid, says Paul, of the lash of criticism, the spear of scorn.

Poor Paul, languishing in a prison cell, death not too far away, writes that one of his fellow workers—Demas—had left him. Whatever the reason, it could not have happened at a worse time. Apart from Dr. Luke, who no doubt spent the greater part of his time fulfilling his calling, Paul was alone. Crescens had gone to Galatia, and Titus to Dalmatia. We can hear the loneliness of Paul's plea to Timothy, "Please come as soon as

you can."

Sometimes our people let us down, leave us just when we need them most. Others whom we want to help us either cannot or will not. Each of us could supply another name for "Demas."

Paul had another name in mind. "Alexander the coppersmith has done me much harm" (TLB). The persecution was not physical. It seems from the actual wording that Alexander had been a witness against Paul during his trial. Worse, he had been a false witness. He deliberately went out of his way to malign and slander Paul.

The people of the parsonage are not strangers to that kind of persecution. The devil seems to delight in degrading a pastor or a pastor's wife. Perhaps it would be true to say that more pastors have been ruined for the pastorate by a slanderous tongue than by any other single thing. "Be careful," says Paul (TLB). We need to be, for this kind of tongue leads to the loneliness of persecution.

But Paul's experience of loneliness was not yet complete. Listen to him. "The first time I was brought before the judge, no one was here to help me. Everyone had run away" (TLB). He was completely alone. We do not know why they left him. Could it be that, discovering he intended to preach the gospel, they feared the reactions of the authorities? Nero was, in the eyes of Rome, and in his own eyes, the divine Caesar. He was also mad. To preach in Nero's court that Christ alone was God, and that all men—including the divine Caesar—were sinners, was simply asking for trouble.

Perhaps the people tried to reason with Paul, but he would not understand their point of view. He kept talking about duty, and quoting from a letter he had written some years before to the troublesome Corinthians:

# Practical Points

that make  
a difference

“Just preaching the gospel isn’t any special credit to me—I couldn’t keep from preaching it if I wanted to. I would be utterly miserable. Woe unto me if I don’t. If I were volunteering my services of my own free will, then the Lord would give me a special reward; but that is not the situation, for God has picked me out and given me this sacred trust and I have no choice” (TLB). So they all left him. The loneliness of misunderstanding!

Let us be realistic, Timothy, and you who are sharing this letter—the pastorate can be a lonely place.

But wait. Loneliness is not the only reality. There is a greater one: The Lord—the Lord of loneliness.

In the first 16 verses of chapter 4, Paul has run the gamut of loneliness from A to Z. But suddenly he can think of nothing but the Lord. “The Lord stood with me. . . . [The Lord] saved me. . . . The Lord will always deliver me” (TLB). As soon as he gets his eyes and mind on the Lord, the loneliness vanishes. Like mist before a hot sun it is done. Suddenly his message is “the Lord and me.” No matter the circumstances or the opposition. No matter who stood with him or left him, “the Lord and me.” “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.”

That is the way it always will be for us who serve the Lord. In leadership, suffering, service, persecution, and misunderstanding,

*Standing somewhere in the shadows we’ll find Jesus.*

*Ofttimes, He’s the only One who cares and understands.*

But with Him, loneliness is changed to glory. We, like Paul, will walk through these experiences with the Lord, and shout from our hearts, when all men expect us to be discouraged and downhearted, “The Lord stood with me.” To God be the glory for ever and ever!

## Organization Is 60 Percent of the Battle

Dear Son:

Well, the assembly is over and another year is upon us—and our pastor is already at work.

For one thing, he missed only one Sunday all summer. He took his vacation in between Sundays, but was usually in his pulpit. He even came at times when his family were on vacation. That gave continuity to his ministry and supported both attendance and finance. We have all kinds of visitors in the summer, and it is important for our pastor to be there.

Now, following Labor Day, he is hard at work on the organization for the year. Committees are selected, goals established, the “line of command” defined, and most of our people involved.

I have a sneaking suspicion that the Holy Spirit is well pleased with “order” in the camp. Good planning makes it possible for Him to work with greater freedom. You might think it to be the opposite—but not so!

Your mother is working on a committee to counsel the pastor on creating better “community” in our midst. Your dad, as usual, is on the finance committee. We have selected our objectives for outreach, membership, benevolence, and World Missions—and we mean to make them! If we don’t, it won’t be because we did not try.

Well, Son, give our grandchildren a good hug, and tell them we’ll see them Thanksgiving.

Love,  
*Dad*



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and LOCAL  
CHURCH  
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director  
HAROLD O. PARRY, Office Editor

● **General Superintendent Jenkins**



## *The Happy Preacher*

**H**APPY IS THE MINISTER who has established a daily prayer time which brings spiritual satisfaction and who maintains his vigil with consistency and regularity. There is a sense in which we must and do "pray without ceasing," but it is the daily prayer time when every preacher needs to bathe his own soul and mind in the Lord's presence of which I write.

There are always a multitude of duties which clamor for our time and attention, so we must carefully plan our time for waiting upon the Lord and then work our plan. Most of us find the early hours of the day as the best time for such praying.

We speak of the necessity of prayer because we know that God's anointing and blessing is never attendant just because we are ministers, nor because of the nature of our work. The time and physical and spiritual energy spent in service for others demand that we must return day after day to replenish our own souls. Prayer lifts me above the problems, the heartaches, the sufferings of my people until, rather than becoming discouraged with the burden of it all, I am replenished in the inner man with God's hallowed presence and thereby am enabled to give spiritual help and encouragement to those in need.

The man of God diligent in prayer has the wonderful assurance of God's anointing and unction upon his preaching. And none of us can really preach without the Lord's help and presence. There are sessions when we must pray the more to have the assurance of His presence. If we are consistent and faithful in our waiting on the Lord, He will break in upon us with fresh blessing and assurance.

**HAPPY IS THE PREACHER WHO PREACHES WITH THE JOY OF THE LORD IN HIS HEART!**

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January 20

**DAVID:**

**GEORGE:** Los Angeles, Calif.  
Born in Los Angeles, Cecil Rensch  
Parents: Mr. & Mrs. College, A. B.  
Education: Pasadena Theological Seminary, B. D.  
Nazarene Theological District  
1959  
Education: Northern California  
Teacher

Ordnained: 1954. Northern California  
Missionary work: Preacher—Teacher

June 30

**DONNA:**  
Born in Lansing, Mich.  
Parents: Mr. & Mrs. Allen Storey  
Education: Pasadena College, A. B.  
Missionary work: General  
Appointed missionaries to Taiwan and arrived to  
1959. Transferred to Singapore, 1971. Moved to  
Indonesia, 1973. Opening new work.

**George Rensch**  
Married December 10, 1948  
Home Church: Highland Park Church,  
Los Angeles, Calif.  
District: Los Angeles

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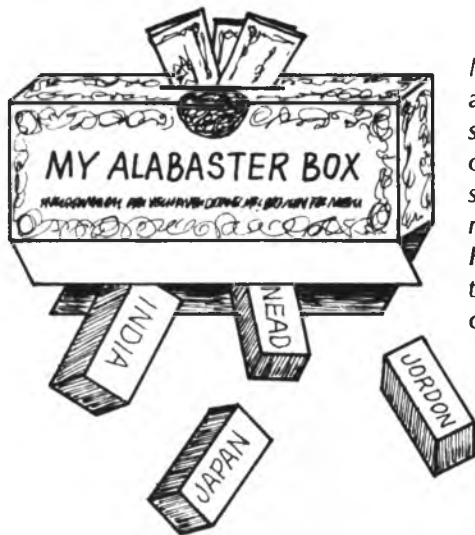
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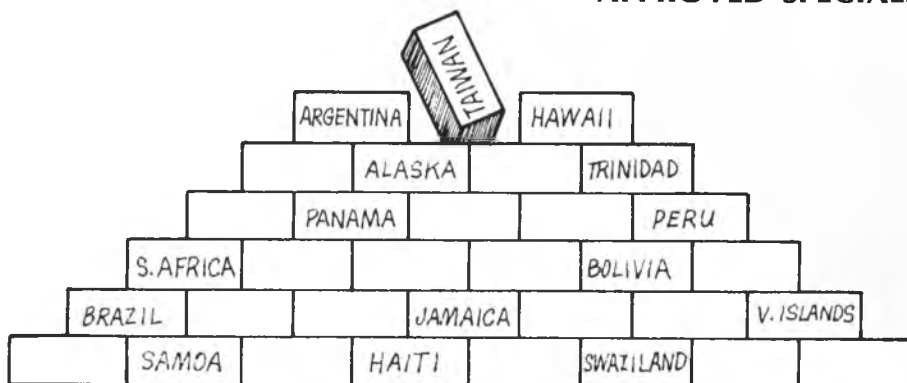
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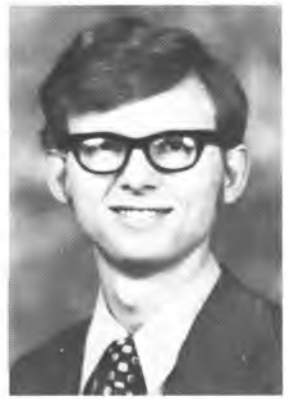
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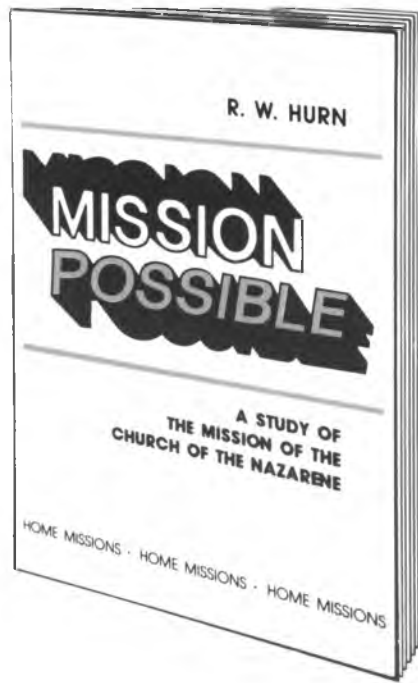
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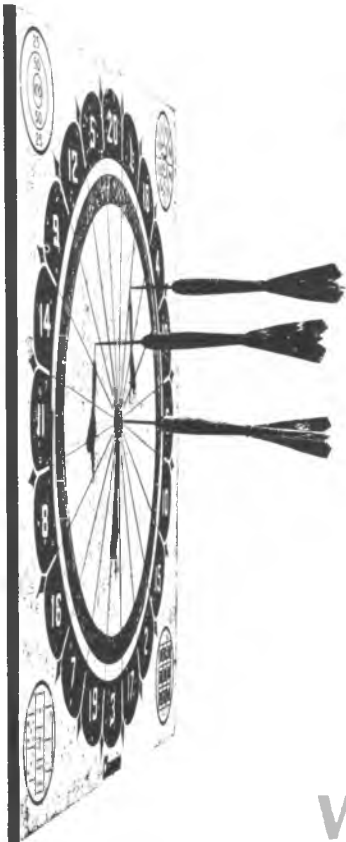
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A handwritten signature in black ink that reads "Richard Gammill". The signature is written in a cursive, flowing style.

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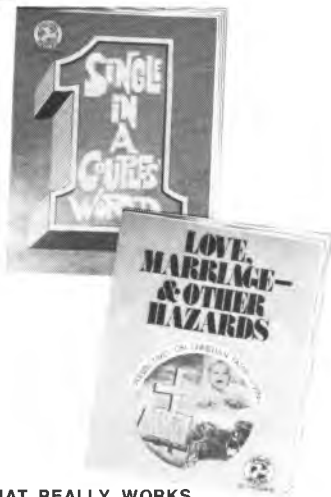
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# Follow-up Evangelism

By Paul Lorenzen\*

## Part II. The Biblical Basis

In much of the New Testament the concept of the follow-up evangelism is presupposed. The emphasis is not so much on winning converts, although this is vitally present, but the emphasis is on "making disciples." In the New Testament, the term *convert* (*epistrephō*), in both its noun and verb forms, occurs only 8 times, referring to the act of converting to Christ in becoming a Christian. But the term *disciple* (*mathētēs*), in its noun form alone, occurs 257 times in Matthew through Acts. From this it is quite plain that the concern was on discipling rather than conversion alone.

In Matt. 28:19-20, the Great Commission tells us to "go therefore and make disciples . . . teaching them to observe all that I commanded you . . ." (NASB).<sup>1</sup> The commission is not just to "win converts" but to "make disciples" of those converts.

Jesus set the example for us in making disciples. In His ministry He early chose 12 to "be with him" (Mark 3:14). For most of His three years of preaching and teaching, although He preached to and taught thousands at the same time, He was discipling these 12 men through intensive personal attention and training. He was following up their personal decision to follow Him as the Messiah. (Cf. Robert E. Coleman, *The Master Plan of Evangelism*.)

The Apostle Paul had one great fear. He was afraid that his evangelistic efforts with his converts would be in vain (Gal. 4:11). He spent much time and energy in the work of follow-up with his spiritual

children. In Ephesus he spent three years with his spiritual children, developing mature Christians who would care for the work of the church after he left (Acts 20:31). He put himself in extreme danger by returning to Lystra and Iconium directly into the face of his enemies, "strengthening the souls of the disciples, encouraging them to continue in the faith" (Acts 14:21-22, NASB).<sup>1</sup>

At least one-third of what we presently know as the New Testament was originally intended to do the work of follow-up of the young churches. Most of Paul's letters are concerned with the spiritual growth (or lack of it) in his converts. His concern for the "discipling" of his converts caused him to pen much of the Epistles of the New Testament. 1, 2, and 3 John were intended to help the young Christians to grow and overcome the problems that were impairing their spiritual growth. John even goes so far as to call his readers "little children." The Gospel according to Matthew, many scholars think, was written primarily as a catechism for new Christians. The Sermon on the Mount occurs in this Gospel, along with many other passages giving instructions in the Christian walk. No other Gospel seems so concerned with the lifestyle of the "disciple" of Christ.

Throughout the New Testament there is a great concern for "making disciples" of the new converts to Christianity. It is the underlying concept in much of what is written and it is expressly stated in several clear passages.

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

## *The Facts About Pastors' Wives*

### Part Three: The Pastor's Wife and the Telephone

**A** PARSONAGE is no more complete without a telephone than a kitchen is without a sink. In many parsonages multiple phones are installed. There is always one near the kitchen and eating area, since meal-time is a good hour to catch the parson and his wife at home. Often there is an extension by the bed for the night calls; and sometimes additional outlets in the basement, the patio, the living room, and the study. Where rules permit, some pastors' wives have long cords with shoulder supports on the instrument, so they can walk and work in the kitchen as they listen and talk.

Everything a pastor's wife does all day can be divided into two categories: (1) the urgent, and (2) the important. The urgent has to be done whether it is important or not. And often the important is relegated to second place behind the urgent. There are times when the telephone becomes an instrument of ministry and is therefore important. But most of the time used in answering the phone is given in response to the urgent. What else can interrupt devotions or times of quiet aloneness but the phone? At the risk of life and limb, people will get out of a shower

to answer the phone, even to find it is a wrong number.

In the study concerning pastors' wives, it was taken for granted that all pastors' wives helped serve their congregations by means of the telephone. The responses of these ladies can be related to the following series of questions:

1. How many phone calls does a pastor's wife receive in a week? Pastors' wives under 35 years of age who are college graduates, in churches of more than 150 members, have more phone calls than other pastors' wives. Their calls average 38 per week to themselves, not counting other calls to their husbands and children. The smallest number of calls were made to pastors' wives over 50 years of age in churches of less than 50 members. Perhaps the number of calls is most directly related to the size of church, since pastors' wives in churches of more than 150 members receive more than twice as many calls as those in churches under 50 members.

Of all the calls received by all pastors' wives, approximately 75 percent were church-related. About 90 percent of the calls are from women. However, wives with an education of 12 years or less receive 22 percent of

their calls from men. And most pastors' wives receive 80 percent or more of their calls from married people instead of singles.

These statistics are not easy to explain. The 75 percent church-related calls probably reflect the ratio of family and community interest to church concerns. I cannot think of any reason why women with less education would receive more calls from men than other pastors' wives. And I suppose the 80 percent of the calls from married people reflect the make-up of local congregations. In larger congregations 31 percent of the phone calls come from single young people, which may be a result of larger teen programs in the bigger churches.

It appears that young pastors' wives receive most of their phone calls from teens, young adults, and adults, while older pastors' wives receive more of their calls from children and older adults. College graduates get more calls from young adults, but very few from senior citizens.

2. How serious are the phone calls pastors' wives receive?

Probably because older preachers' wives have had greater experience and gained more confidence from the congregation, they receive considerably more calls they term "very serious" than do other pastors' wives. However, level of education or size of church seem to have little to do with the seriousness of calls received.

3. What kinds of problems concern people who phone pastors' wives?

The following categories seem to cover all the kinds of problems pastors' wives reported hearing on the

telephone:

- (1) Physical health
- (2) Finances and employment
- (3) Church-related
- (4) Interpersonal relationships
- (5) Emotional-spiritual problems
- (6) Love, sex, and marriage
- (7) Home and family
- (8) School and study
- (9) Alcohol and drugs

Church-related problems, physical health, and emotional-spiritual problems were the three problems reported most often, in that order. The only significant variance from this pattern is among college graduates, who reported home and family problems as the kind most often heard on the telephone.

4. What are the ways pastors' wives respond to telephone calls?

Without exception all pastors' wives, regardless of age, education, or size of church, responded to calls in the following order: (1) try to listen and understand, (2) try to get them to talk to their husbands, (3) straighten them out so they can get along better, and (4) refer to professional counselor.

In conclusion, pastors' wives accept their responsibilities with the telephone. Seventy-five percent of the women over 35 said they actually enjoyed their telephone ministry. The only women who said the telephone was not a part of their obligation were 6 percent of the pastors' wives under 35 years of age. Except for this group, most other pastors' wives saw themselves as usually helpful through the ministry of the telephone.

*(Next month: The Pastor's Wife Person to Person)*

"I have developed the right idea about food. My mind is more alert. The nervous tensions that caused me to eat my way to an early grave are gone."

## *Now I Eat the Half-Thing*

**Y**OU'RE ABOUT TO CRY." "I am not! It's just that nobody understands the overweight. Even our vocabulary is unsightly with lipids, fat catalyst, calories, and cholesterol. You skinny people just don't know . . . you just don't know."

Frankly, I was frustrated, but I don't think I would have cried even if my wife had pursued her teasing about my diet. Of course she had a right to be a little skeptical of my fourteenth try at losing weight.

"Honey, I tried jogging and you know what happened. A dog chased me until I was breathless. Another time a young fellow stopped to give me a ride, with a caution about big guys and too much exercise."

"I know." She laughed uncontrollably.

"That's just it. Skinny people just don't understand." I was thinking of multiple temptations, presented at every hand. There was Big Mac. Oh,

how I hated him because I liked him so much! "All you can eat for \$1.29" signs were a terrible lure. The "Manhandlers," and "Whoppers," and "Big Boys," and "Giant Burgers" were more than I could bear.

Nor was it by day alone that I had such longings. In my dreams I would do advertisements for that effervescent, gastric medicine company and eat the "whole thing" without any qualms.

Once I dreamed of being interviewed on top of a hill of French fries by CBS, NBC, and ABC simultaneously. Telstar was beaming my picture and words to the Soviet Union and Red China as I told them how I had reached the ripe age of 109.

"Eat plenty, then eat a little more," I told a stunned audience. At the end of the hour-long international telecast, Mr. McDonald fired his only son, Ronald, and installed me in his place, while the crowd madly blew the paper wrappings off their soda straws to fall like confetti at my feet.

But it was only a dream. Statistics in the world of reality indicate that the larger ones don't live to be 109—some not even to 40 or 50. I had to do something. But what!

I'd had my fill of advice books written either by slim Jims or the International Sauer Kraut Federation. However, there had to be a rational



by  
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solution to my problem. It was affecting my ministry. How could I do a series on the seven deadly sins? Although I had not thought of myself as a glutton! The habit of overeating had been so gradual that I was insulated from the effect, as an elevator shields its passenger from a correct conception of height.

I knew how it happened. On the farm in the postdepression days, we worked hard and bolstered our systems with plenty of potatoes and beans. At that time, to be overfull was a kind of security. The years of my profession had slowed my pace of exercise. But my old system wanted to be tightly filled. I appeased. I grew to a 48 jacket and a 46 waist.

One day I read an advertisement for the *Guinness Book of Records*. It told of an infamous fat guy who had to be buried in a piano crate.

"O dear Lord, don't let me be buried in a piano crate," I blubbered in despair. I tried hard. God knows I tried, but I was hooked on food.

Off I went to another diet of cabbage and wieners until I wished all the cabbage in the world was in a kraut can, and I destitute of a can opener.

Then a friend invited me, as his guest, to one of the nationally advertised health spas. The exercise was rigorous, but after a shower and swim I felt refreshed. When I later subscribed to a regular, sensible exercise program, I felt genuinely relaxed. My

mind was more alert. The nervous tensions and frustrations that had caused me to want to eat my way to an early grave were gone.

I had developed a right idea about food. A single serving, half the former portion, is usually enough to satisfy me. No longer am I a carrot and cabbage nut, stuffing that large cavity with low-calorie fodder. I no longer feel like a martyr. I'm down to a 46 coat—going for 40-42— and 39 waist.

I really feel good. I'm happy with myself. Carol encourages me too:

"Honey, you are really getting skinny." Wow! I feel 10 feet tall.

So from the terrain where once stood French Fry Mountain, I offer some new advice, this time without the aid of Telstar:

#### *Face facts!*

One cannot be overweight and live a normal life-span.

One cannot subsist on the limited exercise of the usual professional day.

One cannot dream his way to health, nor is there a fad which can whisk him off to Slimville, effortlessly.

It has to be worked at, and it's hard work. But the results are rewarding.

Maybe you need to see a doctor for clinical advice. Perhaps you need to review your exercise program in relationship to your eating habit. Maybe you'll consider eating the half-thing. But whatever you do, do it now. It sure beats the piano crate!

---

In evangelizing the youth we are also faced with the *miscalculation of destiny*. The "Eat, drink, and be merry, for tomorrow we die" philosophy is too common. Holiness youth must be warned and reminded of the reality of hell. There is more involved than increase in church statistics and youth-programming success. We are called of God to help prepare young people to be citizens of the City of God and to save souls from eternal doom.

—Talmadge Johnson



By C. NEIL STRAIT

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

## Guaranteed for Life!

1 Thessalonians 5:23-24

In Loraine Hansberry's play, *The Sign in Sidney Brustein's Window*, the writer pictures a contemporary couple in a moment of reflection. Sidney, the man, has failed at a number of ventures, and his wife, Iris, is mixed up about where life has led them. They sit down together to consider their plight and their problems.

Iris puts into words the deep feelings both of them have. She says: "Something is happening to me, changing me. . . . You know what I want, Sidney? I'm twenty-nine. . . . I want to *make it*, Sid" (quoted by Robert Raines, *To Kiss the Joy*, Word Books, 1973, pp. 61-62).

Iris' words are a perfect summary of the man in the pew. He comes from a rough, workaday world, with pain and with problems. Whatever else may be on his mind, he has a deep longing to make it.

This is where the gospel and the holiness emphasis of the Word are most appropriate. It has something to say to the man who really wants to make it.

1. *Notice the provisions of God, through the Holy Spirit.* "May the God who gives us peace make you holy in every way, and keep your whole being, spirit, soul, and body, free from all fault at the coming of our Lord Jesus Christ. He who calls

you will do it, because he is faithful" (1 Thess. 5:23-24, *Good News for Modern Man*).<sup>1</sup>

God has provided us His Holy Spirit to help us make it in life. A number of scriptures support this thought:

Ezek. 36:25-26, 29	Gal. 2:20
Zech. 4:6 and 13:1	Eph. 3:14-19
John 14:16-17	1 Thess. 4:3
Romans 5 (the "much more" phrases)	Heb. 7:25
Rom. 6:6 and 8:1-2	1 Pet. 3:18
	1 John 1:7, 9

These verses point up the provisions that are available for the yielded life—the man who really wants to make it.

Two things should be remembered about the provisions available:

A. They are from God. Trite, maybe, but important. He who is Creator now is the Provider.

B. They are for men. You and me. For our living—in a problem-prone, sin-possessed world. When we keep in mind the intent of the Word—to convey the message of God to us—then we grasp the significance of the provisions.

The provisions of God, through the Holy Spirit, offer two things:

A. Remedy, or cure, for sin. Man's

1. From the *Today's English Version of the New Testament*. Copyright © American Bible Society, 1966.

big problem is sin and self. And he seeks in vain for a solution.

Samuel Beckett, in his play, *Endgame*, suggests that there is a God-void that can be filled only by God.

Modern man is realizing more each day the disease and the despair due to sin. Karl Menninger's book, *Whatever Became of Sin?* points to the sin problem that will not, cannot, be ignored.

Through scripture, we can point man to the Saviour, who forgives through repentance, and who cures the sinfulness of the human heart through the giving of His Holy Spirit.

The verses, previously listed, will support the remedy suggested.

The hope we can share with people is that the remedy offered through the work of the Holy Spirit is not short-lived, like the temporary solutions of the world. This remedy is guaranteed for life!

B. Resources for living are other factors to consider. The provisions of

God, through the Holy Spirit, give resources for living above sin.

The man who really wants to make it spiritually wants not only to curb sin, but to find its cure. This is available through the resources of the Holy Spirit.

No one knows more what life needs than God. His plan of redemption has brought us atonement. And, among other things, this means *at-one-ment* with God. To be His, in this way, is to have all the resources that a Father can give to a child. Such resources are given out of love in order that the child can bring honor to the Father's name.

God's provisions, through the Holy Spirit, equip us as children of God to make it in life in such a way that our living brings glory to the Father.

We then can declare a message that is guaranteed for life: The provisions of God, through the Holy Spirit, are adequate to help us really make it —and to *make it triumphantly!*

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## The Heavenly Father

By E. Homer Land\*

SCRIPTURE: Eph. 1:2-6

TEXT: *Our Father which art in heaven* (Luke 11:2).

God has many names. He is called the "Rock of Ages," the "Sheltering Rock," the "Strong Tower," the "Almighty," the "Most High," "Jehovah," and the "Living God," among other names.

In Isa. 66:13 we read, "As one whom his mother comforteth, so will I comfort you." Here God is compared to our precious mothers, and we could never tell of the manifold blessings and comforts of a good mother. The text points out the fatherhood of God's nature. Mothers are

great and important, but we must have a father to make the family circle complete. So it is with the family of God. "I'm so glad I'm a part of the family of God; I'm been washed in the fountain, cleansed by His blood!"

We could never explain all our Heavenly Father means to us, but will point out a few facts:

**I. Our Heavenly Father is our *Progenitor*.** We come from Him. He created us. Darwinism and all scientific evolutionary theories of creation must go by the board. Let's cling to the Bible: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl

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of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26-27). Verse 28 says, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Ps. 139:14 says, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."

God created and formed us so well that man is having a hard time reproducing the parts of our God-made bodies which fail. Wooden legs, artificial arms, false hair, teeth, and glass eyes are poor makeshifts for the organs created fresh from the hand of God.

**II. Our Heavenly Father is not only our Progenitor; He is also our Provider.** The nature, duty, and joy of a father are to provide for his own. Before God made the stomach, He provided food to sustain us. Before He made the lungs, He created air in abundance for man to breathe. "Your heavenly Father knoweth that ye have need of all these things." The Psalmist said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (37:25). Also see Matt. 6:25-33. The Lord of Hosts, who paid double taxes from the mouth of a fish, who fed 5,000 men besides women and children with five small loaves and two fishes, still lives and is "able to do exceeding abundantly above all that we ask or think." In these days of so-called beef shortage, God owns the cattle on a thousand hills. Bud Robinson said, "And all the taters in the hills."

While I was pastoring in Louisville, Ky., my health broke. I went west and had to send my two children away to relatives for food. My Heavenly Father got word of the pitiful plight, took over completely, and did "exceeding abundantly above" for both of them. God is our Provider!

**III. Our Heavenly Father is our Progenitor, Provider, and our Protector.** Praise His name! God said to Abraham in Gen. 15:1, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

In Psalm 91 you have a real picture of our Heavenly Father's protection for His children. The same God who protected Moses from Pharaoh, David from the destructive sword of Saul, Hezekiah and the Israelites from the Assyrians, and Paul and Silas in the Philippian jail, is still our Protector in these days.

During World War II, my son's naval ship was reported sunk. God gave me the warning in Elk City, Okla., where I was engaged in a revival. Desperate prayer and faith reached the throne. Three weeks later E. H. wrote me that the enemy sunk another boat by mistake. My Heavenly Father protected the boy from a watery grave. Jehovah-jireh!

**IV. Our Heavenly Father, through His only begotten, virgin-born Son, is the Propitiation for our sins.** That word *propitiation* means favor, forgiveness, acceptance. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1-2).

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Christ forgives our sins, puts them behind His back, casts them into the sea of His forgetfulness—to remember them against us no more forever. Through Christ's virgin birth, sinless life, meritorious death on the Cross, and resurrection, our Heavenly Father offers the propitiation for our sins. "My sins rose as high as a mountain, but they all disappeared in the Fountain." "Mine iniquities so vast have been blotted out at last. My sins are all covered by the Blood."

Finally, since God is our Heavenly Father, one of these great days there will be

a reunion of the family of God—a home-coming day in the skies! What a day—when they come from the East and the West, and the North and the South—

and they sit down with Abraham, Isaac, and Jacob in the kingdom of our Father. “When the roll is called up yonder, I’ll be there.”

# IN THE STUDY

## Meditating with the Master in Matthew

*September 1*

### THE SIN OF REJECTION (21:42)

SCRIPTURE: Matt. 21:33-46

INTRODUCTION: The “Parable of the Wicked Husbandman,” as it is usually called—or, more simply, “The Parable of the Tenants”—follows closely on the immediately preceding “Parable of the Two Sons.” This is indicated by the introductory words: “Hear another parable” (v. 33). Having very briefly exposed the fact that the religious leaders were giving God lip service but actually disobeying Him, Jesus now spelled out more fully their sin and the sins of their predecessors. He was still talking to the chief priests and elders who had confronted Him in the Temple and challenged His authority (v. 23). They had sinned grievously against God and the people.

#### I. THE WICKED TENANTS (vv. 33-39)

Jesus told of a man who planted a vineyard “and hedged it round about”—probably with a stone wall, as stones are exceedingly plentiful in Palestine. He dug a winepress for squeezing the juice out of the grapes and, as a last touch, built an observation tower to guard against thieves. Then he rented the vineyard to some tenants and went abroad. What follows suggested that it was a sharecrop arrangement.

At the time of grape harvest (early September), the owner sent some servants to collect his share of the crop. The tenants seized the servants and got rid of them by beating, killing, and stoning them.

Again the owner sent servants, more than the first time. They were treated in like fashion. Finally, he sent his son, thinking that they would certainly respect him.

When the tenants recognized the owner’s son appearing on the scene, they said: “This is the heir; come, let us kill him, and let us seize on his inheritance.” So they caught him, threw him out of the vineyard, and killed him.

The interpretation of all this is quite easy to see. The “householder” was God; the vineyard was the nation of Israel (cf. Isa. 5:1-7); and the tenants were the religious leaders of the people. The ser-



**By Ralph Earle**

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vants were the prophets of the Old Testament period, numbers of whom were beaten or killed by the priests and people.

Finally God sent His own Son. But the leaders of the nation were now about to seize Him and have Him executed outside the city walls.

## II. THEIR SELF-IMPOSED SENTENCE (vv. 40-41)

By asking the chief priests and elders a simple question, Christ gave them the opportunity of pronouncing their own doom. Said He, "When the owner comes home, what will he do to those tenants?" Obviously the chief priests had not yet caught the application of the parable, for they replied that the owner would destroy those wicked men and let the vineyard out to more worthy tenants. Little did they realize that they were pronouncing their own sentence.

## III. THE IMMEDIATE APPLICATION (vv. 42-44)

As He often did, Jesus pointed these religious leaders to their own Scriptures. If they had only read them with spiritual insight they would have known what He was talking about. So Jesus quoted from Ps. 118:22-23: "The stone which the builders rejected"—the Greek means "threw aside after careful examination"—"the same is become the head of the corner." Christ is the Foundation Stone, the Cornerstone, and the Keystone of the arch above. No wonder Jesus finished the quotation: "This is the Lord's doing, and it is marvellous in our eyes"! What the Psalmist wrote a thousand years before was now taking place.

Then Jesus made the application clear and plain: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Jews would lose, at least temporarily, their privileged place as God's chosen people entrusted with divine revelation. The gospel and its promulgation would be given to the Gentiles, as we read in the New Testament.

This was the first application of the parable, and it related to the nation of Israel. Verse 44 could be given this national application, but perhaps it also has a private, personal one. Whoever stumbles over "this stone" (Christ)—that

he has just thrown aside!—will be "broken"—literally, "crushed." But he on whom it falls in judgment will be ground "to powder." This was the fate of Jerusalem and its religious leaders at the hands of the Romans. And this will be the final doom of all who reject Christ.

---

## September 8

### A WEDDING FEAST (22:2)

SCRIPTURE: Matt. 22:1-14

INTRODUCTION: Almost everybody likes to go to a wedding. This was, and is, especially true in the Eastern world. One can still see a wedding reception with over a thousand guests eating together. But the marriage of a king's son would be a very special occasion. To receive an invitation would be a high honor. No invited guests would want to miss it! Or would they?

#### I. INVITATION REJECTED (vv. 3-7)

In those days of no clocks and calendars, it was the custom not only to send formal invitations, but to follow this up by a servant coming at the specified time to get the guests. In this instance a very strange thing took place: the guests refused to come!

The king sent other servants with a more urgent call. The invited guests "made light of it" and went their various ways. Some even mistreated and killed the servants. It is not surprising to read that the king sent his armies to destroy those murderers and burn their city.

It is easy to see that Jesus is talking about the same situation as in the previous parable. In both cases the action (of tenants and guests) is unbelievable. But Christ was trying to show how unreasonable it was for the Jewish leaders to reject Him as their Messiah, resulting in the destruction of Jerusalem by the Romans.

#### II. INVITATION EXTENDED (vv. 8-10)

The oxen and fattened cattle had all been killed and the feast made ready (v. 4). Somebody must eat the bountiful spread. So the king told his servants to go out into the highways and invite all

the people they found. What a treat for the poor! Finally there were guests enough to fill all the places. A royal time was had by all!

So far the application is much like that of the previous parable. The Jews were first invited to the messianic banquet—a favorite expression with them. When they rejected the invitation, the Gentiles—even the poorest—were invited to take their places in the kingdom of God.

### III. INVITATION DISHONORED (vv. 11-13)

When the king came in to see the guests, he discovered that one of them was not wearing the prescribed wedding garment. Upon being questioned, the offending guest was speechless. The king ordered the servants to throw him outside “into outer darkness.”

John Wesley has a sermon entitled “On the Wedding Garment.” In this he says that the wedding garment is “holiness, without which no man shall see the Lord.” It is only holiness that will fit us to be at the marriage supper of the Lamb in the presence of a holy God.

**CONCLUSION:** Christ’s main application of the parable is found in v. 14: “For many are called, but few are chosen”—because they refuse to accept the call, as the parable shows. This one verse wipes out the idea of the “effectual calling” of “the elect.” Christ calls “many” to himself, but only a “few” respond to the call.

The personal warning in verses 11-13 should not be missed. To each one of us comes the question: “Do you have on the wedding garment?”

---

September 15

## IS THERE A RESURRECTION? (22:32)

**SCRIPTURE:** Matt. 22:23-33

**INTRODUCTION:** One day during Passion Week, Jesus was asked three questions in public. Their importance is shown by the fact that they are included in all three Synoptic Gospels. In our study of Mark last year we noted the first and third questions. Now we look at the second.

### I. A RIDICULOUS PROPOSAL (vv. 23-28)

The Sadducees accepted the Penta-

teuch, which was the basis of the priestly system that they controlled. But they tended to ignore the later prophetic writings of the Old Testament. Specifically they denied the resurrection (v. 23). So they came to Jesus with a hypothetical situation, hoping to discredit Him and His teaching.

First, they called attention to Moses’ instructions about a man marrying a deceased brother’s widow and raising children to perpetuate his brother’s name. This was called a levirate marriage (from the Latin *levir*, “brother-in-law”).

Then they constructed a ridiculous case, one that probably never happened—seven brothers marrying the same woman, with no offspring resulting. Finally the woman died (v. 27), after wearing out seven husbands!

Then they posed their question that they thought would really “floor” the Teacher. They asked: “Therefore in the resurrection whose wife shall she be of the seven? for they all had her.”

### II. A SPIRITUAL LACK (vv. 29-30)

Jesus’ answer was penetrating: “Ye do err, not knowing the scriptures, nor the power of God.” These are the two great areas of spiritual ignorance on the part of even many church members. The only way to promulgate and perpetuate true doctrine is to know the Scriptures *and* the power of God. Either one alone is not enough. We need to know the Scriptures in order to keep our heads straight. But we also need to know the power of God in personal experience in order to keep our hearts in proper shape.

The question of the Pharisees was irrelevant, because there is no marriage in heaven. For the next life we shall have a new body—“a spiritual body” (1 Cor. 15: 44), not a physical body.

### III. A LIVING REALITY (vv. 31-32)

Then Jesus quoted the Old Testament passage (Exod. 3:6) that declares: “I am the God of Abraham, and the God of Isaac, and the God of Jacob.” He does not say, “I was,” but “I am.” Christ proceeded to make the application: “God is not the God of the dead, but of the living.”

**CONCLUSION:** How do we know that the resurrection is a true doctrine? First, because of Christ’s resurrection. Then be-

cause He, the resurrected Christ, lives in our hearts today.

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September 22

### THE WAY UP IS DOWN (23:12)

SCRIPTURE: Matt. 23:1-12

INTRODUCTION: "Blessed are the pushers, for they get ahead." That is the philosophy of the world. And sometimes it seems to work—for a while.

But God's way up is down. We have to go down in humility before we can rise in power. Jesus said it, and He spoke the truth. He declared: "For whoever exalts himself will be humbled, and whoever humbles himself will be exalted" (NIV).<sup>1</sup> In the Greek the same pair of verbs is used in both clauses.

#### I. PHARISAIC HYPOCRISY (vv. 2-4)

Jesus reminded His disciples that the "scribes [teachers of the Law] and the Pharisees" sat in Moses' "seat." The Greek word is *cathedra*, from which we get "cathedral"—the seat of a bishop. To speak *ex cathedra* is to speak from the seat of authority.

As teachers of the Law, the scribes were successors to Moses, who gave the Law. So their teachings were to be followed. Jesus said: "So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach" (v. 3, NIV).

Not only pastors, but Sunday school teachers and parents, have a unique and solemn responsibility. They are to teach the truth of God's Word to those who are under their care. But they must also be sure that they practice what they preach. Inconsistency was the crowning sin of the Pharisees.

#### II. PHARISAIC PRIDE (vv. 5-7)

The Pharisees believed in putting their piety on parade, for everybody to see. On their foreheads and arms they wore large "phylacteries"—little leather or wooden cases containing scripture portions. These can still be seen at the West Wall

1. Quotations from *The New International Version*, copyright, 1973, by New York Bible Society International, are used by permission.

of Jerusalem, formerly (until 1967) called "the Wailing Wall."

The Pharisees also enlarged "the borders of their garments." This probably refers to the long tassels on their prayer shawls. They wanted to appear very pious.

Their pride led them to seek "the place of honor at banquets and the most important seats in the synagogues" (NIV). In the marketplaces they loved to be greeted as "Rabbi"—literally "My master," a title of respect for Jewish teachers. In Mark 12:38 we are told that they loved to wear long, flowing robes as a sign of their profession. They were ostentatious in their display of superior learning and piety. But pride is a denial of godliness.

#### III. CHRISTIAN HUMILITY (vv. 8-12)

Pride of position is utterly unchristian. We should not seek to be exalted above our brother in Christ, but should exalt Him who is our real Master.

It is obvious that "call no man your father upon the earth" must be taken in the light of the context. To interpret it literally would mean that no one could address his earthly parent as "Father," which is quite contrary to the fifth commandment (Exod. 20:12). What it means is that the highest honor and devotion must be reserved for our Heavenly Father, not given to our peers.

The same goes for v. 10, where the word for "master" (twice) is *kathegetes* (only here in NT). It literally means "a guide," and so "a teacher." In modern Greek it is used for "professor." Clearly, it doesn't mean that this title should not be used in our colleges. It is the spirit of seeking honor and prestige that Jesus is warning against.

As elsewhere, the Master declares that the sign of true greatness is humble service. The greatest person is the one who is most willing to be the servant of all.

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September 29

### WOE TO THE HYPOCRITE! (23:13a)

SCRIPTURE: Matt. 23:13-36

INTRODUCTION: Seven times in these verses Jesus says, "Woe unto you, scribes

and Pharisees, hypocrites!" (vv. 13, 15, 16, 23, 25, 27, 29). Verse 14 is not found in the earliest and best Greek manuscripts of Matthew, though this statement is genuine in Mark 12:40.

What application might these seven sins of the ancient Pharisees have to us today? Let's take a look at them:

#### I. CLOSING THE KINGDOM (v. 13)

Jesus said, "You shut the kingdom of heaven in men's faces" (NIV). The Pharisees were doing this by their legalistic interpretation of the Old Testament, thereby closing the door of faith to their hearers. We do the same when we misinterpret the gospel by our lips or lives.

#### II. COMPASSING THE EARTH (v. 15)

This zeal for making converts may be seen in several sects today. The sad thing is that some people are worse off after this "conversion."

#### III. CONFUSING THE SACRED (vv. 16-22)

The Pharisees were putting a higher value on the material than on the spiritual. It was God's presence in the Temple—*naos*, "sanctuary"—that made it sacred, not the expensive gold that covered it. Similarly the altar of sacrifice was what sanctified the gift placed on it. Men tend to worship money and earthly possessions. But it is the sacred things that are of eternal worth.

#### IV. CONFOUNDING VALUES (vv. 23-24)

This sin of the Pharisees is still very common. They were giving meticulous attention to tithing everything, even setting aside one seed out of 10 from their garden herbs. But they neglected the weightier matters of religion—justice, mercy, and faithfulness. It's the old antithesis between ritualism and righteousness, as in the Book of Amos. People put greater value on keeping the outward rules of the church than on the inner Christian virtues.

#### V. CLEANSING THE OUTSIDE (vv. 25-26)

This sin is closely related to the previous one. The Pharisees were very careful about their outward lives, but they lacked purity of heart. God looks at our inner lives.

#### VI. CORRUPTING THE INSIDE (vv. 27-28)

Jesus used another figure to portray

still more vividly this important truth. He said that the Pharisees were like whitewashed tombs. Outwardly they appeared beautiful, but inwardly they were "full of dead man's bones, and of all uncleanness." They gave people the impression that they were righteous, when inwardly they were "full of hypocrisy and iniquity."

#### VII. CONTINUING THE PERSECUTION (vv. 29-36)

Religious groups tend to worship their past. They revere the memory of their founders, but too often they fail to emulate their faith and spirit.

So Jesus said, "You build tombs for the prophets and decorate the graves of the righteous" (v. 29, NIV). These pious listeners claimed that they would not have persecuted those prophets as their forefathers did. But actually they were already persecuting Jesus and would soon condemn Him to death.

Christ declared that all the blood shed from Abel's to Zachariah's would be required in judgment of that present generation. This sad prophecy was fulfilled in A.D. 70, when the Romans destroyed Jerusalem, killing many Jews and taking others as captives.

It should be said, of course, that not all the scribes and Pharisees were hypocrites. Nicodemus and Joseph of Arimathea are notable exceptions. But too many were, and too many professing Christians today are guilty of some measure of insincerity and inconsistency.

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**If you want to be distressed,  
look within.**

**If you want to be defeated,  
look back.**

**If you want to be distracted,  
look around.**

**If you want to be dismayed,  
look ahead.**

**If you want to be delighted,  
look up.**

—Selected



## Our High Priest

TEXT: Heb. 4:14-16

INTRODUCTION: Christians can come into the presence of God at any time, for any need. This was not true for the Israelites in the Old Testament. Only the high priest was permitted to go into the holy of holies (presence of God), and then only once a year.

Jesus Christ, our High Priest, has made it possible for mankind to have sins forgiven; have a pure heart; walk in the light of God's will; and to be in His presence at any time, in any place.

There are several blessings Christians receive from Jesus Christ, our High Priest, which enable Christians to keep the faith:

- I. OUR HIGH PRIEST TOUCHED HEAVEN (14).
  - A. Jesus did not take the blood of goats and calves into the presence of the Heavenly Father.
  - B. He took His atoning blood, His sacrifice, being His very life.
  - C. Therefore, we can go to the Heavenly Father for our needs, not pleading our merits, but the blood of our High Priest.
- II. OUR HIGH PRIEST IS TOUCHED WITH OUR INFIRMITIES (15).
  - A. Jesus Christ is not cold with unfeeling; rather, He is abundantly qualified to sympathize with us.
  - B. The tenderness and sympathy of Jesus Christ bring warmth, love, and understanding (Matt. 11:28).
  - C. Through our High Priest we can defeat the temptations of Satan.
- III. OUR HIGH PRIEST ALLOWS US TO TOUCH HEAVEN (16).
  - A. We can come boldly to God.
  - B. We can come without hesitation

or trembling, asking for all the mercy we need for our sins.

- C. We can ask without embarrassment for grace to keep us from sin.

CONCLUSION: Every Christian can hold firmly to the faith, "fight the good fight," and run the race well, finishing the course because of the blessings of our High Priest, who touched heaven for us, is touched with our infirmities, and allows us to touch heaven.

RONALD D. ANAZALONE

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### *Sermon Outlines on Philipians*

#### **Blessings in God**

SCRIPTURE: Phil. 1:1-7

- I. FELLOWSHIP IN THE GOSPEL (v. 5)  
". . . fellowship in the gospel."
- II. FULLNESS OF GOD (v. 6)  
". . . he which hath begun a good work in you will perform it until the day of Jesus Christ."
- III. FLOW OF GRACE (v. 7)  
". . . ye all are partakers of my grace."

#### **Blessings in Spiritual Growth**

SCRIPTURE: Phil. 1:8-11

- I. SPIRITUAL DEVELOPMENT (v. 9)  
". . . that your love may abound yet more and more in knowledge and in all judgment."
- II. SPIRITUAL DISCERNMENT (v. 10)  
"That ye may approve things that are excellent."
- III. SPIRITUAL DISCIPLESHIP (v. 11)  
"Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

#### **Blessings from Trouble**

SCRIPTURE: Phil. 1:12-14

- I. BLESSINGS IN PERSECUTION (v. 12)  
"But I would ye should understand,

brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

II. BONDS IN ALL PLACES (v. 13) (Bonds of love and service to God)

"So that my bonds in Christ are manifest in all the palace, and in all other places."

III. BOLDNESS TO PROCLAIM (v. 14)

"... waxing confident by my bonds, are much more bold to speak the word without fear."

III. JOY IN THE GOSPEL (v. 26)

"That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again."

IV. JOY IN THE SPIRIT (v. 27)

"... that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand in one spirit, with one mind striving together for the faith of the gospel."

V. JOY IN PERSECUTION (v. 28)

"And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God."

VI. JOY IN DEATH (v. 21)

"... and to die is gain."

VII. JOY IN HEAVEN (v. 23)

"... having a desire to depart, and to be with Christ; which is far better."

ED IRWIN

**Constant Joy in the Lord**

SCRIPTURE: Phil. 1:21-30

I. JOY IN LIFE (v. 21)

"For to me to live is Christ."

II. JOY IN FAITH (v. 25)

"... joy of faith."



**Conducted by the Editor**

All books reviewed may be ordered from  
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141

**The New Jews**

By James C. Hefley (Tyndale House, Inc., 1974. 158 pp., \$1.45.)

Ten Jews who have embraced Jesus tell their conversion stories in this fascinating volume. Young and old, from conservative and reformed backgrounds, they indicate a new climate of openness in this country on the part of Jews.

Virtually all of them find Jesus the Fulfillment of Old Testament prophecy,

belief in Him the capstone of their Judaism. Consequently, conversion does not mean repudiation of the ceremonies and practices of Judaism. Thus they are "Messianic Jews" rather than Jews-turned-Gentiles.

In many ways they seem tied into the Jesus Movement, and in many ways resemble Campus Crusade—they have a spontaneity and boldness which make their faith appealing.

Encouragement to readers, as well as illustrations for preachers, is available in this fine collection.

### **Ambassador for Christ: The Life and Teaching of Paul**

By *William Barclay*. Judson Press, 1974. 183 pp., \$1.95.)

A new edition of Barclay's first book, written two decades ago, this biography of Paul is scholarly, readable, inspiring, and worthy of any minister's library.

Basically, Barclay follows a chronological approach to Paul's life, deriving his information from the New Testament. Along with the historical account, however, are scattered insights and illustrations which one expects from Barclay.

The final section of the book explains some of the basic theological themes Paul expounds. On the whole, however, the book is not theological, and thus some of Barclay's biases, found in his exegetical work, are absent here.

## **Preachers' Exchange**



**WANTED TO BUY**—Old copies of the *Preacher's Magazine*, especially issues of 1960; some of 1957, and before 1957. Send cost and information to Wm. E. Naill, Sr., P.O. Box 274, Spring Arbor, Mich. 49283.

**WANTED**—1970 and/or 1972 Zondervan *Pastor's Annual*.—William Young, Rte. 2, Box 974, Mio, Mich. 48647.

**WANTED**—Copy of *Epistle to the Hebrews*, by H. Orton Wiley.—Lindsay Enderby, 209 Carella St., Howrah, Tasmania, Australia. 7018.

**WANTED TO TRADE**: Set of large-print *Alexander Maclaren Exposition of Scripture for Wesley Works*.—W. W. Franklin, Rte. 2, Marietta, Ga. 30060.

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#### ● **Midweek Innovations**

The midweek service need not be a drag in the life of the church, as a pastor points out in sharing some ideas on the subject.



## AMONG OURSELVES

If there are recurring themes, and certain subjects are presented with such regularity as to become almost repetitious, those themes are about "holiness," and the subject is "evangelism." Or had you noticed? The two go together, and together they are echoed and reechoed in the pages of this magazine. Come to think about it, the two are really one: Holiness evangelism. So it is that L. W. Northrup hits hard and aims straight as he discusses the needed awakening (p. 3). Whether or not you agree with all that he proposes, you will feel the passion of his appeal. And feel the passion we must if we are to prevail against the apathy and wickedness of our times. Lauren Eicher touches a tender spot as he describes the agonies of the young pastor, hoping there is more there than he can see (p. 5). And just as the prophet's young friend found out, there is more. Thank God, there is much more. The Holy Spirit's work is not necessarily visible to us (although we wish it were), but it is going on just the same. And even when we are not aware it is happening, sometimes He uses our strength and faithfulness to encourage one who needs it. D. W. Johnson's thoughts on this should prove the point (p. 8). It was the spirit of the preacher, even more than the power of his appeal, that left the lasting impression on his co-worker who saw it all happening. So it is that this month's issue goes forth with more than a little excitement among those of us who have planned it. And may it please God the excitement will grow among us as we "do the work of an evangelist."

*Yours for souls,*

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Spring, 1975	5	Acts	Arnold E. Airhart
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Winter, 1975	7	1 & 2 Corinthians	Oscar F. Reed
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