

The **Preacher's** Magazine

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Worship and the Sacraments

March, April, May, 1980



suitable for Framing

Keep Peace With Your Soul

Go placidly amid the noise & haste, & remember what peace there may be in silence. As far as possible without surrender be on good terms with all persons. Speak your truth quietly & clearly; and listen to others, even the dull & ignorant; they too have their story. Avoid loud & aggressive persons, they are vexations to the spirit. If you compare yourself with others, you may become vain & bitter; for always there will be greater & lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble; it is a real possession in the changing fortunes of time. Exercise caution in your business affairs; for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals; and everywhere life is full of heroism. Be yourself. Especially, do not feign affection. Neither be cynical about love; for in the face of all aridity & disenchantment it is perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue & loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe, no less than the trees & the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God and whatever your labors & aspirations, in the noisy confusion of life keep peace with your soul. With all its sham, drudgery & broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

Found in Old Saint Paul's Church, Baltimore; Dated 1692.

A Little Old Lady's Question

by Neil B. Wiseman

Little old ladies have a way of populating preachers' jibes and jokes. One such elderly saint, after being shown through an impressive sanctuary, posed this piercing question, "Tell me, has anyone met God here lately?" The question hung in the air; the deafening silence gave the answer. But that question demands response simply because it goes to the heart of why we minister.

Any discussion of worship asks that same question, "Tell me, has anyone met God here lately?" True worship is the missing factor in many of our churches. We work. We organize. We preach. We have nice people. We have beautiful sanctuaries. And we have good equipment. But frequently we do not have the ability to worship. We need to cultivate the art of worship. For this gem, we must seek until we find.

Real worship is a celebration of our restored relationship to God. And it is right that the worship service should be so meaningful and beautiful that all our acts of worship become the outward expressions of the inward realities of our faith. An authentic worship service leads us to express our love to God in a spirit of wonder, awe, fear, and yearning.

So much of our worship discussion centers around its form and setting. Some worship leaders are convinced that worship can take place in their churches only when the electric organ is

replaced by a pipe organ or when the clear windows are replaced with colorful stained glass. But these are only the ribbons and wrappings of worship.

TTrue worship takes place when the living God and the serious Christian meet; such a meaningful encounter may take place in the ornate cathedral or the plain storefront chapel. Beyond any psychological manipulation, true worship most likely takes place when the seeker after God acknowledges who God really is and who man is. So worship is not some warm impression following a long look at a starry sky or a first glimpse of a budding spring flower. Rather, real worship is reverence, awe, dependence, and thanksgiving for the free bestowal of God's grace. The questing soul seeks communion with God based on harmonizing his will and desires with God's will; true worship depends on loving obedience to the divine will by preacher and parishioner alike. Thus, if worship is to actually take place, the divine will must be heard, understood, and followed. Finally, and always, worship revolves around our attitude toward God.

But how is God's divine will communicated in worship? The Scripture readings, the music, all the prayers from the invocation to the benediction, the spoken word of God, and the responses of the people in the gift of giving, testi-

monies, and affirming amens all contribute to informing the mind and challenging the will. The worship leader helps his people return to the awesome wonder of the biblical concept of God which makes them sing and pray, "Holy, Holy, Holy, Lord God Almighty."

Worship leaders continually ask whether or not all the elements of their worship services are Christ-exalting. Does the competence of our preaching, singing, and continuity usher people into the presence of God? Does our unction, personal piety and careful shepherding keep them believing that God is at work in our lives? Does our own lifelong wonder and awe at the Communion table communicate a spiritual message to people? Do our people sense a genuine thirst in us for spiritual progress? Does the sinner who listens to our sermons and our witness know that his salvation is high on our priority list? Can we eliminate the thousands of unnecessary words which we affectionately call announcements? and could we push ourselves to speak clearly enough so they know the meaning of pastoral prayers, altar calls, and dedication of infants?

This issue of the *Preacher's Magazine* is planned to positively challenge you to rethink all the priestly aspects of your ministry so that an accurate reply to the little old lady's question in your worship services may always be a resounding Yes!



THE ARK ROCKER

Spiritual Gerrymandering

I've seen a lot of graphs and charts in my time. But the most fascinating one I've seen lately was the chart of a gerrymandered city. Lest the poor ethnic vote should really count, the pharaohs of the election commission devised new precinct plans. It featured new shapes in voting districts. Not the ordinary square neighborhood delineations, but the elongated rectangle was the new style. One end of the long narrow rectangle-precincts reached into the inner city; the other end extended into populous suburbs. Thus the voting voice of the inner city poor was muffled by suburban balloteers. What would Amos or Micah say to that?

While smarting over the injustice of that exercise in oppression, I recalled Robert Coles' book *Children of Crisis*. Coles studied thousands of samples of artwork created by American children. One thing which his study revealed was that when white children drew pictures of white kids, they drew whole, complete figures. When they drew pictures of black children, they tended to draw them with a hand, or an arm, or a leg, foot, ear, or eye missing and with subhuman faces which resembled the faces of dogs, monkeys, and wolves.

When the black children drew pictures of white children they drew whole, complete figures. When the *black* children drew pictures of *black* children they tended to draw them with a hand, or an arm, or a leg, foot, ear or eye missing, and with subhuman faces which resembled the faces of dogs, monkeys, and wolves!

Had gerrymandering politicians and others of that ilk stolen the self-image of these children? If only they had gone to church—or maybe that wouldn't have helped. At one evangelical church with a Sunday school of about 500, the church buses got to bringing in an alarming number of black children. A "concerned board member" braved the January blasts on the parking lot and counted 66 black children one Sunday. This became the talk of the monthly committee meetings. The education director didn't know what to do. Finally he telephoned the pastor of a neighboring evangelical church which had a super-successful bus ministry. The pastor told the anguished education director that the only way he knew to handle this problem was to gerrymander the bus routes. "Watch the bus routes," he advised, "and when you start getting too many blacks on a bus route just change the route."

By February about 20 of the 66 black children had been gerrymandered out of the evangelical Sunday school. By April, when the Easter lilies bloomed in celebration of the resurrection of the Savior of all mankind, all 66 had made one, two, or three trips to the bus stop to catch a church bus which never came.

The Ark Locker

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Litho in U.S.A.

WORSHIP AS THE RECOGNITION OF THE HOLY

by William M. Greathouse

General Superintendent, Church of the Nazarene

In his magnificent *Jesus, the Man Who Lives*, Malcolm Muggerridge deplores the contemporary neglect of the first commandment in the name of service to the second. "There may have been times when the obligation to God pulled too strongly, and the balance had to be redressed in favour of our neighbour," he writes. "In our own time the balance has swung heavily the other way, and the tendency has been all in the direction of loving our neighbour and forgetting and overlooking God." So, says he,

Deprived of His mystique, God has become transformed from the Dayspring on High into one of those Scandinavian monarchs forlornly riding a bicycle about the streets of Stockholm or Copenhagen; addressed in equivalent language with music to match. Worship becomes a seminar, God's house a coffee-bar, and the Word that came to dwell among us full of grace and truth, programmed into People's logos.¹

To object that we have not been affected by this mood of our time is to be deliberately blind. Our religious culture is suffering an eclipse of the Transcendent, that which Rudolph Otto calls "the Holy." The God who at one time may have been too much the "Wholly Other" is now almost entirely "One of us."

We evangelicals rejoice in our "Body Life," as we should; but our worship tends in some churches to be too much a recitation of *our* experience in Christ. Great hymns like "Holy, Holy, Holy" and "O God Our Help in Ages Past" lose their depth of meaning in man-centered worship; then our services tend to become exercises in showmanship and decibels. The celebration of our oneness in Christ is precious, but it must not be divorced from the sense of God's sublime glory and matchless grace which move true worshippers to be "lost in wonder, love and praise."

Samuel Miller says in The Life of the Soul: There is little chance of recovering the sense of reality in the worship of God unless there is some living capacity for wonder and awe in the hearts of those who come to church. Without this, worship will be degraded by attempts to make it interesting, novel, even fantastic. Until we can see in the life we live, in the commonplace circumstances that fill our nights and days, in the bodies we wear and the brains by which we think, something of that vast area of mystery in which all things move and live and have their being, we shall not know how to bend the knee in prayer or how to sing the praise of God in spirit and in truth. To deal with eternity is, at its most elementary level, to be conscious of an impressive and uninterrupted sense of worship.



Photo by Rick Day

THE MEANING OF WORSHIP

To worship God is to ascribe *worth*² to Him as the Most High and Most Real, to adore and praise Him for who He is and what He has done for us in creation and redemption.

William Temple's definition is unexcelled: "To worship is to quicken the conscience by the holiness of God, to feed the mind on the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the love of God."³

Worship is not something done *before* or *for* the congregation, as if those leading are actors and the congregation an audience. Worship is a corporate act in which, ideally, the whole body participates, praising and glorifying God. In worship God's people bring their joys and their sorrows, their temptations and their victories, their failures and their aspirations, into the presence of the living God—the Holy One who is high and lifted up but who is also near to us in Christ and the Holy Spirit.

To worship is to recognize and glorify God as the Creator and Sustainer of our existence. "*Know ye that the Lord he is God: it is he that hath made us, and not we ourselves. We are his people, and the sheep of his pasture*" (Ps. 100:3). In worship we acknowledge all of life as a sacred gift from God, to be offered back to Him for His service and glory.

To worship is to celebrate God as Redeemer. "*God is spirit, and those who worship Him must worship in spirit and truth*" (John 4:24, NASB).⁴ Jesus was not here announcing a vacuous spirituality as is often supposed; He was redefining for the Samaritan woman the *place* where God is to be worshipped. He is no longer worshipped on the mountain of Samaria or in Jerusalem, He is now worshipped *in Christ by the Spirit*.

WORSHIP AND THE SACRAMENTS

We also worship God through the sacraments, which Christ appointed as special means of grace for His Body.

"Christianity is the most materialistic of all great religions," says Temple. It teaches that we live in a sacramental universe, created by the living Word of God who in the fullness of time became flesh and dwelt among us full of grace and truth.

*Christianity, based as it is on the Incarnation, regards matters as destined to be the vehicle and instrument of spirit, and spirit as fully actual so far as it controls and directs matter. Thus the appointed Sacraments of the Church are not something unrelated to all other human experience . . . [They] are appointed means of grace wherein the Lord of the Church makes use, for His central purpose, of the character implanted by Him in the constitution of the universe as a whole.*⁵

"Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Strange words these to modern ears, but to come to the Lord's table with true Christian faith is still to say with Justin Martyr,

*. . . not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word God, and both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles . . . have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do in remembrance of Me, this is My body;" and that after the same manner having taken the cup and given thanks, He said, "This is my blood;" and gave it to them alone.*⁶

To neglect the sacraments is to be more "spiritual" than the New Testament Church. It is also to neglect what John Wesley believed to be essential to holiness. According to Horton Davis, Wesley two years after his heartwarming experience at Aldersgate "received the sacrament 98 times. Forty-five years later, in 1785, he communicated 91 times."⁷ Ole E. Borgen criticized "the heirs of Wesley," who by abandoning his high view of the sacraments have opened the door "to conceptions of holiness that have lost the Wesleyan anchorage in the eternal wonder of Christ's atonement."⁸

10 HUMAN NEEDS MET IN WORSHIP

1. The sense of finiteness finds the infinite; incomplete man finds his completion in communion with the "ultimate being."

2. The sense of mystery finds understanding in God, the source of all knowledge.

3. The sense of insecurity finds refuge and stability in God.

4. The sense of loneliness and estrangement finds personal companionship with God.

5. The sense of human belongingness finds mutual fellowship with other worshippers.

6. The sense of guilt finds divine forgiveness and absolution.

7. The sense of anxiety finds peace.

8. The sense of meaninglessness finds purpose and fulfillment.

9. The brokenness of life finds healing and reconciliation.

10. The sense of grief, loss, and emptiness finds comfort in God, "Peace I leave with you."

—Franklin Segler
*Christian Worship:
Its Theology and Practice*

THE PASTOR AS WORSHIP-LEADER

To lead God's people in true worship the pastor must himself be a man of personal devotion and holiness. If he has lived superficially all week, he will be superficial and empty before his congregation on Sunday. To be true worship-leader you must have a regular quiet time each day, early or late, when you personally worship God in Scripture, in devotional reading, and in prayer. Such devotion must be integrated, of course, into a life of devotedness. Nothing short of such personal holiness can prepare one for the conduct of public worship. The pastor must himself live in the presence of the Holy.

The pastor must understand that worship requires both life and form, that the God who created life is also the author of order. He must therefore, plan his services of worship to make room for God to manifest himself among the people.

Remembering that the *form* of the service can and should be quite varied, we must understand at the same time that certain *ingredients* should always be present.

First, we may learn from the pattern of the Lord's Prayer the fundamental pattern of worship. As Jesus taught us to pray for the hallowing of God's

name, the coming of His kingdom, and the doing of His will, *before* bringing our human needs to Him, so a true service of worship should always begin as a *God-centered* activity. This means you do not immediately sing a song of testimony; you begin with a hymn of invocation or praise. Later in the service a song of testimony may fit perfectly, but at the outset use hymns like "Come, Thou Fount of Every Blessing," "All Hail the Power of Jesus' Name," "All People That on Earth Do Dwell," "To God Be the Glory." You will find many such hymns for the early part of your service. Teach your people to sing them as unto the Lord. I had the joy of teaching the people of my first home mission church the riches of Christian hymnody.

Another essential ingredient of public worship is the reading of Scripture, either as a lesson by the pastor or as a responsive (or unison) reading. No part of the service is more important. Christians are a people who are attentive and obedient to God's word in Scripture. By all means familiarize yourself with the portion beforehand, so you can read with interpretation and feeling.

The pastoral prayer is another indispensable ingredient of a service of worship. A little later in the service the pastor will become God's *prophet*, forth-telling His word to the people. But first, in the pastoral prayer, he is their *priest*, gathering up their hurts and needs and yearnings and bringing them into the healing presence of God. The pastor should not abdicate his role as priest except under the most unusual circumstances.

When the pastor understands worship aright the sermon becomes the focal point of a service which has unity, beauty, and movement. When the people are consciously opening their hearts and minds to God in a service alive with His presence, preaching becomes a veritable sacrament as God's word is transmuted into the living bread of life to the souls of God's people.

After the sermon the people should once again participate, by singing a hymn or song which gathers the truth of the service into focus and moves them to do the will of God as it has been revealed.

It is your sacred and high task, pastor, so to live in the presence of the Holy One and so to understand the meaning of His worship, that those who come to your services will often say, "This is none other but the house of God, and the very gate of heaven!"

FOOTNOTES

1. Malcolm Muggeridge, *Jesus, the Man Who Lives* (New York: Harper and Row, 1975), p. 131.

2. The English word comes from the Anglo-Saxon *weorth-scipe* (worthship).

3. William Temple, *Readings in St. John's Gospel* (New York: St. Martin's Press, 1968), xxiv.

4. Quotations from the *New American Standard Bible* (NASB), © The Lockman Foundation, 1960, 1962, 1968, 1971, 1972, 1973, 1975, are used by permission.

5. Temple, p. xxv.

6. *The First Apology of Justin*, LXV, LXVI.

7. Horton Davis, *Worship and Theology in England* (Princeton, N.J.: Princeton University Press, 1973), V, III, p. 187. Cited by Robert E. Webber, *Common Roots: A Call to Evangelical Maturity* (Grand Rapids, Mich.: Zondervan Publishing House, 1978), p. 98.

8. Ole E. Borgen, *John Wesley on the Sacraments* (New York: Abingdon Press, 1973), p. 16. Cited by Webber, *ibid*.

Person-oriented Worship

by Gary Allen Henecke

Executive Director of the Department of Youth, Church of the Nazarene

I stood at the window of my study and watched them come. The cars pulled into the parking lot in steady procession. From their cars climbed "my people." Here was the product of my ministry. As they moved toward the house of God, some dusted their shoulders, others called a greeting to nearby friends, still others walked in steadfast motion toward the meeting house.

My congregation was coming to God and to hear their pastor. On this morning it was more than their *coming* that gripped me. It was the people themselves. I should have felt success because they came. Their numbers and their very presence should have made me fill with the emotions that flow from effectiveness. But I saw *them*. I saw bent shoulders, furrowed brows, aging hairlines, and expressions of care.

We have more than congregations to "work for" today. We have the embattled soldiers of a week-long stress coming to their church. Some come by habit and others because of hope. Regardless of their motivation, they will be in the worship service. What will the service do for them?

The pastor, who catches the sight of his people's needs, has taken the long step toward revolutionizing the worship service, not by changing the music, or robing the choir in some extravagant way. No, this is a revolution of spirit and emphasis. It has to do with interpretation of liturgy and human relationship. The focus is on what a successful service is. It invades every event of the worship experience.

The Person-oriented Sermon

The sermon comes alive when the preacher is people-oriented. Like an Ezekiel who "sat where they sat," he hears the message from the pews and is oriented toward help, rather than effect. When the heart of the preacher is in love with his flock, the message is not designed to embarrass, hurt, insult, or degrade. Instead, the pastoral sermon encourages, equips, and gives discovery to the seeker after God.

The preacher's approach to relationships often determines the pastoral messages. Yet a pastor who isn't a caring physician will soon find his patients looking elsewhere. People can tell when we care and they will care in return. Love begets love.

The greatest compliment of our message is, "It helped me; Pastor." Besides bringing seekers to an altar, we might save a crisis-torn marriage or lift a crushed spirit. The words of the message are transformed when filtered through a loving messenger. Often a clergyman who is not truly sensitive to his people might be heard to say, "That's not what I said. Why do they think I feel that way?" Perhaps his spirit and heartbeat were louder than his spoken words.

The Person-oriented Liturgy

Each ritual is no more valuable than its ministry. To pray simply because a church is supposed to, is directly opposite to being of service to God and man. If the congregation's experience in corporate prayer is merely routine clichés and lifeless words from a "duty-doing heart," we are making prayer trivial. We actually drive people from the practice of prayer.

Prayer, hymnology, offerings, and the Word of God are only made valuable as spirit-led people worship through them. *Meaning* and *life* are our worship. God's spirit is contacted only when our spirit comes to worship His (John 4). Liturgy, to the pastor who wants his people in contact with God, is an avenue, not an end. People do not worship simply because they come, sing, pray, hear, and give. Worship demands awareness and adoration.

Two pastors may do the same acts and sing the same songs, but too often one has a church alive with thrilling awareness of meaning, while the other has a bored crowd. Why? I think the difference is found in emphasis. The liturgy which is planned to involve and change people defies the "spectator" service. It can take the stiffest, most archaic hymn and lift it to fresh meaning through the message of the words that touch common understanding in the worshipper's heart. Prayer is not saying the right words or using a deeper "preacher voice"—prayer is common petition and brokenhearted sharing. With proper emphasis, offerings become family efforts, and to the church, victory over commonly shared adversity. Each part of the service becomes every believer's arena of concern and victory.

(Continued on page 54)

WORSHIP – MORE THAN

Worship—what a majestic contribution a real experience of worship makes to our spiritual development. Perhaps because of our fear of formalism out of which many of our spiritual forbearers came, such words as symbols, order of service, liturgy, and sacraments seem to frighten us or even seem inconsequential. Often in the past, my lack of understanding of the worship roots of our Protestant heritage gave me a kind of silly pride. I reasoned, my spiritual roots are in the free, spontaneous kind of services, so I do not need to know about the forms, history, or theology of worship.

But my major professor in graduate school kindly pushed me to the idea that I must know more about the wide variety of worship understandings in the history of the church if I was to have an accurate basis for really appreciating my own religious heritage. Thus I was gently forced to take a tough course in the history of worship; I learned a lot, worked hard, and did not get one of my best grades. But the conclusion of the matter lingers with me still—worship deserves more attention from all of us simply because it is at the heart of the church's work.

Four books on Christian worship have been calling to me from my bookshelf for the last several months. With publication dates across the last six years, these books come from three different publishers. Their titles and authors are: *Minister's Worship Handbook*, by James D. Robertson; *Christian Worship in Transition*, by James F. White; *Worship as Pastoral Care*, by William H. Willimon, and *Don't Waste Your Time in Worship*, by James L. Christensen. Background reading for this issue of the *Preacher's Magazine* gave me the needed push to get me reading these four related but different books.

The heart of my reading notes follow:

MEANING OF WORSHIP

- "Worship will not be a consistent or compelling habit, nor a profoundly heartfelt exercise, unless one is aware of his own utter dependence upon God" (Christensen, p. 48).
- ▷ "God is the source and end of all true worship. Worship is the acknowledgement of the 'worth-ship' of God" (Robertson, p. 13).
- "The focus in worship should be not on what we do but upon God's doing, even though he may use us in the process" (White, p. 16).
- ▶ "The first and foremost purpose of our worship

is to respond to God. In its most basic sense, worship has no other function than the joyful, ecstatic abandon that comes when we meet and are met by God. Any attempt to use worship to educate, manipulate, or titillate can be a serious perversion of worship" (Willimon, p. 47).

NEW TESTAMENT WORSHIP

- "The beginning of the church centered on the tremendous spiritual upsurge of Pentecost and the demand to express the revolutionary impact of the Risen Christ" (Christensen, p. 55).
- ▷ "Although the writers of the New Testament are for the most part silent concerning the worship practices of their times, they leave the impression that corporate worship among the first Christians was characterized by a certain irrepressible vitality and spontaneity" (Robertson, p. 25).

PRAYER IN WORSHIP

- ▶ "The priest has a right to pray on behalf of the congregation on Sunday only if the priest has truly been a pastor Monday through Saturday" (Willimon, p. 217).
- ▷ "Pulpit prayer has sometimes been referred to as the shabbiest part of the morning service" (Robertson, p. 63).
- ▷ "Insights gained in pastoral visitation will help keep the minister's prayer close to the heartbeat of the people" (Robertson, p. 64).
- ▶ "Protestant pastors have long been berated for turning their public prayers into sermonettes with the eyes-closed, cliché-ridden, vague ramblings prayed at people or about people rather than for people. This is far different than a priestly effort to bring the congregation before God" (Willimon, p. 216).

SACRAMENTS

- "Baptism and the Lord's Supper are revelatory and redemptive at the same time. They are not either/or; they are both symbolic and sacramental simultaneously" (Christensen, p. 82).
- "The essence of the eucharist is that Christ acts in it to give himself to us anew as a gift" (White, p. 17).
- "The sacraments have no validity apart from Christ. Who can say sacraments are not necessary? What is promised by God is known in baptism and the Lord's Supper. They are God's pledges to us" (Christensen, p. 82).

SPECTATOR SPORT

by Neil B. Wiseman

○ *"It is a mystery that surpasses our ability to comprehend and our power to express, but not our capacity to experience" (White, p. 58).*

● *"The act of coming forward demands personal decisions, and expenditure of energy. The kneeling at the foot of the cross, close to one's friends, intensifies both the realization of humility and an awareness of others who also love the Lord" (Christensen, p. 98).*

SCRIPTURES

● *"When the readings reveal God's Word and work, we know His thoughts; mind meets mind. Often, it takes someone's clarifying of the thought before it is present in our hearts as God's Word" (Christensen, p. 27).*

○ *"If there is any obvious feature of Reformed worship, it is the strong emphasis on the supremacy of the word of God . . . a deep sense of humanity's sinfulness and personal introspection seem to prevail" (White, p. 65).*

ATTITUDE

● *"When we attempt to use worship of God for the sake of certain benefits that may result to us, then we are using God, and the experience ceases to be worship" (Christensen, p. 29).*

▶ *"It is not so important how we worship as whom we worship" (Willimon, p. 23).*

● *"Many people whether they admit it or not, or are conscious of it or not, attend more as spectators of a performance rather than as a participant in the worship of God" (Christensen, p. 13).*

● *"For a finite person to be in communication with the Infinite is not something done on the run. Nor is it a reality when approached flippantly or grudgingly" (Christensen, p. 11).*

▷ *"God's house is a place of revelation and response" (Robertson, p. 15).*

● *"No doubt, much of the take-it-or-leave-it indifference toward worship of today is rooted in secularization of life" (Christensen, p. 19).*

● Christensen defines an attitude of worship as a quality of mind. He lists and expands the following six attitudes: adoration, gratitude, humility, dependence, submission, and commitment (p. 114).

PASTORAL CARE AND WORSHIP

▶ *"Worship is a major, if recently neglected, aspect of pastoral care. Worship can be enriched by a*

better awareness of the pastoral dimensions of so-called priestly acts" (Willimon, p. 47).

● *"It is my contention, after three decades in the church's ministry, that realistic, genuine worship is one secret of church renewal. Renewal is not the purpose of worship; nonetheless, when worship is meaningful and consistently engaged in, there is spiritual vitality" (Christensen, p. 121).*

MUSIC

○ *"It must be remembered that English-speaking Protestantism sang only psalms in the eighteenth century and that Isaac Watts was regarded as a dangerous innovator for trying to improve on King David" (White, p. 73).*

● *"The choir's function is to lead and support the congregation in its worship, not to perform for the congregation's enjoyment" (Christensen, p. 16).*

▷ *"Those subjective songs that deal primarily with the moods and feelings of the worshipper worthy as they are on occasion, must not be allowed to obscure the great objective hymns of praise and thanksgiving" (Robertson, p. 78).*

FUNERALS

▶ *"A funeral is not only a therapeutic experience for the grieving family. It is also an opportunity for others within the congregation to prepare for their own future grief situations" (Willimon, p. 114).*

▶ *"A funeral gives people the opportunity to deal with their own unfinished grief from prior bereavements" (Willimon, p. 114).*

○ *"Perhaps someday, as in the early church, Christian burial can again be the triumphant procession of the victorious soldier now safely home" (White, p. 31).*

LEADERSHIP

● *"Many Protestant services which I have attended have been little more than promotion rallies or soapbox stands for egocentric preachers and musicians" (Christensen, p. 38).*

● Quotations from *Don't Waste Your Time in Worship*. Courtesy of Fleming H. Revell Co., Old Tappan, New Jersey.

▷ Quotations from *Minister's Worship Handbook*. Courtesy of Baker Book House, Grand Rapids, Michigan.

○ Quotations from *Worship as Pastoral Care*. Courtesy of Abingdon, Nashville, Tennessee.

▶ Quotations from *Christian Worship in Transition*. Courtesy of Abingdon, Nashville, Tennessee.

A layman speaks . . .

MY COMPLAINTS ABOUT WORSHIP SERVICES

Dangers that beset worship services are legion, and they range from legalistic fanaticism to paralyzing formalism. I'd like to share with you some of the dangers I believe to be most prevalent in evangelical worship services today.

Focus on ritual. Evangelical churches should not be opposed to ritual—they could not get along without it. The problem comes when we misuse ritual.

Often, formalism and ritualistic ceremonies act as a drug that dulls the soul of its sensitivity to the higher privileges and experiences of Christianity. They give us the illusion of having pleased God with words and forms. This deception is fatal when we substitute it for the witness of the Holy Spirit and say, "I am good because I have said the right words and have gone through the proper forms."

True worship issues spontaneously from the heart of someone who loves God. This spontaneous worship tends to cast off the leg irons of man-made forms. As spiritual power increases, so do simplicity and freedom of worship. As spiritual power wanes, forms and ritual thrive.

When churches focus on ritual, their worship services tend to be stale and unrelated to the needs

and experiences of men and women today. The key to meaningful worship is to stimulate the individual to worship in ways that are meaningful to him *now*. This is done when focus is on the leadership of the Holy Spirit in the service.

Our people come hungry and hoping to be fed. They want worship that is relevant . . . something they can take with them. They desperately need the informal, Spirit-filled services in which

experiences are shared, and hearts are joined in prayer, song, and testimony. They need the human gathering that is unmatched by all other human gatherings.

Irrelevant preaching. Some sermons are about as relevant to worshippers as lips are to a chicken. Evangelical preachers today are striving to be biblically correct in their sermons. But it is all too possible to be biblically correct and yet fail to touch people where they live. When this happens, the accuracy of the content is of little value.

Did God part the waters of the Red Sea or the Reed Sea? I don't need to hear a 20-minute exposition on that debate. I need to hear that He parted the waters for His people when they were in trouble, and that He can part the waters for me too.

The sermon is the preacher's God-given utensil for dishing out spiritual nourishment that gives men and women strength to live vital Christian lives. The preacher is in a unique position to handle the feeding because he has lived among his people during the week, and he is enabled by the Holy Spirit to minister to their needs.

To give the "relevant" sermon a central place in worship is to

Art by Ken Wesche



accept that proclamation of the Word is foundational to Christianity.

Music bones. Today we often settle for music bones without the meat. Too often our music becomes an end—entertainment—rather than a means to an end—worship.

Musical “specials” are particularly noted for this. These specials should be more than a display of talent. If they are sung in a true spirit of worship, then we are not being sung at by others—but in our hearts, we are singing along. The musicians are expressing for all of us the testimony of our lives. If the musicians cannot do this, they should not be singing specials.

Congregational singing is also vital in worship; it allows people to raise a united voice to God. In selecting congregational songs, we must remember that the highest expression of worship is praise—the upward look. Because of this, the first songs of the service should usually be expressions of praise and adoration toward God.

The second expression of worship comes in confessing we need God—the inward look. Songs like “Holy Spirit, Be My Guide” speak vividly of this.

A third expression unites the first two. We confess we are weak . . . but in Christ, we know we have the super strength it takes to lift a mountain and heave it clear out of our path. Songs like “The Crystal Fountain” say it well.

The fourth expression grows out of the third. At this level we are committing ourselves to God's service.

Invitational music must also be carefully considered so it maintains the established mood that is conducive to the work of the Holy Spirit. If it is presented too fast, or too slow, or if it is unrelated to the central theme of the service, chances are the people will give more attention to the obvious “break” in the service than to the voice of the Spirit.

Music lives at the heart of the church. A pastor who is untrained or untalented in this important area of worship should be careful

not to deprive his people of the blessings it offers.

Every pastor should work closely with the one who directs the musical program. This helps assure that all of the music will be part of the knit whole.

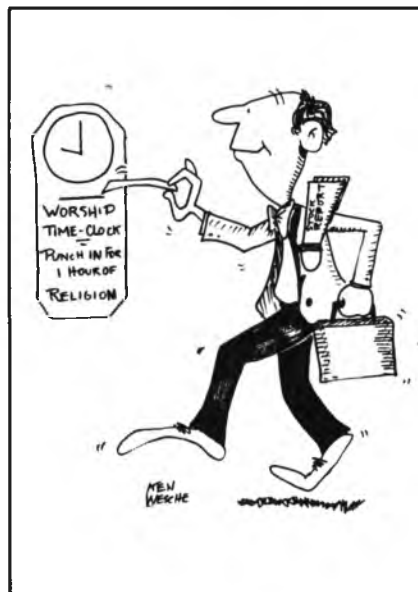
Commercials. We have all suffered through drawn-out announcements. But this should not deter us from having a time of announcements.

We believe the weekday activities of the church are also part of the work of the Kingdom. Besides getting across the idea that the weekday church is the church at work, announcements provide a psychological breather for the people. It is generally not a good idea to conduct a service that allows no break in the chain of thought or emotion.

If announcements are handled right, they can be relaxing instead of distracting. But the announcements need to be kept short, with the ones most relevant to the central purpose of the church receiving the most time.

Visitor recognition should also be a part of the worship service. Visitors need to know they are welcome.

If a church is small enough that visitors can be introduced individually, the congregation should immediately greet them with eye contact. One pastor said, “The only time I expect to see the congregation looking around during a service is when we introduce visitors.”



Oratorical prayer. Public prayer on behalf of a congregation is not a time for making a speech at a pious-sounding octave lower than your normal voice. But it is important enough to warrant some thought ahead of time.

This planning should include: awareness of needs and praises, ideas to be covered in the prayer, words and phrases to be used, and preparation of the prayer leader's own heart.

The voice and words of the prayer leader must radiate faith, hope, and victory.

He needs to, first, call the people to prayer. Next, he needs to eliminate some of the “I's” and “me's.” This is a prayer in which the needs and praises of a group are supposed to be represented.

The prayer leader must use language the masses can understand—both young and old. All Christians in the worship service should find in this prayer an expression of their own hearts.

Invocations, offertories, and benedictions should be kept short and to the point. The offertory and benediction, in particular, should not “sic God” on those who failed to tithe or seek Him at an altar.

Scripture as second rate. Scripture does not have the primary place in worship services that it should. Let's face it, we don't get nearly as excited about scripture sharing as we do about the music or testimony portions of worship.

Ministers need to think of scripture as being the most important part of the sermon.

God's Word should be read with meaning. The preacher should read it with the warmth that comes from having spent much time with it. He should avoid—at all costs—reading it in a “ministerial tone.” Every time I hear scripture read in a “ministerial tone,” I think of plastic flowers.

Responsive reading of scripture should be handled with caution. Some churches have halted its use for fear it is both ineffective and too formal. But it can become meaningful if pastor and people realize the worship value in unit-

(Continued on page 55)

THE PASTOR IN CROSS-CULTURAL WORSHIP

by Charles E. Crosby

Pastor, Trinity Church of the Nazarene, Monterey Park, California

I did not expect a call to a cross-cultural ministry but it was very pronounced when it came. In fact, the district superintendent gave me an entire month to consider God's direction and our own openness to minister to a Chinese congregation. The majority of the congregation spoke English and they had nearly always had an English-speaking minister—so what could possibly be the difficulty? It is, I suppose, through naiveté that the Lord sometimes works most successfully; for the past five years have been beautiful beyond words. At the same time it has been only in the past year that I have been able to articulate this task well enough to know its uniqueness and its difficulties.

Demographic changes in our cities made cross-cultural ministry a demanding reality. It is my desire that the challenge of cross-cultural and bicultural ministry might be more clearly seen, and more readily accepted. The em-

phasis of this article is cross-cultural and bicultural worship. I believe this is an excellent place to begin an examination of cross-cultural ministry. It is here that one will quickly determine if he or she as a pastor is able to pastor persons with different views on life. I have come to believe very firmly that the cross-cultural pastorate is only for the man or woman who has a missionary's heart even though they have not been called to a specific overseas field of service. The qualification is the love of people—all people, not just those with whom we identify most closely and clearly.

Cross-cultural ministry and worship involves the understanding of people whose environment has taught them a different style of life and many times a different language. It is to work with people whose thought, manners, and emotions differ from your own. This can be either simple or complex in scope. I am here speaking

primarily about the crossing of culture which we find in our multi-national cities today. The task of cross-cultural and bicultural worship is to overcome whatever barriers exist which inhibit worship. Even when the language barrier is broken down, conflicting thought patterns and emotions still threaten meaningful worship.

Worship is that which the gathered community does and says to bring praise and glory to the saving, redeeming God. The natural results of this activity will be the experience of God's blessing upon His people. I must always be aware that my cultural bias may toss a worship impediment in the path of my seeking worshipers. For example: the asking for personal testimony without previous warning is extremely difficult and many times an embarrassment to persons whose cultural training emphasizes reservation and modesty in personal expression.

My ministry in our worship service has two unique characteristics. First, it is cross-cultural in that we have up to 30 worshipers who speak only or primarily the Chinese language. Secondly, the majority of the congregation are bicultural. That is to say they are Westernized or America-born Asians who speak English but who have had the influence of parents who are first-generation Americans. This means that their family training has been heavily influenced by the Asian culture. Their thinking and language may be primarily American, but their emotions and reactions also reflect their Asian heritage.

Three years ago we seriously began to question the effectiveness of our worship service. At that time I would speak in English and the sermon would then be summarized in the Chinese language by an interpreter. The result was far less than "super." It was difficult to give an invitation at the end of a service because after I had preached in English the Chinese translation-interpretation-summary would have to be given.

Further, those who understood only the Chinese portion of the service had to wait through the entire English service to receive only a capsulated proclamation. Further, my message with its Western thought and illustrations had to be translated with illustrations that made sense in Chinese and at the same time communicated the same thought, which makes line by line translating at every service difficult and usually less effective.

A Creative Change

Because the congregation had a significant number of Japanese worshipers it was desired to make our primary ministry to the American born or Westernized Asian, and thereby making less of a barrier to other Asians who needed a service in English but also had certain cultural needs which could only be met in an Asian setting. We relocated our church facilities to a community which was rapidly becoming Asian. Much of the growth of this community was due to overseas immigration.

This was ideal for the type of worship experience we desired to create. We wanted to reach this newly forming community with the gospel in Chinese and provide a Chinese-speaking service enabling these Christians to most effectively praise and glorify the Lord. It required a Chinese-speaking pastor to minister in a separate Chinese-speaking service. It enabled our English-speaking congregation to shift from a Chinese identity to that of an Asian identity, and thereby minister to those in our congregation and many in this new community who are bicultural.

The reduction of a number of the previous barriers has resulted in effectiveness. First, our Chinese-speaking pastor, because she is Chinese and from Hong Kong, is not working across a cultural barrier. She is, however, working with cultural problems in the worship experience. Part of the task of this ministry is not only to provide worship that is homogeneous to the people, but also to help these people adjust to life in our culture. I recently read of a young Chinese girl in New York who jumped from an apartment building to her death because the cultural adjustments of living in the United States were very difficult for her parents to make.

Secondly, our English-speaking service has enabled me to focus on the presentation of the gospel in light of two cultures, our own American culture and the more general needs of the Asian in America. Let me share with you some areas that a person of biculture might face in worship.

I have a young adult in my church who is very successful in his pursuit of a Ph.D. in psychology. We talk often and at great length. One of the problems he faced in making the church, and ultimately worship, meaningful was the negative bias which he received from his parents toward the church itself. He is Japanese and is confronted by his father who sees the church as a symbol of Western society. To become a part of the church is to sell out to his own heritage and become Western.

How difficult it would be for

this young man to worship if in our service of worship we did not center upon the task of lifting up Jesus Christ as Lord. If our worship service then takes on the characteristics of a capitalistic society emphasizing the temporal instead of the eternal, then my friend's father is correct and worship for him is of no value.

Many people compartmentalize their religion so that it has no effect on the whole of their lives. This is true for many of the people I work with who have two views of life pulling for their allegiance. The extremely strong pressure from parents to be wealthy and successful has built into their lives priorities which leave little room for the Lord. To take time to worship is fine, if it makes no real demand upon life. The ability to make a decision for Christ is difficult because it demands rearrangement of priorities.

How beautiful an experience it is for me when we celebrate the Lordship of Jesus Christ especially around the altars of the church in Communion. For many the reminder of the Lord's death and sacrifice reminds them of their own sacrifice which many times was costly in terms of family relationships.

Many of our people have made worship more than a compartment in which they keep their religion; rather it is the vital dimension to the Christian living. It must be understood that it is the ministry of the Holy Spirit which precedes and guides all that is and must be done to make cross-cultural worship meaningful. It is the Holy Spirit that brings the blessing of love which is so characteristic of this type of ministry.

The greatest blessing of this pastorate has been the ever present experience of love for one another in our worship. Each time we worship together I know and feel the spirit of a redeemed people who love the Lord and each other. Although my family and I are of different nationality and training, we are loved as though there is no difference. Truly this brings glory to the Lord.

"Ride no hobbies into the throne room."

The Pastoral Prayer in the Worship Service

by Vernon L. Wilcox , Associate Pastor, First Church of the Nazarene, Nampa, Idaho

Charles Spurgeon said that he would yield his pulpit to another on occasion, but would not surrender the pastoral prayer to anyone. As we understand worship to mean ascribing honor and praise to God, we are inclined to agree that the pastoral prayer is a high point in the worship service.

Essentially, to worship means to get our eyes off ourselves and on God. This brings all other factors in our lives into proper perspective. Whatever is done in the public service will succeed only as we help people get their attention off the world around them, off themselves, and on the Lord who is their strength. No matter how large the attendance or liberal the offering, and regardless of how brilliant the preaching or beautiful the music—either we come with deep humility and profound thanksgiving into the ineffable Presence or we might as well stay in bed on Sunday morning!

Let us note some practical considerations:

1. Such an important activity requires **preparation**. We need to prepare our minds and hearts for this significant encounter with Deity. If we were called to confer with the president, would we rush into his presence thoughtlessly, or waste his time with irrelevant and selfish requests? Would we not rather try to find out why he called us in, and then respectfully present our petitions after a proper show of gratitude for the honor accorded us? So our approach to God should be—

not stereotyped or formal—but thoughtful and planned.

2. What about **posture**? Probably most of our congregations stand reverently when they pray. And the greatest answer to prayer ever recorded came while they were sitting (Acts 2:2). A number of our churches are now building so that the pews are spaced to allow easy kneeling. This posture lends itself to a humility of spirit that helps us realize the sovereignty of God and our utter dependence on Him. Any way is good if it assists in true worship, and perhaps a variety of ways is the best of all.

3. The pastoral prayer should attempt to embody the *petitions of the entire congregation*. The pastor, sensitive to his people's needs, is uniquely qualified to bear them on his heart into the presence of God. We should major on major concerns, and ride no hobbies into the throne room. God couldn't care less about our pet notions, and usually the people aren't that impressed either!

4. We should pray **intelligently**. God must look down on us (mercifully, we hope) when we pray: "Lord, send in the people. Or the money." He wants us to do these things ourselves, with His help. Dr. Hardy Powers used to say, "God sends the sunshine and the rain, but He doesn't operate a lawnmower."

5. We should be **enthusiastic** and **expectant** when we pray. We are conducting a guided tour of needy people into the very presence of the Almighty. What a tre-

mendous honor! Legend has it that Lucifer, when asked what he missed most after being cast out of heaven, replied: "The sound of trumpets in the morning." There should be the ringing note of thrilling expectancy in our praying. It should be an exciting heart-warming experience for people to come to church. So many drop out because there is nothing much going on. We are not pleading for noise *per se*, but for vitality, and life usually brings some outward evidence.

At the close of Dr. George Truett's 40-year pastorate in Dallas, his church board asked what they could give him—a home, a car, or what would he wish? He replied: "Give me the privilege of praying for my people." Then, for a solid hour while the congregation was standing, no less, the great pastor poured out his soul in prayer for the people he loved so dearly. Those who were there will never forget.

The pastoral prayer can be a beautiful experience in corporate worship when we bear on our hearts those for whom we are giving our lives—to the One who bore them on His heart and for whom He gave His life. We share the fellowship of the Cross most precisely when we enter the holy of holies with our people on our hearts.

Not all who come to church will grow equally fast, and some will not grow at all, but we will have done our best to bring them into the very throne room of Infinite Majesty so that they may be exposed for a few moments to the glory of eternity.



WHAT ABOUT THE BENEDICTION?

by Andrew W. Blackwood

In an hour of public worship everything should lead up to the benediction. If it were missing, or spoken as though inconsequential, the people might feel a sense of loss. In some congregations abroad, if the minister inadvertently fails to perform this accustomed rite, the people remain in their pews until he returns and completes what he has begun and carried through almost to the end. For this line of thought it may at first seem difficult to show a biblical basis, but the conception is in keeping with the spirit of our holy faith as interpreted by the apostles. Paul, however, did not confine his benedictions to the closing parts of his Epistles, where most of the biblical benedictions appear.

The Epistle to the Romans has a benediction near the beginning: "Grace to you and peace from God our Father and the Lord Jesus Christ" (1:7). Other Pauline "letters to young churches" start in much the same fashion. Today a minister would do no violence to the facts in the case if he addressed such words to "the saints in Detroit," or to those in Cream Ridge. Sometimes a benediction appears in what seems to us the body of an Epistle, as in Rom. 15:13. As for a blessing at the end, everyone has heard the "Apostolic Benediction" repeatedly (2 Cor. 13:14). In writing these letters, the apostle was not laying down laws for newborn churches, but setting up ideals that we still delight to follow, in the spirit of Christian liberty (cf. 2 Cor. 3:17b).

The benediction has a long and honorable history. Beginning with Hebrew worship, notably in the synagogue, coming down through the New Testament, and all the later history of the Church, this custom has commended itself to Christian leaders always and everywhere. Without pausing to trace the history in detail, let us consider the nature of the rite, and the importance of making ready for it with care. If at the beginning of public worship the vocal call to prayer sets the "tone color" of the service, at the end the benediction should crown it all with a sense of finality. Such is the ideal. It becomes an actuality whenever the leader knows how to serve as God's agent in bestowing His blessing.

The Meaning of the Benediction

The benediction may belong with the prayers, but the benediction is not a prayer. In a public prayer the leader of worship speaks to God; in a benediction he addresses people. If he uses hands when he calls on a congregation to pray, he has

the palms reaching upward. As a rule the minister dispenses with the uplifting of hands in prayer, but he uses them both in a benediction. He lifts them upward with palms extended toward the people who have bowed down or knelt to receive the mercy that the Lord is about to bestow through His appointed servant. For example, think of a nonbiblical benediction in one of its varied forms: "Unto God's gracious mercy and protection we commit you; the Lord look upon you with His favor, and fill you with all spiritual benediction and peace; that in this life, and in the world to come, ye may be partakers of eternal grace, through Jesus Christ our Lord."

Other students of prayer look on these facts differently. At present we need think of the benediction from only one point of view: in this holy act God bestows His heavenly grace on all hearts open to receive it by faith. This interpretation seems to accord with the ideals of Holy Scripture, with the findings of church historians, and with the testimony of Christian experience. In all such matters I claim to be neither inspired nor infallible. Let us assume that the spiritual value depends mainly upon two factors: the mercy of the Giver, and the faith of the receivers.

As for the minister who pronounces the benediction, he should call no attention to himself. While he should be a holy man of God, set apart for these lofty privileges, the giving and the receiving of God's mercies do not depend upon him, *ex opere operantis*. By this phrase Roman Catholic scholars refer to "the work of the worker," as though he alone held in his hands the key to unlock stores of heavenly treasure. From the Protestant point of view, the minister "pronounces" what God alone can perform.

In public worship a benediction comes to the congregation as a whole. At a sickbed, as in the act of baptism, the pastor may address only one person: "The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26). As in a marriage ceremony, one need not shy away from the old-fashioned pronoun "thou," or "thee." Everybody present understands that "thou" refers to the one person now before God. In public worship one may employ the same Old Testament words full of beauty, with the word "you" in the plural: "The Lord bless you." In Christian worship one may lovingly add to Num. 6:24-26 these words: "Both now and in the life everlasting, through Jesus Christ our Lord."

The meaning of the rite will become clear and precious to churchgoers if the minister preaches an occasional sermon about one of the benedictions. For example, he may deal frankly with "The Meaning of a Benediction in Church Today." As the basis of a case study he may single out the most beautiful of all, "The Benediction of Light." Without trying to read into the Book of Numbers all that he has learned through John and Paul, the minister can show that through these words of blessing the Lord communicates the mercies that we Christians associate with the Triune God. In keeping with the topic of the sermon, the stress ought to fall on what a benediction means in church today: the keeping power of God the Father; the light of God in Jesus Christ; the peace of God through the Holy Spirit. If anyone insists that he cannot see all this in the Old Testament "priestly benediction," he may well ponder the saying of J. M. W. Turner about one of his paintings. Someone told him: "I never saw such a landscape!" The artist replied: "Don't you wish you could?"

The Variety of Benedictions

The benediction would mean more if the pastor chose it with care, in accord with the latter part of the service. If he has led up to a time "when God's peace guards the door," the benediction may grow out of the promise in Phil. 4:7: "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always." Again, after a service of farewell, where everything has centered round the going away of loved ones called to serve God elsewhere, the words of benediction may come from Ignatius. "*Fare ye well in God the Father, and in Jesus Christ, our common hope. Amen.*"

As a rule a minister need not go outside Holy Scripture. In any case, he should plan for variety. If he used the same words of blessing Sunday after Sunday, with no regard to what had come just before, the people might accept the benediction as a matter of form, which means as little as when one casually says, "Good-by," forgetting that the word ought to mean "God be with you." At its best, "Good-by" serves as a Mizpah benediction: "The Lord watch between me and thee, when we are absent one from another" (Gen. 31:49). This form of blessing suits better man and man, or in a social group, than in public worship. But the Bible is replete with other words of blessing that the minister can use in public with little change. Here follows a partial list, to which any student of the Scriptures can add still others:

Num. 6:24-26	Eph. 1:2	1 Tim. 1:2b
Rom. 1:7	Eph. 6:23-24	Tit. 1:4b
Rom. 15:13	Phil. 4:23	Heb. 13:20-21
1 Cor. 1:3	1 Thess. 1:1b	1 Pet. 5:10
2 Cor. 13:14	2 Thess. 2:16-17	2 Pet. 1:2
Gal. 1:3-5	2 Thess. 3:5	2 John 3
Gal. 6:18	2 Thess. 3:16	Rev. 1:4b-5a

No one uses all these Bible benedictions. Neither does anyone feel obligated to limit himself to words from the Book. As a rule a man does well to rely mainly on such inspired words as "The Apostolic Benediction," "The Benediction of Light" (Num. 6:24-26), "The Benediction of the Covenant God" (Heb. 13:20-21), and "The Benediction of God's Peace" (based on Phil. 4:7). According to his theological background and beliefs, a man is likely to single out one of these benedictions and use it almost exclusively. Many of us think about religion and life in terms of God's Covenant. So we tend to rely often on the majestic words in Heb. 13:20-21.

In choosing the benediction, a minister ought to think more about the people than about himself. If he wished them by faith to receive the blessing that God bestows through His ordained servant, the intermediary should strive to "condition the desired response." One way is to use the bulletin in giving each benediction a name, according to its purpose and character. We may pass by some words of blessing that repeat much the same thing, as Paul often does in his benedictions. In the list above, the stress falls successively on Light, Grace, Hope, The Triune God, Comfort, Patience, The Covenant, Those Who Suffer, and The Everlasting One. When the people understand any such benediction, and by faith receive the blessing it conveys, they think of it in terms of splendor that comes from God.

For the sake of those who need a benediction, one should be careful not to turn it into a prayer. People also need to join in prayers, but this they have already done. After they have united with the minister in various ways of looking up to God for His manifold blessings, at the end they need a definite act of worship signifying that they are now receiving the mercy they ought to desire at the end of the service. If the minister starts his "benediction" with the word *may*, the people do not notice any lack. Many of them never have heard a Bible benediction spoken correctly. But those who have worshiped in other churches may feel that before leaving the house of prayer they need the crowning touch of God's hand, which waits to fill their hearts with the blessings that the hour of worship has led them to crave.

In all these matters, leaders of worship have begun to show more care. When young ministers fall short, they may unintentionally be imitating us older men. Some years ago a faithful servant of God reported that for four decades he had served as recording clerk of our chief court, the Presbyterian General Assembly. In all that time, he declared, not 1 moderator in 10 pronounced a benediction correctly. Man after man concluded an hour of uplifting worship with a brief prayer for God's blessing. If anyone objects that such a prayer can do no harm, that is correct. On the other hand, in an hour of worship each prayer ought to have a purpose and a character different from anything that has gone before. Whatever the form, be sure to

(Continued on page 51)

Music in Worship

by Robert E. Crabtree, *Assistant to the President, Nazarene Theological Seminary*

Pastor, how important is music to your Sunday morning worship service? Does the music program just "happen" or do you plan for purposeful singing and instrumental music? The Psalmist directs us to enter into God's presence with "joyful singing" (Psalm 100:2, NASB).¹ Dr. Hugh C. Benner emphasized, "In the total concept of the church, the ministry of the Word of God has top priority. But second only to the preaching of the Word in the church service is the influence and significance of music."²

Music has been a part of our worship scheme for centuries. We now need to review the role of church music in Spirit-filled worship. Paul W. Wohlgenuth warns us that the "fear of the evangelical, non-liturgical church seems to be that of falling into an esthetically beautiful but unalterably rigid worship service. There is further fear that an elaborate service would inhibit the moving of the Holy Spirit."³ Alert to these pitfalls, let's look at the music components in the worship service.

Prelude Music

Prelude music is not mandatory. However, your organist or pianist may help gather worshipers into the sanctuary and set the tone for the entire service with thoughtfully selected music. A noisy congregation may be quieted by well-chosen hymns played for 5 to 10 minutes before worship.

Congregational Singing

Whether your church is large or small, with a paid music director or a volunteer song leader, one must decide who will choose the hymns for the service. A case can be made for the pastor selecting hymns that will support the sermon. However, if one has a staff member he may delegate

this responsibility to him (or her). Even then, the song leader should be aware of the theme for the morning sermon so that there is some evident unity.

Worshippers should be encouraged to "come before Him with joyful singing." In a small church, the pastor may also be the song leader. Whoever leads the singing should attempt to involve the congregation in this corporate act of praise and adoration to God. Training in the art of conducting is helpful, but not necessary. Congregational singing can be a high moment in worship when everyone raises his voice in shared praise.

Music for the Pastoral Prayer

Some pastors have employed background music during the pastoral prayer. Not all will agree with this practice. If there is to be an instrument playing during prayer, it must not be distracting in style or volume. It should contribute in focusing on the act of communicating with God as the "shepherd" approaches the throne on behalf of His "flock."

Choral Music

Your church choir, no matter its size, can make a meaningful contribution to worship. A volunteer choir is not likely to have an abundance of trained musicians. Consequently, the choir director should be encouraged to select music with a level of difficulty which each choir member can learn.

Offertory

The music selected to be played while the ushers receive the offering should contribute to worship. Permitting your musicians to complete the offertory music even though the ushers have completed the collection may provide a quiet time for meaningful meditation.

Special Music

All special singers should try to make the special music an act and an opportunity for worship. Carefully selected, tastefully presented specials will not overshadow or detract from the preaching of the Word or the bringing of the worshiper to a confrontation with God.

Closing or Invitation Hymn

The well-planned worship service will occasionally allow for a hymn that challenges worshipers to respond to the Word of God as delivered in the sermon. This may be a hymn of invitation, commitment, or rededication that helps seal the truth.

This is not a plea for a highly structured, liturgical approach to church music and worship. Wohlgenuth gives us the following warning:

"Basically, the evangelical non-liturgical church has a less elaborate order of service, but it is deluded if it feels that its order of worship is informal or non-liturgical, for a rigid adherence to any form of worship, simple or elaborate, is in fact liturgical. The evangelical church, therefore needs to take a new look at its worship services. It may find that most of its services are spectator oriented, passive in affecting a response, and ambiguous in purpose and design."⁴

Pastors, prayerful preplanning of music for the worship service will help increase the ministry of the Spirit to all.



1. Quotations from the *New American Standard Bible* (NASB), © The Lockman Foundation, 1960, 1962, 1968, 1971, 1972, 1973, 1975, are used by permission.

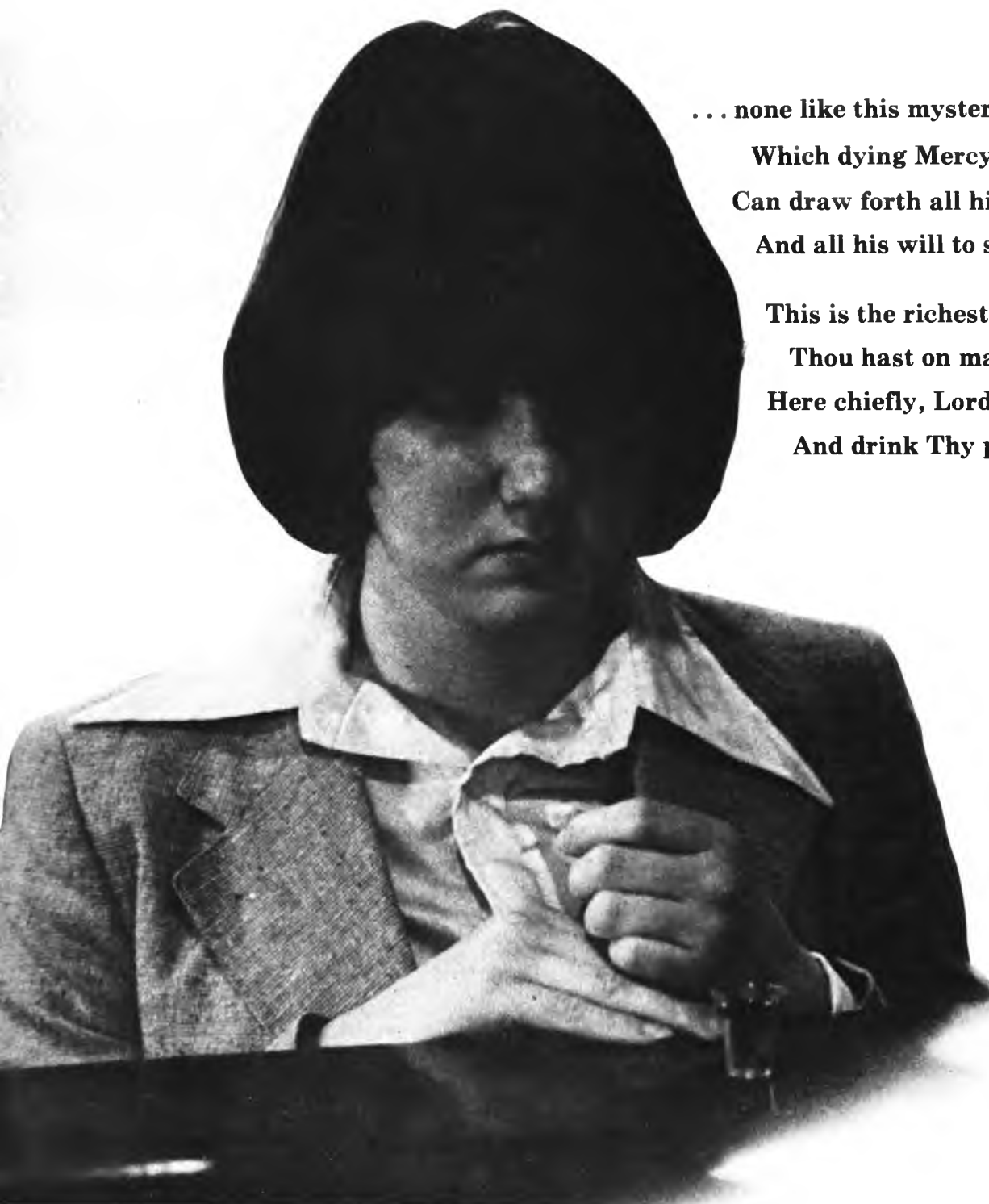
2. Hugh C. Benner, *Singing Disciples* (Kansas City, Mo.: Lillenas Publishing Co., 1959), p. 61.

3. Paul W. Wohlgenuth, *Rethinking Church Music* (Chicago: Moody Press, 1973), p. 59.

4. Wohlgenuth, pp. 59-60.

THE WESLEYAN EVANGELICAL

by Daniel N. Berg, *Head of the Department of Religious Education, Northwest Nazarene College*



... none like this mysterious Rite

Which dying Mercy gave,

Can draw forth all his promis'd might

And all his will to save.

This is the richest Legacy

Thou hast on man bestow'd

Here chiefly, Lord, we feed on Thee

And drink Thy precious blood.

— John Wesley

ND THE LORD'S SUPPER

The Lord's Supper is a "practice run"

for the Marriage Feast of the Lamb.

It is "a token of His coming again."

In a sermon entitled "The Duty of Constant Communion"¹ John Wesley set for himself the task to "show that it is the duty of every Christian to receive the Lord's Supper as often as he can." From 1907 until the General Assembly of 1928, the *Manual* of the Church of the Nazarene concluded its doctrinal statement on the Lord's Supper with the following declaration: "Of the obligation to partake of the privileges of this Sacrament, as often as we may be providentially permitted, there can be no doubt." Though Wesleyans still regard the sacraments with seriousness, the urgency suggested by Wesley would today be the exception rather than the rule. The intent of this article is not so much to reinstate the urgency of our tradition, but to enhance the seriousness with which Wesleyan denominations have and do regard the sacrament of the Lord's Supper.

Roman Catholics and Protestants alike have insisted that the "signs" of the true church are essentially two: (a) the gospel is taught in purity; and (b) the sacraments are properly administered.² But, just as the church is identified by the sacrament, so the sacrament is defined by the church. From the earliest description of the practice in the 11th chapter of First Corinthians to the present, the church has meditated upon the novel actions of Jesus at the "last supper." In order to manifest the "true" meaning of those actions, the church has variously embellished, mystified, simplified, and spiritualized those actions. The ecclesiastical group which championed each reform declared theirs to be *the* reform and thus identified themselves as the true church because the sacraments were, at last, being properly administered. Hardly any issues divide the church so painfully and so doggedly as those surrounding the sacraments. The most persistent division reflects the "signs" of the church. Whether the gospel or the sacrament is the superior channel of redemptive grace is nowhere near

settled among Christians in general and is not easily settled among those who work seriously with the theology of John Wesley. We cannot take lightly, then, the issues that divide so deeply surrounding a sacrament that unites so obviously. Furthermore, our concern with the sacrament is warranted by its dominical status and by the example of the Apostolic Church.

Based upon the account consistent throughout the Synoptic Gospels, the Lord's Supper occurred on the night of the Passover Feast. Hints of activities not appropriate to the Passover (buying and selling, the carrying of weapons) along with the absence of mention of a paschal lamb or bitter herbs suggest the fourth Gospel's chronology, which can be taken to place the meal on the previous evening, might be more correct. In either case the meal takes place *under the shadow* of the Passover, and the significance of the season was not lost on those first communicants. The traditional assumption, therefore, that the Lord's Supper is a kind of "Christian Passover" is not incorrect.

What occurred around the table is more certain. Although Luke interjects a "cup before supper" not recorded in the other Synoptics or in 1 Corinthians, this creates no great difficulty in surmising what happened. Jesus opens the meal with an eschatological statement about the coming kingdom of God and directs his disciples to share a cup of wine in which Jesus symbolically does not and will not share until the Kingdom comes. This first cup is not likely perceived, even by Luke, as a part of the Eucharistic celebration. It is simply a fuller report on the events around the table. At the close of the meal Jesus distributes bread to his disciples and a second cup which, taken together with the bread, comprises the original Eucharist.

Attempts have been made to identify the acts of Jesus with acts associated with the Passover meal. Attempts have also been made to identify the acts

of Jesus with other ritual meals consistent with our knowledge of Jewish practice at the time. All have proven inconclusive. What is significant is the sacramental quality of Jesus' acts. The ordinary is made to become extraordinary. The mundane takes on celestial proportions. A common fellowship meal is made to be a celebration of faith and hope. The sacramental quality of the acts of Jesus is made even more manifest in the words associated with them to which we now turn.

The Words of Jesus

As the rite progresses, Jesus assigns first to the bread and then to the wine the meaning of each. Matthew and Mark record the simple words, "This is my body." Luke adds, "which is given for you." Paul adds, "which is for you." The words that occur in modern rituals, "which is broken for you," are found only in later, variant readings and probably reflect theological development beyond the era of the writing of the New Testament. The cup is interpreted in the light of Isa. 53:12. Jesus identifies himself with the Suffering Servant who pours out His soul to death. His blood as the symbol of His life and personality is poured out as surety and seal of a new covenant. And Matthew, probably reflecting Isaiah 53 also, adds that the pouring out is for "the remission of sins." To the description of the meaning of the wine and bread alike, Jesus adds the command, "Do this in remembrance of me."³ Modern rituals often employ a conflation of all of these New Testament references to the Lord's Supper.

The Apostolic Practice

That the Apostolic Church followed literally the command of Christ to participate in the Lord's Supper is indisputable. Thus, to the practice of the Apostolic Church we can trace another of the roots of the seriousness with which we regard the Lord's Supper.

The most explicit source for examining the practice of the Apostolic Church as regards the Lord's Supper is 1 Cor. 11:23-24. However, the context suggests a great deal of pertinent material that is only implicit.

Apparently by the time of Paul's writing the ritual act had become appended to a genuine fellowship meal sponsored by the church. The fellowship meal was likely distinguished from the Eucharist by the appellation of "the *agape*." The character of the *agape* is described in a later time than Paul's by Tertullian:

Our supper shows its explanation in its name. It is called by the Greek name for love. Whatever outlay it costs, all is gain that is laid out in doing good, for it is the needy that we benefit by that entertainment . . . We taste first of prayer to God before we sit down to meat; we eat only what suffices hunger, and drink only what befits such as are chaste.⁴

This positive description of the *agape* throws into sharp relief the complaints the apostle Paul levels against the Corinthians. Their selfish interests

in surfeiting their own appetites and their disregard for their brother's need makes a mockery of the unity which the common sharing of the body and blood of the Savior is designed to testify to at a later moment. By the time the needy, for whom the "entertainment" is provided, get to the table all that is left is wings and backs and crusts of bread. So "one is left hungry and another is drunk." Such actions prove the unwillingness, or at least, inability of certain Corinthian Christians to affirm the unity of the Body of Christ. Simply put, they discern not the Body of Christ in the *agape* and thus eat and drink to their own condemnation in the Eucharist. Here then is the mark of the unworthy participant—he does not discern the Body of Christ.

The fate of the *agape* is clouded in the mists of the patristic church. For reasons that can only be conjectured, the common fellowship meal disappeared but the Lord's Supper was continued. Neville Clark suggests that a combination of circumstances, including primarily the rise of the Gentile church with the possibility of pagan abuses such as those in Corinth, and the suspicions of the Roman authorities regarding the infant church led first to the dissociation of the two events and finally to the disappearance of the *agape* altogether.⁵

The Lord's Supper in Early Modern Times

The Medieval understanding of the Lord's Supper is controlled by the doctrine of *ex opere operato* as developed by Thomas Aquinas. The doctrine as it applied to sacraments contended that the sacrament was *in itself* a channel of grace apart from considerations of worthiness or good faith on the part of either the celebrant or the communicant. The sacrament superceded the Word. A cynical evaluation of the doctrine would view it as a means for consolidating the power of the church to "dispense" salvation inasmuch as the sacraments were the particular prerogative of the clergy. Clerical consecration effected the quite literal change of the bread and wine into the "very body and very blood" of Christ.

This "transubstantiation" remained essentially unchallenged by Luther (although it is customary to speak of his position as "consubstantiation") inasmuch as he maintained a saving significance in the sacrament itself. His desire to protect the doctrine of the "real presence" of Christ led him to assert that the words "this is my body" and "this is my blood" are to be taken in the most literal sense. But the transformation comes not with the priestly consecration of the host (the bread and the wine) but as the communicant actually uses the bread and wine in a sacramental setting. Luther thus raised the status of the Word but retained the subordination of the Word to the sacrament as the channel of redemptive grace.

The most serious challenge to the doctrine of *ex opere operato* came from the radical reformers who took their cue from the Swiss reformer, Huldreich Zwingli. Zwingli objected to the literal understanding of body and blood in the words of Christ. He

prefigured objections proffered by John Wesley: (a) that the scriptures do not say "This is *turned* into my body"; (b) that the substance is called "bread after the consecration as before it"; and (c) that the bread is a *figure* for Christ's body.⁶ Rather than insisting upon the real presence of Christ, the elements are signs of His absence and thus constitute a memorial of the death of Christ. The position of Zwingli is sometimes called the "real absence" and sets the sacraments in a soteriological position clearly subordinate to the Word.

Wesleyan Approaches

H. Orton Wiley advances what he discerns to be a mediating position as set forth by the Genevan reformers. The effect of this position is to maintain the reality of the presence of Christ but only in a spiritual way that makes no assertions about change in the elements of bread and wine. The sacrament is not efficacious in itself but depends upon the presence of those who constitute the Body of Christ by faith. Since faith comes by hearing, the Word superceded the sacrament. Then as bread and wine nourish the physical body, so Christ is present for the spiritual nourishment of the soul.⁷


The really divisive issue among these positions reverts finally to the characteristic doctrine of Roman Catholic theology—*ex opere operato*. Expressed with the notion of transubstantiation, the doctrine affords a clear description of the manner in which the sacrament mediates redemption. It is thoroughly realistic as regards the presence of Christ but presents immense philosophical problems. The Genevan reformers and the radical reformers alike denied this doctrine and opted for a less metaphysical description of the sacraments through the use of the language of symbolism. The Genevan reformers employed symbolism that ensured a greater chance of survival for the idea of the "real presence" than did the Zwinglians. Still, over a period of years such theological values have become more and more obscure. In many evangelical quarters the radical reformers with their unashamed symbolism have won the day. For many, the Lord's Supper is a simple symbol which testifies to, but does not mediate redemptive grace.

The ritual and doctrine of the Wesleyan movement will hardly let such simple symbolism lie still. With the Zwinglian, the Wesleyan affirms the Lord's Supper to be a "memorial of the death and passion of our Lord." But the radical reformer is challenged by the fact that our ritual speaks of a symbolism broader than a mere memorial of the death of Christ. The ritual will not let us forget the Genevan value of the gathered Body of Christ. "The feast is for His disciples"; "Let us not forget that we are one, at one table with the Lord." Herein, the modern church is nourished from her roots in the spirit of the *agape* which Paul defends as essential to one who would participate worthily in the Lord's Supper. Nor is the eschatological setting of the final rite as recorded in Luke overlooked. The Lord's Supper is a "practice run" for the Marriage Feast of the Lamb. It is "a token of His coming again."

Still, all of these are symbols. The mystery of a sacrament as a channel of grace fades in a gallery of vivid thought pictures. What about the possibility of a sacrament working within itself as a channel of God's grace to man? Do the Wesleyans have any theological options beyond symbol?

Ole E. Borgen⁸ contends that an overemphasis among the heirs of Wesley upon "the Word, preached, read, and meditated upon" has surreptitiously supplanted the Wesleys' own sense of wonder and appreciation for the sacraments as functioning means of grace. Wesley was not content to position the sacraments over and against the Word. He countenanced no bifurcation between "evangelical" and "sacramentalism." For him, the sacraments were not regenerative in themselves, but they were vital elements at every stage in his *ordo salutis*, including the stage of unbelief.⁹ By the sacrament of the Lord's Supper a person was enabled to appropriate the benefits of the sacrifice of Christ and thereby offer up himself in devotion and service to God. This is possible not because the objects of bread and wine are somehow mystically transformed to work in themselves but because the *common* objects are the choice of God through which He can work *uncommonly* with those people who will obey His command to partake of them. The Wesleyan who would follow Wesley can glimpse a sacramental potential that supercedes even the finest symbolism. In fact, for Wesley, it supercedes such pious duties as prayer and fasting and even the hearing of the Word. After citing these acts in the first stanza Wesley writes:

... none like this mysterious Rite
Which dying Mercy gave,
Can draw forth all his promis'd Might
And all his Will to save.
This is the richest Legacy
Thou hast on Man bestow'd
Here chiefly, Lord, we feed on Thee,
And drink Thy precious Blood.

The follower of John Wesley goes beyond even the Genevan reformers. With them the Wesleyan wants to give the Word authoritative prominence. But he would maintain that the sacraments must not, on that account, be devalued as real channels of redemptive grace. As so often happens to the follower of Wesley, he finds himself again held in a tension between the warmth of the evangelical tradition and the wonder of the high church. 

NOTES

1. *The Works of John Wesley* (Kansas City: NPH), vol. VII, p. 147.
2. Hans Kung, *The Church* (New York: Sheed and Ward, 1967), p. 267.
3. For a discussion of the Pauline sense of "remembrance" as uniting past and present see Oscar Cullman and F. J. Leenhardt, *Essays on the Lord's Supper* (Atlanta: John Knox Press, 1958), p. 61 f.
4. *Apologeticum*, 39: cited in Neville Clark, *An Approach to the Theology of the Sacraments*, *Studies in Biblical Theology*, No. 17 (London: SCM Press, 1956), p. 57.
5. Clark, p. 59.
6. *The Works of John Wesley*, "A Roman Catechism Faithfully Drawn out of the Allowed Writings of the Church of Rome. With a Reply Thereto," vol. X, p. 119.
7. *Christian Theology* (Kansas City: Beacon Hill Press), vol. III, p. 205.
8. *John Wesley on the Sacraments: A Theological Study* (New York: Abingdon, 1972).
9. Borgen, pp. 194-202.

Children at the Lord's table

by Paul Merritt Bassett , *Professor of Church History, Nazarene Theological Seminary*

In prelude to treating the title issue, let me note some related foundational concerns. A look at our tradition and our theology of the Supper will render the matter of children at the Lord's table easy to understand.

Our forefathers in the holiness movement were quite generous with respect to the mode of celebration of the sacraments and the theology behind them. Those generations were bent on practicing and promoting John Wesley's doctrine of entire sanctification and generally decided that whoever was not against them on that issue was for them on most everything really important. Other concerns, whether of doctrine, ritual or polity, were seen as more or less peripheral.

So the denominations that were either spawned by the movement or revitalized by it allowed great flexibility at their most extensive administrative levels. But this was done to accommodate congregations and individuals holding variant points of view, often rather tenaciously, on such matters. Each congregation tended to retain one view or another in its practice, usually reflecting the view of the larger, older denomination in which the majority of

the congregation had its roots. Seldom did the local congregation maintain the tolerance of its own denomination at large.

It was probably the high visibility of the early denominational leaders and the high mobility of the movement's ministry, along with evangelists of the itinerant sort, that helped to bring us to our present attitude toward the sacraments. The early leaders went about preaching tolerance and acceptance, but generally applied it to sectional differences and those differences related to the variety in religious background that characterized the holiness groups then. They were talking about intradenominational and interdenominational unity. They said little about intracongregational unity. Local congregations faced the question of what to do with differences principally when they called a pastor who knew not their particular Josephs, personal or practical.

What might we expect when a congregation of former Baptists calls a former Methodist as pastor; or when such a person is appointed to such a situation? Either there is a parting of the ways, or considerable adjustment on the part of someone,

or the central (or other agreed-upon) theme is emphasized. The rest is held in abeyance. So it was that the early spirit of generosity bred a tolerance which bred practical indifference.

Nowadays, there are holiness pastors who will not baptize infants for what they deem solid theological reasons, but neither do they baptize believers. The Supper is served infrequently or perfunctorily; or worse, only as a sentimental "good thing." In our tolerance, we allow many a pastor to glide along without the slightest consideration of what the sacraments are, and would not dare to suggest that he is irresponsible for failing to teach his people their meaning, though they be commanded and instituted by our Lord himself.

Having noted our tradition (or lack thereof) regarding the Lord's Supper, let me suggest the barest outline of a theology of the Lord's Supper.

1. Our Lord commands us to celebrate His Supper. Since this is a command to believers, we may believe that it implies blessing. And since the Supper so clearly states the very heart of the gospel, we may be sure that the blessing implied will be right

at the heart of the meaning and purpose of any and all blessing. Think of *that!*

2. The Lord's Supper is the earliest gospel. Before the New Testament, before Christian Theology, before there was the Church in the fullest sense, there was the Supper. It was not instituted by the community out of its felt needs as were theology, the various institutional characteristics of the Church, or even the canon of the New Testament. It



Our children need Him. We declare this to them when we take them to His table.

comes to us from Christ himself—and that not merely as a teaching but as a living moment when He himself is still understood to be the Host and the table is understood yet to be His.

3. The Christian community cannot survive on ideas about God. It survives, and thrives, only on God's gracious redeeming presence. This presence is mediated by the Holy Spirit by way of acts of corporate worship. Of course, we believe that the Spirit mediates that presence in individual lives as well. But neither Scripture nor the long experience of the Church allow that such a private relationship is even nearly sufficient. The Spirit will impel

the individual toward Christian community. And while preaching, praying, and singing may indeed be corporate—and should be—the Supper calls for deliberate participation as the others do not. Preaching, praying, and singing may indeed call to mind our Lord's work on our behalf, and should, but of the Supper He himself said, "Do this in remembrance of me."

4. The emphasis in the Supper is on God and His action in Christ. This means that eating and drinking "worthily" has at least as much to do with whether I really do need what He has done and is doing as with the sort of spiritual state I may be in when I present myself at His table. Now be careful to think this through, for superficially it would seem to invite moral and ethical carelessness and indifference, even when approaching the Lord's table. Actually, it calls for the most rigorous self-examination and discipline. But the primary focus is on Him and His action, not on mine.

5. The Supper is a reenactment of the drama of redemption. Bread and the fruit of the vine speak of Him, of His broken body, of His shed blood, of His presence, of His gracious invitation to partake of His coming again. Incarnation, teaching, healing, serving, suffering, dying, rising, return—all are there in that simple celebration. It does not add one whit to the Word, living or written, but it does repeat it and it does give it effect.

6. Being His, not ours, the Supper is a great objective declaration of redemption that is quite independent of how we feel about it or how much we understand of it. We cannot go so far as the Catholics and say that the Supper is some good work that bestows benefit on us just because it is celebrated. But we can go so far as to say that only the simple belief that Christ has died and risen for us is necessary for the Supper to be a means of grace to us. Just what form that grace will take is in the hands of a loving God. So no particular feeling nor particular level of understanding is necessary. The

simple question is: "Do you believe Christ died for you?"

All of this makes the matter of children at the Lord's table rather straightforward. Until the child comes really to have responsibility for his own spiritual character, I as a Christian parent have every right to claim the promises of God *for* that child. So I can declare that the sacrament is for him or her and bring the child to it.

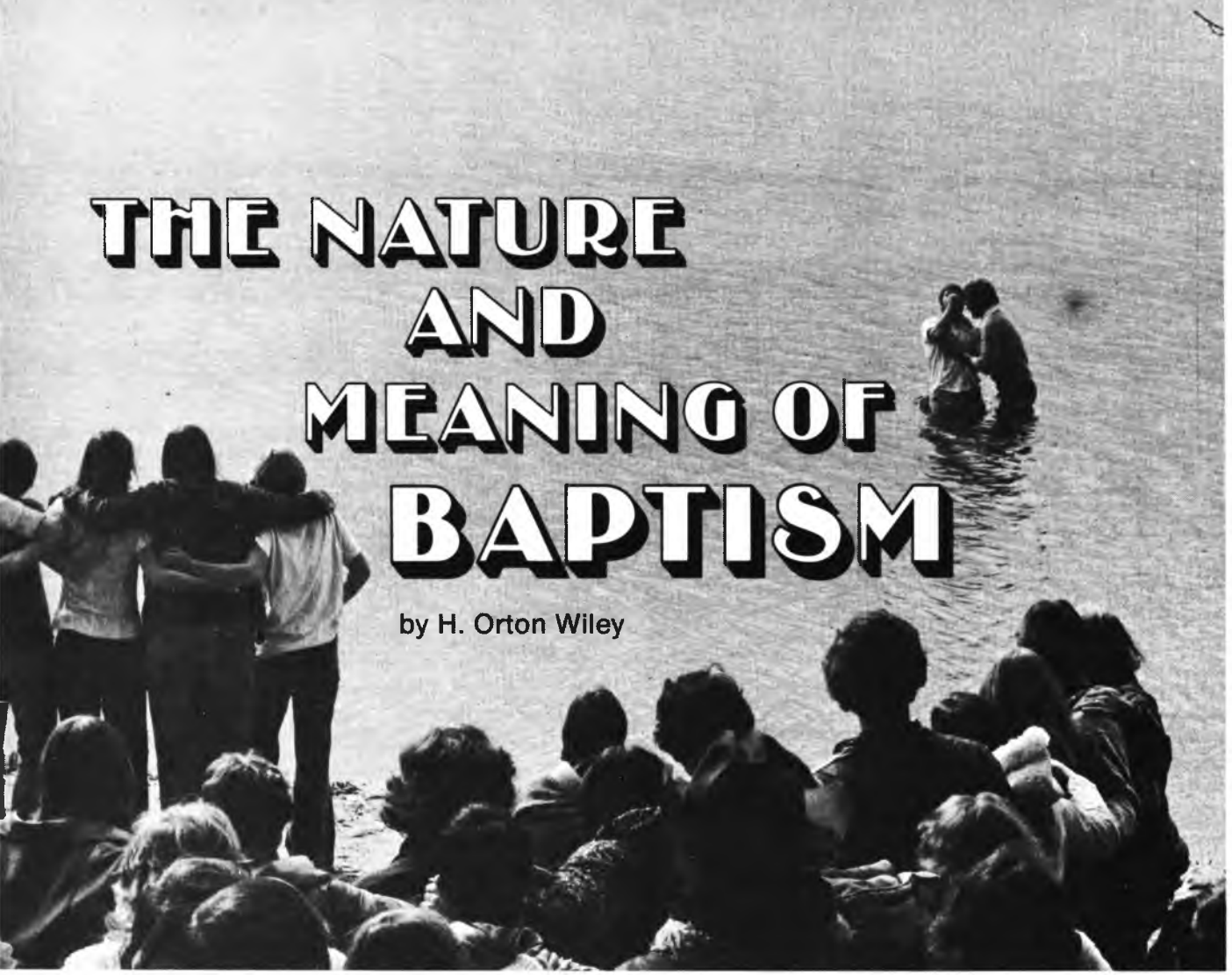
Of course, it takes considerable discernment to know just where a child is in his or her spiritual development. And a child does not make the distinctions we make between "head knowledge," and "heartfelt conviction." Furthermore, we parents know how difficult it is to know when wrong or right is committed, just how much "on purpose" it was. Again, *judicious questions and then instruction are very much in order—and are absolutely necessary.* Yet, whatever may be the problem at these points, we have no business keeping children from the Lord's table until they meet *our* standards for "genuine belief" and "being good."

Our children need Him. We declare this to them when we take them to His table. And in turn, we must teach them that the table declares that He wants them. We also declare that they need the Church which proclaims Him when we take them to the table. And in turn, we must teach them that the table declares that the Church, which extends the invitation in His name, wants them.

When our children can begin to grasp these things, however elementary, that they need Him and that He wants them, that they need the Body which proclaims Him and that the Body wants them, and that the Supper says these things to them, they are old enough to accept with us the invitation to the table and to enjoy the benefits of fellowship with our gracious Host.

One final word, a mundane one to those of us who worry about table manners. Reverence is always to be encouraged. But we need scruple no more over the child at that table than at our own.





THE NATURE AND MEANING OF BAPTISM

by H. Orton Wiley

Christian baptism was instituted by our Lord in a direct injunction—*baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Matt. 28:19); an injunction which at once instituted the ordinance and prescribed the formula by which it was to be administered.

Following the Day of Pentecost, the rite of baptism was observed in connection with conversion as an indispensable ordinance, there being no recorded instance of conversion with which it is not connected. The full formula does not always occur, however, although it may be said to be implied even where it is not directly stated. (See Acts 2:38, 41; 8:16; 10:48; 19:4-6.)

DEVELOPMENT OF THE DOCTRINE IN THE CHURCH. Great importance was very early attached to the rite of baptism—not as a sign and seal of all Christian blessings, but in that it was regarded as the means of conveyance, by which those blessings were imparted. In the later Ante-Nicene age, it may be said that baptism was universally regarded as the rite of admission to the church; and since it was held that there could be no salvation apart from the church, baptism came to be associated with regeneration. At first it was looked upon solely as the completing act in the appropriation of Christianity—the seal of positive adoption into the family

of God. By the middle of the second century, however, it was regarded as procuring full remission of all past sins, and consequently we find it spoken of as “the instrument of regeneration and illumination.” The Fathers taught this doctrine, not in the modern sense of a grace bestowed, or a change wrought by means of regeneration, but that baptism was itself regeneration. There were, however, some limitations which attached to the doctrine as it was held by such writers as Justin Martyr, Clement, Tertullian, Origen, and Cyprian. They held to the earlier belief that baptism was efficacious only in connection with a right inner disposition and purpose on the part of the candidate. Origen says, “He who has ceased from his sins receives remission in baptism. But if anyone comes to the fount still harboring sin, he obtains no remission of his sins” (In. Luc. Hom. XXI). They held also that baptism was not absolutely essential to the initiation of the new life in regeneration, but only as a completing process.

The Nicene and Post-Nicene periods witnessed a further crystallization of the earlier positions, and hence the idea universally prevailed that the divine life dwelt in the corporate body of the church, and could be transmitted to its members only through the instrumentality of the sacraments. Baptism,

The perpetual obligation of baptism is indicated by our Lord's express command and apostolic practice.

therefore, as the rite of initiation took on an added importance and came to be regarded as essential to salvation. Augustine's position, like many other of his doctrines, was of a twofold character. From his earlier viewpoint, baptism was regarded as symbolical. It was the external rite of entrance into the church, but the inner spiritual union was effected only by the Spirit through faith. He held also that in infant baptism, the sponsors merely assumed the responsibility for the Christian education of the child, their confession being, before God, the confession of the child. His late viewpoint was widely different. He maintained that baptism carried with it not only the forgiveness of actual sins, but of original sin also. While he held that concupiscence still remained in the heart, he maintained that its complexion was changed. In the unbaptized it was sin; but in the baptized, it was a sickness, the perfect cure of which could be wrought only in heaven. His views concerning infant baptism also underwent a marked change. He held that the church furnished a substitutive faith, and the Holy Spirit implanted in the unconscious babe the germ of a new life; so that regeneration was wrought in the heart before the conscious conversion of the child. It was this idea of passive receptivity advanced by Augustine which later became, in the Roman Catholic church, the basis of the *opus operatum*, against which Protestantism so violently reacted.

THE ROMAN CATHOLIC DOCTRINE. Since baptism was regarded as operating solely for the remission of past sins, there grew up very early a system of penance for sins committed after baptism. Later this became a separate ordinance or sacrament. Likewise, also, it had been a custom from earliest times to accompany with the laying on of hands in imitation of the apostles (Cf. Acts 8:17; 19:6), and also to anoint with oil as a symbol of the anointing from the Holy One (1 John 2:20-27). This came to be known as "confirmation," and in

the fourth century was universally recognized as a separate sacrament. Later it was insisted that the validity of the rite depended upon the consecration of the oil by a bishop; and gradually in the West, the whole ceremony came to be regarded as the peculiar function of the bishop. The schoolmen of the Middle Ages did little more than to elaborate the positions advanced by Augustine. They distinguished between the material and the form of baptism—the material being the water, and the form being the formula by which it was administered. St. Thomas especially followed Augustine in maintaining that baptism impressed an indelible character upon the soul through regeneration. On the negative side, baptism was held to cleanse from all sin, actual and original; and, on the positive side, to incorporate the recipient with Christ, and bestow all the gifts and graces of a new life. On the question of infant baptism also, he held with Augustine that babes do not believe through their own act, but through the faith of the church in which they are baptized. This faith comes from the Holy Spirit as the inner unity of the church, who makes equal distribution of her spiritual life, so that infants share in it potentially, though not then in the exertion of its spiritual power. Confirmation also was believed to confer "an indelible character," which, however, presupposed that imparted in baptism.

THE LUTHERAN DOCTRINE. The Protestant teaching, both Lutheran and Reformed, had for its starting point a valid objection to the *ex opere operato* of the Roman Catholic church, or the doctrine that the mere administration of baptism saves the baptized person. The Reformers also contended that the "concupiscence remained after original sin had been pardoned in baptism, was really sin." They insisted that faith was necessary on the part of the recipient in order to make the ceremony a means of grace. Luther's teaching on this subject is usually traced through three stages: (1) Following Augustine's earlier position, he dis-

tinguished between the sign and the thing signified, and between them put faith as the means by which men realized the meaning of the sign. The sign is the outward baptism with water, the seal is the new birth, and faith makes real this spiritual baptism. (2) In the second stage, Luther considered baptism as a sign and a seal, to which God added His Word as a promise of divine strength and comfort. The chief thing, however, is the promise, and those who believe it and are baptized will be saved. (3) In the third stage, he more closely identified the water and the Word, teaching that to the sign and the Word were added the command and ordinance of God; and that the former were given together in such a manner that the water of baptism is converted into the divine element. This position, however, does not appear in the Confessions except in the German original of the Schmalkald Articles. The Augsburg Confession represents Melancthon's position, that baptism is a perpetual witness that the forgiveness of sins and the renewing of the Holy Ghost belong especially to the baptized—the operating cause of this condition being faith. For these reasons Lutheranism has always held a high theory of the sacraments, and ordinarily regards baptism as essential to salvation.

THE REFORMED DOCTRINE. The Reformed churches started with the idea that salvation is not conditioned upon any external work or ceremony, and therefore saved themselves from much confusion in the development of their doctrine. To them, baptism was but the initiatory sign which marks one as the follower of Christ. Zwingli attributed no sanctifying power to baptism *per se*, but only to faith. Thus he did away entirely with the mystery, and viewed the sacraments partly as acts of confession, and partly as commemorative signs. Calvin adopted the principles of Zwingli, but in his development of them, more nearly approached the Lutheran conception. To him, they were not merely memorials, but also pledges of grace—that is, they were accompanied with an invisible gift of grace.

We may say, then, that in general, less stress was laid upon the necessity of baptism in the Reformed Church than in the Lutheran; and that the Reformed position, through the medium of the Thirty-nine Articles of the Anglican Church, became essentially the teaching of Methodism.

LATER DOCTRINAL DEVELOPMENTS. (1) The Anglican doctrine as expressed in the Thirty-nine Articles is a combination of the Lutheran and Reformed creeds. There are, however, two views as to the interpretation of the formularies—those who are more Lutheran and sacramentarian, and therefore suppose that the soul is renewed by an infusion of life; and those who more nearly approach the Reformed position of a change in relations only. (2) The Baptist doctrine differs from Christianity at large on two points—it maintains that baptism, as a rite, belongs solely to adults as an expression of their faith; and that the only valid mode of baptism is immersion in water. (3) The

Methodists hold to a mediating position. On the one hand, they repudiate the Socinian view that baptism is merely a sign or badge of a Christian profession; and on the other, they reject the rite as an impressive ritualistic emblem of the washing away of sin. They hold that baptism is both a sign and a seal, and therefore is not without its accompanying grace to the recipient who complies with the conditions of the covenant.

THE NATURE AND DESIGN OF CHRISTIAN BAPTISM. From the history of baptism, and the scriptural statements concerning it, we are able to arrive at the nature and design of the ordinance. It is a solemn sacrament “signifying the acceptance of the benefits of the atonement of Jesus Christ”; and it is a pledge with “full purpose of obedience in holiness and righteousness.” From the divine standpoint, it is also a pledge of the bestowal of grace. Dr. Wakefield defines baptism and indicates its four essential elements as follows: “Baptism, as a Christian ordinance, may be defined to be the application of pure water to a proper subject, by a lawful administrator, in the name of the sacred Trinity. (1) It is the application of pure water, as the language of the apostle clearly indicates, *Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water* (Heb. 10:22). (2) The water must be applied to a proper subject; not to an inanimate object, but to a human being under certain circumstances. (3) The ordinance must be performed by a lawful administrator; and as the commission to baptize was given to ministers of the gospel alone, no others have a right to perform this office. And, (4) It must be administered in the name of the sacred Trinity, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost* (Matt. 28:19, 20).” Two things concerning baptism stand out clearly here. (1) Its universal and perpetual obligation; and (2) Its sacramental import.

1. The universal and perpetual obligation of baptism is indicated by two things—our Lord's express command (Matt. 28:19, 20); and the apostolic practice (Acts 2:38, 41; 8:12). Baptism is a solemn ordinance which should be strictly observed. It is clearly evident from the above scriptures that the apostles administered baptism immediately upon profession of faith; and if it was deemed necessary then, it can be no less so now.

2. The sacramental import of baptism is to be found in the fact that it is a sign and seal of the covenant of grace. (1) As a sign, it represents spiritual purification. (2) Baptism is also a seal. On God's part, the seal is the visible assurance of faithfulness to His covenant—a perpetual ceremony to which His people may ever appeal. On man's part, the seal is that act by which he binds himself as a party to the covenant, and pledges himself to faithfulness in all things; and it is also the sign of a completed transaction—the ratification of a final agreement.



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ON PUTTING OFF THE BAPTISMAL SERVICE . . .

by Leon Skinner

Pastor, Westside Church of the Nazarene, Olathe, Kansas

Last August I completed my third year as a pastor and my first and only baptismal service. I don't know how I finally got up the nerve to try it. After all, when I asked older pastors about baptismal services, I got snickers, snorts, even belly laughs, and answers like:

"In my last baptismal service, I got this one 'king-size' candidate down into the water and [snicker] could not get him up. His feet began to float, he was too heavy to lift. I finally had to step on his toes, swing up the rest of my body under him, and push him up with no time to spare."

and . . .

"Things were going very well until we came to this 12-year-old who got tickled and could not stop laughing. The whole service then broke up. Never could get it back together."

and . . .

"It was a very spiritual moment. One of the teenagers, not planning or prepared to be baptized, began getting blessed. After a few tears, shouts, waving hands, she was in the water desiring to be baptized, dress and all. As she came up, so did the dress, all the way."

and . . .

"In my last service, a lady nearly choked to death."

and . . .

"I remember my last baptismal. We were using the pool at the YMCA. After finishing . . . 'in the name of the Father, Son, and Holy Spirit,' the candidate swam off for the diving board."

It seemed everyone had stories like the above and it didn't seem right to submit myself and the holy sacrament to such a comedy of errors. So I kept putting off a baptismal service.

Besides, I had another excuse . . . we had no baptistry. We were still worshipping in an elementary school while our church building was being completed. Our elementary school has a gym, teacher's lounge, offices, music room, kindergarten, playground, other rooms and halls, but no baptistry. Since our school, and even many of the churches do not have baptistries, it was easy for me to say, "Lord, maybe your command 'to baptize' is not necessary for me at this time."

Further, who needs the added work of planning another special service?

A baptismal service is just something else to cram into my already saturated schedule. Every Monday it was placed on my list of "things to do." It remained there until Friday, when I would get caught in clearing things for the weekend, and would put it once again at the top for first thing next week.

"Lord," I prayed, "maybe their next pastor will do it for them."

Even though I had many excuses (some as good as the ones I hear from other ministers), I could not get away from the fact that baptism is evidenced in the Old Testament (1 Cor. 10:2, account of Moses), in the words and example of our Lord Jesus Christ (Matt. 28:19-20; 3:15), and a part of our belief and doctrine (*Manual*, Article XIII).

"Lord, with Your help I will do it."

Right away I knew I had to find answers to my three problems.

(1) No Baptistry

I began listing my options.

—Our sister church across town. Much too large. Our little group would get lost in that large sanctuary. Just too much space, too far from the front row to the baptistry.

—Our sister church in the next town. Close enough, not too far to drive. Church about the right size. Baptistry still under construction. Will not hold water. I did have my heart set on using water.

—A Lutheran church up the street. Close by. Right size. A good friend. I knew it would work. When I asked him, these were his words, "Sure you can use our baptismal font." I knew without seeing it that it would never hold two of us.

—Another church offered, but it would have taken me longer to clear out junk (pastor's books and files, sermons, Sunday school records, etc.) than to just build ourselves a new one.

—Our city lake. Very natural setting, maybe like the setting John used. Too cold in the winter. Too many motorcycles and bathing beauties in the summer.

—Backyard swimming pool. I had seen this done very effectively and finally decided that the right pool could work.

I knew only one family with a backyard pool. They used to attend our church, but had quit some time ago. This did give me another opportunity to call on them.

After sharing our need with them they were thrilled and very willing to allow us to use their pool. (Their whole family joined in our service.) Thank You, Lord, for solving problem number one.

(2) Many Irregularities

I wanted this day to be a meaningful day spiritually for the candidates, as well as those in attendance. To prevent confusion, error, fear, or mixup, I planned a meeting with all candidates. At the meeting, I shared the meaning and significance of water baptism. We talked about the service, what would take place. We asked them to be prepared to testify, and to read scriptures relating to baptism. We asked them to be prayerful about the service. Since we had no robes, the men were directed to wear slacks and shirt, and the ladies slacks and blouse, and if they desired, they could even wear a swimming suit underneath.

Each was to bring a handkerchief to put over his or her nose. With their hand holding their nose, my hand over that hand, their other hand holding my arm, and my other hand behind their head, we were all confident that we could go down and up successfully.

(3) Extra Work

Problem number three was just a matter of time—scheduling and arranging the service. To keep me from letting this service slip by another

year, I announced it in the Sunday bulletin. "All who desire to be baptized, please contact the pastor."

The Time Is at Hand . . .

At 2:30 Sunday afternoon, 25 people gathered, some standing, some sitting, to witness and share in the baptizing of 9 of their friends. Many of them were new converts.

We opened, praying that God would guide, bless, and be a part of this very meaningful service. We sang "My Faith Looks Up to Thee." I called the candidates forward and asked each to share a personal testimony about how Christ had come into their life and about the meaning of this moment for them.

"I received Christ into my life in my home about a year ago. I have been waiting for this moment."

"My husband and I have been praying that there would be a baptismal service. When we heard that the pastor was planning one, we were thrilled. It was an answer to prayer."

**Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear,
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong.
Or others—that we are not always strong.**

—Richard Trench

"I have always said no to baptism, because of my fear of water, but I know my Lord wants me to do it today."

"We have been praying and searching the Scripture that God would make this day especially meaningful to us."

"I have been a quiet witness up until now. God spoke to me about making my witness public."

"This is the greatest day of my life. I was the first Christian in my family, and now my husband, a brother, and a sister have come to know my Lord!"

"It was not until a few months ago that I really met Jesus as the Lord and Savior of my life. He came into my life and now I know I have a truer relationship with Him than ever before."

As pastor and candidates moved into the pool, the congregation sang "Take My Life, and Let It Be."

"I baptize you in the name of the Father, of the Son, and of the Holy Spirit."

"Father, thank You for the blessings of the day. Make us to be your true disciples, in Jesus' name. Amen."

All then moved out of the pool amidst hugging, tears, and rejoicing in God's meaningful presence. It was a blessed day!

Thank You, Lord, I will do it again!



WHO SPEAKS FOR GOD?

by William Boggs , *Pastor, First Church of the Nazarene, Los Angeles, California*

Words, like water, are sometimes polluted by foreign elements flowing into the stream. Occasionally, we may be forced to follow a word back to its source so we can distill the proper meaning. The terms "prophet" and "prophecy" are cases in point.

The prophetic stream has become clogged with many ideas that cannot be legitimately classified as "prophetic." It is commonly viewed by some as referring to social action, and that is true—but only partially. It may be used to describe any position that is unpopular. But while popularity and prophecy are not synonyms, neither are they antonyms.

Often ministers are referred to (usually by themselves) as being prophetic. They abuse their pulpit by lashing out at their congregation, always tearing down, never concerned with rebuilding. They equate prophecy with verbal sadism. Too late, they discover that preachers who sow bitterness reap despair.

Of course, there are pastors who genuinely love their people and strive to communicate to them the prophetic thread that runs through the biblical witness. Unfortunately, many of them quit the pastorate too soon, believing they can never produce prophetic awareness among their congregation.

What are the resources for a prophetic ministry? From the Old Testament through the New Testament, flowing into our own time, comes a sparkling stream of prophetic religion.

"God has a few of us He whispers in the ear," says Robert Browning in *"Abt Volger."* It is their unique sense of call that sustains the Old Testament prophets through their most difficult moments. They were not popular by any stretch of the imagination, and often their message fell on deaf ears. By our measurements of success they seem to be failures in their day, and yet they persisted. Why? They believed that the word they brought was the word from the Lord.

Although the Hebrew word used for prophet (*nabi*) presents us with some difficulty in translating, it may be rendered as "mouthpiece" or "one who speaks for God." The Greek word (*prophetes*) literally means "to speak on behalf of another." The Old Testament prophets believed that God had indeed whispered in their ear and commanded them to speak on His behalf.

Called by God, the prophet felt he was the agent of God to the people. But the prophet was closely associated with the pain of the community. It was

not unusual to find the prophet making intercession to God on behalf of the people. So while the response of the prophets was integrally tied to their sense of a call, it was also a genuine human response to a particular situation in a particular community.

It was the peculiar set of circumstances of his time to which the prophet spoke. That his message has meaning for us today is due to its eternal theology and our glimpses of God's dynamic activity.

We find in the Old Testament prophets a vivid consciousness of God's presence in events. This consciousness convinced the prophet that, indeed, all people live in God's world and are sustained by God's actions. He was convinced that the whole world had been grasped by the unseen, yet certain, activity of God in history.

George Adam Smith remarks, "the message is never out of touch with events. It is therefore not merely God as Truth, but even more, God as Providence whom the prophet reveals." This providence included not only the destiny of Israel, but the destiny of all the world. It was uniquely related to Israel through God's efforts to maintain a covenant relationship with them.

The prophet proclaimed to the covenant community that God loves justice and hates injustice. This inevitably placed him in the position of spokesman for the poor and oppressed. The prophetic commitment to justice grew out of their higher commitment to call people into a covenant relationship with God.

Rather than emphasizing "foretelling," the Hebrew prophets were more concerned with "forth-telling." They were more concerned that their people do something, or believe something, or be something, than know the future with absolute certainty. The prophet did not announce an immutable decree. He set before the people a divine demand for human decision. The future depended upon the response of the people.

When disaster finally fell in the event of the Exile, it was the presence and ministry of a prophet that sustained the Israelites and ultimately insured their survival and return to the land. Ezekiel was able to see the catastrophic event as providential and offered hope for restoration beyond God's judgment.

Shortly after the return to their land, a significant change began in the religion of Israel. Ezra came upon the scene with the law under his arm and reform in his heart. A shift of emphasis occurred

and the nation seemed to be no longer a people to whom God directly spoke through the prophets. The spirit of prophecy disappeared and they became a people of the law. For 400 years there was silence. In the fullness of time, John came, then Jesus, and the tradition of Israel's prophets was rekindled. In Jesus, the paradigm of the prophetic vocation was found. His message is, in its essence, prophetic: "The time is fulfilled, and the kingdom of God is at hand; repent ye and believe this good news." Jesus' disciples honored Him as "a prophet mighty in deed and word" (Luke 24:19). Crowds responded to His mighty deeds by saying, "A great prophet has arisen among us" (Luke 7:16). He was truly a prophet, but not only a prophet. He was the One to whom all the prophets pointed—the model for prophetic ministry in the Church founded in His name.

At the scene of Pentecost we see the ushering in of the New Age, when the Spirit descended upon the disciples and they began to prophesy. Luke interprets this as the fulfillment of the promise spoken through Joel, "Your sons and your daughters shall prophesy."

In the New Testament community, prophecy was comparable to what we know as preaching. But it always demonstrated an awareness of the presence of the Living God in determining the Church's destiny. This prophetic view also knew God was active always and everywhere.

Our own preaching must be woven from these threads of prophecy. If your preaching is to be prophetic, it must interpret events in the light of divine providence. A true Christian response will be formed not only by the anticipation of God's ultimate purposes, but by the rich diversity of His actions in the remembered past of His covenant community.

There is a sense in which our ministry is like a piece of fabric. The strength of fabric is in its composition of both threads that are horizontal, called the "warp," and threads that are vertical, called the "woof." There is a "warp" and "woof" to our functions of ministry. They are not counter-productive—they are complementary. Their inter-relatedness produces strength and diversity. To allow one strand to dominate the other is to produce a defective garment. Only when the warp and the woof are held in tension does a healthy ministry occur.

The prophetic without the priestly is heretical. The priest calls the name of Jesus who is forever the Christ, Lord, and Savior. If we lose the tension between the priestly and the prophetic, we become nothing more than commentators on current affairs.

The prophetic without the pastoral is harsh. Consider the case of Ezekiel, whose ministry nourished the captive Israelites and prevented their religious hope from disappearing. The Lord said, "Son of Man, I have made you a watchman for the house of Israel; whenever you hear a warning from my mouth you shall give them warning from me." Tragically, many false prophets have used this as their excuse for endless warnings delivered in

stentorian tones of prophetic direness, never bothering to read the verses that immediately precede it, "and I came to the exiles at Telabib, who dwell by the river Chebar, and I sat where they sat."

Let the person who would be prophet sit where his people sit. Let him come down where they live before he speaks to them on behalf of God. The effectiveness of our ministries may very well be determined by how much people can sense we care for them. When our pastoral function supplements our prophetic role, love can be preserved in the midst of tensions. We may even discover that love is not the absence of tension, but the ability to withstand it.

Willard Sperry reminds us that it is less important for the Christian ministry that you speak infallibly from your pulpit than that you know what it is to believe, and to hope, and to love. The nature of our Christian faith compels us not only to speak the truth, but to speak the truth in love.

Because all Christians, indeed the whole world, are integrally related to each other as a community, it is incumbent upon us to build up and edify, or remain silent. This does not mean we are never to sound a note of alarm, for that may indeed be the first word. Nor does this mean that we are never to speak a word of judgment, for that may also be a part of our prophetic message. But the heart of our prophetic message is redemption. Alarm and judgment are only penultimate. God's gracious redemption of all humanity is the truly prophetic word we speak.

Popular religion gains ground because it comforts those who are upset and anxious, unsettled by the pace of modern living. Prophetic religion, however, brings peace that is very costly because it sensitizes the hearer to the cries of those who are afflicted and echoes the sorrow of the broken-hearted.

Prophets are not weather vanes blown about by every breeze of change or faddish wind of popular causes. As prophets, we are compasses, pointing to what is true and right and good.

Standing in the tradition of Amos and Hosea, we can identify reasons for the nations' demise in concrete ways: a consuming greed for possessions; a failure to do justice to the poor and dispossessed; unfair and unreasonable land acquisition by the wealthy. But our words are empty apart from our pleas to return to the living God.

Our prophetic message is rooted in the Bible growing out of God's living word and continuing through His Holy Spirit in our midst. When we allow God's Word to permeate our preaching—we speak for God.

We say there is

no door His love cannot open,
no hurt His love cannot heal,
no barrier His love cannot break down,
no wall His love cannot scale,
no depth of despair but that His love is deeper still.

Who speaks for God?

Here am I Lord . . . send me.



Preparing to teach from 2 Thessalonians 2:13-14.

CELEBRATING CHOSENNESS

by Morris A. Weigelt, *Professor of New Testament, Nazarene Theological Seminary*

I. Basic Background Material

Paul had been a Christian for 15 or more years when he came to Thessalonica on his second missionary journey. He invaded the strongholds of idol worship and saw a marvelous transformation in the lives of those who responded.

Acts 17 records the founding visit. Three Sabbaths in the synagogue raised much opposition to the message of Jesus as the suffering and dying Messiah. Despite some good results (v. 4) they raised such a ruckus that Paul and Silas had to leave at night to protect their host, Jason.

1 and 2 Thessalonians were written shortly after Paul arrived at Corinth on the same journey. In 1 Thessalonians, Paul commends them for their growth in Christ and responds to the accusations of his opponents. The doctrinal issues involve the Second Coming and those who have died in Christ, while the ethical issue is the purity of life-style of believers.

2 Thessalonians was probably also written from Corinth a few months later. The confusion over the Second Coming has not yet been settled. Paul responds from his basic stance in Christ.

II. Immediate Context

The second chapter of 2 Thessalonians wades into the problem of the sequences of the Second Coming. The first fact is that the reports that the Second Coming is past are definitely false. The second issue is that the man of lawlessness—the epitome of rebellion against Christ—has not yet appeared. He is currently under restraint, although already at work. When the restraining force is removed the lawless one will be revealed. His true nature will be manifested when the return of Christ results in his destruction. The third issue is the deception and delusions created by the lawless one.

In contrast to the deceptions of the lawless one is the secure work of God in those who trust Him. The prayer of Paul in vv. 13 and 14 powerfully unveils the security of being chosen by God. The exhortation-prayer continues in verse 15 as Paul invites them to stand true to the teachings.

The prayer is completed in verses 16 and 17 as Paul prays: “May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word” (NIV).*

III. Specific Exegetical Notes (vv. 13 and 14)

Paul is reminding the Thessalonians that their basic stance in Christ will enable them to survive the confusion and the pressure of the intermediate

days. He calls them “*brothers loved by the Lord.*” The word “*loved*” here is a perfect passive participle which expresses a continuing action dependent upon a previous act. God has loved them in Christ and is loving them even while the forces of the lawless one are increasing and the enraged dragon and his beasts are striving to thwart and deter the purposes of God.

In one of Paul’s characteristic phrases the sentence opens with “we ought always to thank God for you.” The Thessalonian letters are filled with positive statements of the work of God for which Paul was thankful indeed. The *ought* expresses an obligation and a privilege. Paul understood the function of thanksgiving in the life of the believer.

The primary reason for thanksgiving is: *God chose you.* Paul stands within the great biblical-theological theme that God is the Subject of every sentence. He is the Initiator of all creation and the Lord of history. The classic statement is found in Romans 11:33-36. NEB translates the closing words thus: “*Source, Guide, and Goal of all that is: To him be glory for ever and ever.*”**

The God of the times and the seasons (even the Second Coming) chose you. The Greek word for *chose* speaks of God’s special election—of picking for His purposes. The whole history of the covenant God is behind this statement. “Chosenness” always reflects upon God and not upon man. Paul recognized that election is a gift of God and praise goes to Him.

Our theological stance has tended to cause us to shy away from the concepts of personal election, although we love to talk of God’s election of Israel. The letters of Paul move from this perspective of living within the purposes of God. Note that in 1 Thessalonians (among Paul’s earliest writings) he uses such phrases as *He has called you; he has made you worthy; approved by God; worthy of the kingdom*, while in Ephesians (one of his late writings) Paul writes *Just as He chose us in Him before the creation of the world and he predestined us to be adopted as his sons through Jesus Christ.*

Two variant readings modify the verb *chose* in Greek manuscripts with only a single letter difference in spelling—*ap’archēs* or *aparchên*. There is ample substantiation for either reading both in manuscript evidence and in the theological context of Paul’s writings. The first is translated: *from the beginning. God chose you from the beginning.* Paul often speaks of the purposes of God’s election as an eternal plan. The plan was not a stopgap measure in a panic conference.

(Continued on page 48)



ALL
HUNG
UP
FOR
NEW
IDEAS?

DROP INTO THE

IDEA MART

AND BROWSE A WHILE

TELEPHONE AND THE ENERGY SHORTAGE

As time and gasoline seem shorter these days, I have begun using my telephone more. I have a notebook of telephone numbers of members and friends of the church. Once a week I sit down and phone as many of them as I can. The fruits of this effort include:

1. Building a meaningful calling schedule. If I sense a need, I put a red check by their name and they go on a priority list for visiting next week. If theirs is an immediate need I then make an appointment.

2. I find out who is sick or in trouble. I am amazed at how many people will not tell me of such problems but somehow expect me to know about them.

3. I sometimes intercept problems in pastor-parishioner relationships and am able to stop a misunderstanding that might have grown to problem proportions.

4. It provides a personal touch without burning gas and wasting travel time.

—Jim Spear
Kenneth City, Fla.

MORE EFFECTIVE CHURCH BOARD OPERATIONS

1. Choose a forward-looking rather than backward-orientated approach (see Philippians 3:13-14). Emphasize goal-setting. Review the past in terms of how accomplishments matched goals and how God has blessed.

Print and distribute all reports to each member ahead of time. Do not read the reports aloud. Read about the past. Talk about the future.

2. Require reports to be in the church office (given to the church office secretary or the pastor) by the Wednesday preceding the board meeting. The following reports are needed monthly:

Church secretary
Church treasurer
Board of Christian Life
Chairman
NWMS president
NYI president or youth director
Pastor

Board committees (if they have recommendations for board action or a report of actions taken):

Tithing and Finance
Worship and Fellowship
Evangelism and Church Membership
Maintenance and Improvements

3. Mail the minutes to each member during the week following each board meeting as a reminder of what is to be accomplished before the next board meeting.

4. Print and distribute an agenda for each board meeting and follow it. No business will be discussed or acted upon until it has first been cleared by the pastor or a committee, and submitted to the pastor in writing to be included in the agenda.

5. Each board committee may elect its chairman and secretary. The committee secretary will keep minutes of the meetings of the committee and prepare recommendations for the board meeting. Matters for consideration by a committee may be given to the chairman orally or in writing. Each committee will meet at its convenience prior to the monthly board meeting. The pas-

tor is an ex officio member of every committee and should be advised of their meetings in advance.

—William L. Poteet
Melrose, Mass.

THE GOOD NEWS SERVICE

- SCRIPTURE: 2 Tim. 3:16
- SCRIPTURE: 1 John 4:4
CHORUS: "Greater Is He That Is in Me"
- SCRIPTURE: Ps. 40:1-3
HYMN: "He Brought Me Out"
- SCRIPTURE: Psalm 23
HYMN: "Surely Goodness and Mercy"
- SCRIPTURE: Ps. 139:23-24
HYMN: "Cleanse Me"—Duet
- SCRIPTURE: Jas. 5:14-15
PRAYER—Pastor
- SCRIPTURE: 2 Cor. 12:7-10 (Choir Only)
HYMN: "His Grace Is Sufficient for Me"—Sanctuary Choir
- SCRIPTURE: 2 Cor. 9:7
GOD'S TITHES AND OUR OFFERINGS
- SCRIPTURE: Isa. 44:3; 55:1
HYMN: "Ho! Every One That is Thirsty"—Duet
MESSAGE: "The Scriptural Basis of Holiness"
- BENEDICTION: Heb. 13:20-21

—R. E. Wesley
Sumter, S.C.

PRAYER FAMILY

We designate one of our church families (not necessarily members) to be our "Prayer Family of the Week." During the pastoral prayer, the family is invited to come to the altar and special prayer is offered on their behalf.

—Jack E. Capps
Philippi, W.Va.

Nazarene UPDATE

Compiled by Susan K. Downs,
Department of Education and the Ministry

WORSHIP



"To pay an act of worship to; venerate; adore."

The dictionary I consulted gave the above sentence as the definition of worship. It seems to me an inadequate statement of so great an act of man. Also I have understood that one is forbidden to use the word being defined in the statement defining

it. If this is true, then I have caught the dictionary in an error.

Worship of God is the greatest act of which man is capable. It is urged and commanded in the Bible. And because of this it is an essential. It is of vast benefit to a nation, a people, an individual, ennobling the person and dignifying a nation.

Worshipping God keeps life in perspective and values properly arranged. It enlarges the mind of the worshipper, for during the great act the intellect perceives new truths and from them lives a better life.

A person can worship God in private but it is, too, blessed to join with others in the sublime act of worship. This becomes one of the great assignments of the pastor—to bring the people into worship on the Sabbath days.

Through music, prayer, and the ministry of the Word, this can be done. However, it is not automatic. A whole congregation of people can gather and separate with no real worship.

Let the service be God-centered, not people-centered.

Music is so important. Singing is an act in which the entire audience can be involved. The theme of the service music can lift the people to adoration of God, and the

beauty of the music can stir the emotions of the people to blend in worship.

To accomplish this the words of the music must be truth—scripturally sound and illuminating the minds of the singers. Trivia and error and nonsense "beat" can detract from the service. Such does not prepare the soul for worship.

The offering is an exercise of worship as people fulfill their stewardship to God and love Him by giving. Tell them so.

The message from God's anointed minister becomes the climax of worship. It can feed the sheep and call to the lost. It can bring truth with God's grace to meet the soul need of the people.

What a tremendous thing you as a preacher have done when you have brought your audience to worship. What a tragedy when they go away empty.

William Temple, in *The Hope of a New World*, writes: "The world can be saved by one thing only and that is worship. For to worship is to question the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God."

Benjamin Disraeli stated it well over a century ago: "Man is made to adore and obey; but if you give him nothing to worship, he will fashion his own divinities and find a chieftain in his own passions."

The Bible lifts its truth for all: "Give unto the Lord the glory due unto his name: bring an offering and come before him: worship the Lord in the beauty of holiness" (1 Chronicles 16:29).

—General Superintendent V. H. Lewis



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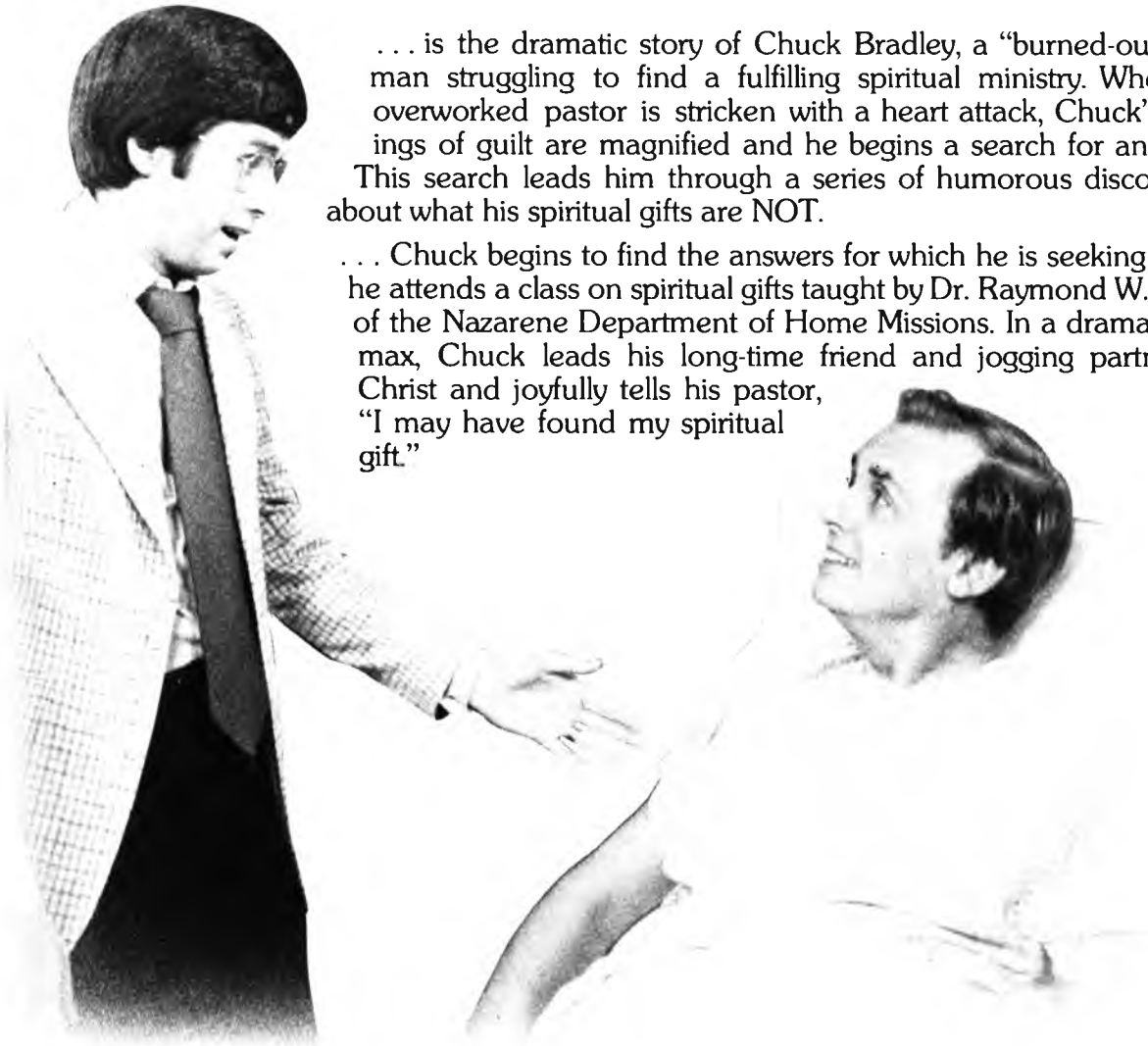


PRODUCED ESPECIALLY as a supplement to the 1980 Christian Service Training Text *Finding Your Ministry*, this 30-minute color film will motivate laymen to discover and practice their particular ministry within the Body of Christ.

Finding Your Ministry

... is the dramatic story of Chuck Bradley, a "burned-out" layman struggling to find a fulfilling spiritual ministry. When his overworked pastor is stricken with a heart attack, Chuck's feelings of guilt are magnified and he begins a search for answers. This search leads him through a series of humorous discoveries about what his spiritual gifts are NOT.

... Chuck begins to find the answers for which he is seeking when he attends a class on spiritual gifts taught by Dr. Raymond W. Hurn of the Nazarene Department of Home Missions. In a dramatic climax, Chuck leads his long-time friend and jogging partner to Christ and joyfully tells his pastor, "I may have found my spiritual gift."



Dr. Raymond W. Hurn, executive director of the Department of Home Missions, and Dr. Win Arn, executive director of the Institute for American Church Growth, were instrumental in the development of *Finding Your Ministry*.

Finding Your Ministry was produced by the same people who produced *The Gift of Love*, popular stewardship film for the Church of the Nazarene, and it packs a similar impact.

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Debbie Salter
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The Preacher's Magazine

The editorial chair is supported by the wise counsel of a rotating editorial advisory board. Each issue of the new *Preacher's Magazine* will accent a theme. An advisory board of people with expertise on the subject is recruited to tell the editorial staff what needs to be said about the theme. Serving without pay, the editorial board pictured below helped us put together this issue on *Reviving the Prayer Meeting*. A riotous burst of applause is due these gentlemen.

Theme for the next issue will be *Church Growth*.



Neil B. Wiseman
Editor
Preacher's Magazine



Wesley Tracy
Managing Editor
Preacher's Magazine



Susan K. Downs
Editorial Assistant
Preacher's Magazine



Leon Skinner
Pastor
Westside Church of
the Nazarene,
Olathe, Kans.



Gary Henecke
Executive Director
Youth Dept., Div. of
Christian Life



Robert Crabtree
Assistant to the
President, Nazarene
Theological Seminary



B. Edgar Johnson
General Secretary
Church of the Nazarene

Pastor: Another helpful service from HORIZONS for you and your people.



Left to right: Dr. Norman Miller, Mr. Leon Doane, Dr. Dean Wessels, Mr. M. A. (Bud) Lunn, Rev. Robert Crew.

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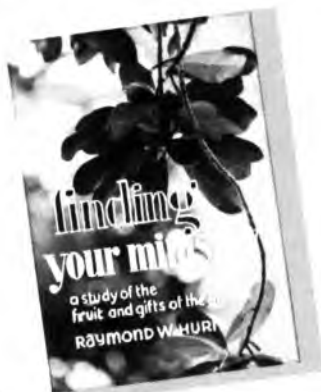
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Contributing writers:

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Associate Professor of New Testament



RAYMOND W. HURN



PAUL ORJALA



ALBERT L. TRUESDALE



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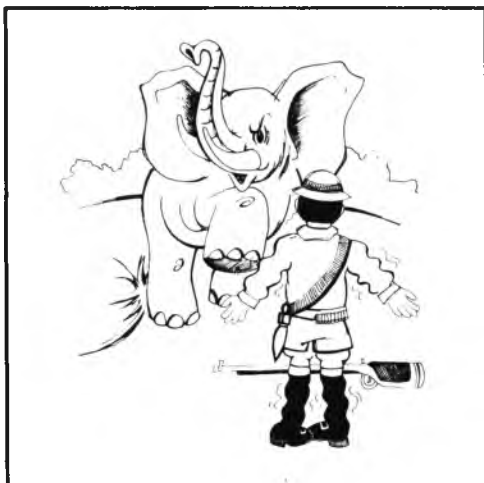
District _____

Enrollment estimate _____ Beginning date _____

Number sessions _____

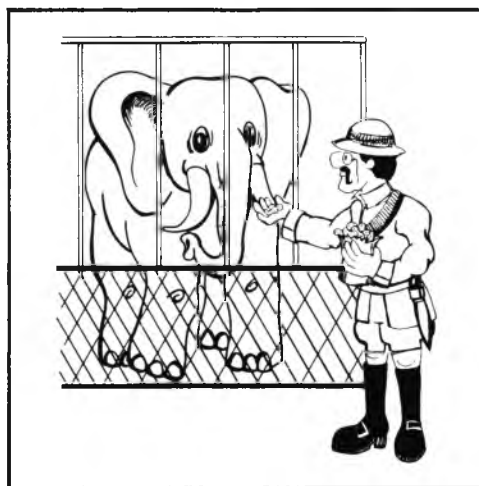
Class to be held ☐ NYI hour ☐ Wednesday night _____ Other

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During the past five years, 1974-1979, church membership in World Mission areas has grown from 105,123 to 160,958—a net increase of 55,835. This is 53 percent net growth.

While the national church has been developing, experienced missionaries have been moving to new areas to open new fields, and to open new districts on older fields.

EXPERIENCED MISSIONARIES OPENING NEW FIELDS

1. Earl Mosteller Portugal
2. Walter Crow France
3. Robert Ashley Windward Islands
4. Lawrence Faul Leeward Islands
5. Gene Smith French Antilles
6. Samuel Taylor Bahamas
7. John Holstead Hong Kong
8. Harmon Schmelzenbach Namibia
9. George Rench Indonesia
10. Dean Galloway Colombia
11. Louie Bustle Dominican Republic

MISSIONARIES WHO HAVE GONE TO OPEN NEW DISTRICTS WITHIN COUNTRIES WHERE THE CHURCH IS ALREADY AT WORK

1. Stephen Heap Brazil Northeast
2. Rex Ludwig Brazil South
3. Elmer Nelson Argentina South
4. William Fowler Nicaragua Atlantic
5. Jay Hunton Australia South
6. Clyde Golliher Peru South
7. Denny Owens Philippines, Eastern Visayan
8. Peter Burkhart Philippines, Metro-Manila
9. Bronell Greer Western Maharashtra, India
10. John Anderson, Jr. Delhi, India
11. Wallace White Coastal, Papua New Guinea
12. Daryl Schendel Madang, Papua New Guinea
13. Arthur Evans Swaziland South

In addition to these, the four districts in Mexico have divided into six districts to permit faster growth.

These are:

Central Rev. Moises Garces, district superintendent
North Rev. Aaron Catalan, district superintendent

Northeast Rev. Moises Esperilla, district superintendent

Northwest Rev. Isidro Jimenez, district superintendent

Southeast Rev. Luis Aguilar, district superintendent

West Rev. Carlos Perea, district superintendent

Sixteen countries have shown 91 percent of the total net growth: 50,681 of the 55,835 net gain.

1. Korea 17,081 net gain
2. Haiti 6,529 net gain
3. Guatemala 4,674 net gain
4. Mexico 4,438 net gain
5. Republic of South Africa 3,865 net gain
6. Philippines 3,531 net gain
7. Peru 2,308 net gain
8. Jamaica 1,157 net gain
9. Swaziland 1,098 net gain
10. Nicaragua 824 net gain
11. Mozambique 823 net gain
12. Guyana 768 net gain
13. India 721 net gain
14. Brazil 580 net gain
15. Taiwan 504 net gain

16. At the beginning of the past five years, Malawi, Rhodesia, and Zambia were linked in one district. They are now separate districts. However, their total net gain in five years has been 1,780.

In 1974 these 16 countries reported 23 districts. In 1979 they reported 46 districts.

EIGHT NEW COUNTRIES ENTERED IN 1974-1979

	Membership 1979
Dominican Republic	528
Leeward Islands	374
Portugal	181
Indonesia	144
Windward Islands	60
Hong Kong	42
Colombia	30
Namibia	24

Does it pay to send out missionaries and support them year after year? Does it pay to extend the Church of the Nazarene in ever-widening circles across the world?

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Miriam Hall, Richard Spindle, Wilma Snowbarger, Clara Olson, Dwight Douglas.

The Training Task Force pictured here proposed long-range training programs to fulfill the growing need for an updated training ministry to GO and GROW with the Church of the Nazarene. These plans are now being developed.

For information, consult

Dwight Douglas,

Training Coordinator in the Division of Christian Life,
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Concord Type - Page size: 5½" x 8 5/16"

ST MATTHEW 15 *Scribes and Pharisees rebuked.*

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship,

Isa. 29. 13. 8

7 Ye hypocrites: prophesy of you
8 This people do with their mouth
with their lips; I

Turquoise Type - Page size: 5¾" x 9 1/16"

EXODUS 16, 17 *Ordering of the manna: an*

hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was

a ver. 15.

30 So the
seventh day
31 And t
called the n

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20th GENERAL ASSEMBLY

and Convention Services:

Thursday, June 19, 1:00 p.m.—All General Conventions begin their programs and business.

Thursday, June 19, 7:30 p.m.—Youth
—Roe Bartle Hall

Thursday, June 19, 7:30 p.m.
—NWMS—Arena

Friday, June 20, 7:30 p.m.—Christian Life—Roe Bartle Hall

Saturday, June 21, 7:30 p.m.—Education & the Ministry—Roe Bartle Hall

Sunday, June 22, 8:00 a.m.—First Communion Service—Roe Bartle Hall

Sunday, June 22, 10:30 a.m.—Duplicate Communion Service—Roe Bartle Hall

Sunday, June 22, 2:00 p.m.—First Missions Rally—Roe Bartle Hall

Sunday, June 22, 4:30 p.m.—Duplicate Missions Rally—Roe Bartle Hall

Sunday, June 22, 7:30 p.m.—Evangelism—Roe Bartle Hall

Monday, June 23, 8:30 a.m.—General Assembly Legislative Committees

Monday, June 23, Midmorning—First General Assembly Plenary Meeting

Interpretation of the services and events of the General Assembly will be in seven languages: (1) Spanish; (2) Portuguese; (3) German; (4) Japanese; (5) Zulu; (6) Korean; and (7) Chinese.

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Educational Service, Saturday, June 21, 1980, 7:30 p.m.

ALUMNI MEETINGS

- | | | | |
|---------------|---|--------------|---|
| • BNC | Breakfast, Saturday, June 21, 8:00 a.m. | • NBC | Breakfast, Saturday, June 21, 7:00 a.m. |
| • BINC | Breakfast, Tuesday, June 24, 7:30 a.m. | • NNC | Breakfast, Tuesday, June 24, 7:00 a.m. |
| • CNC | Banquet, Monday, June 23, 12:15 p.m. | • NTS | Breakfast, Monday, June 23, 7:00 a.m. |
| • ENC | Breakfast, Saturday, June 21, 8:00 a.m. | • ONC | Breakfast, Saturday, June 21, 8:00 a.m. |
| • MANC | Luncheon, Saturday, June 21, 12:00 | • PLC | Luncheon, Monday, June 23, 12:15 p.m. |
| • MVNC | Luncheon, Saturday, June 21, 12:00 | • TNC | Breakfast, Saturday, June 21, 8:30 a.m. |



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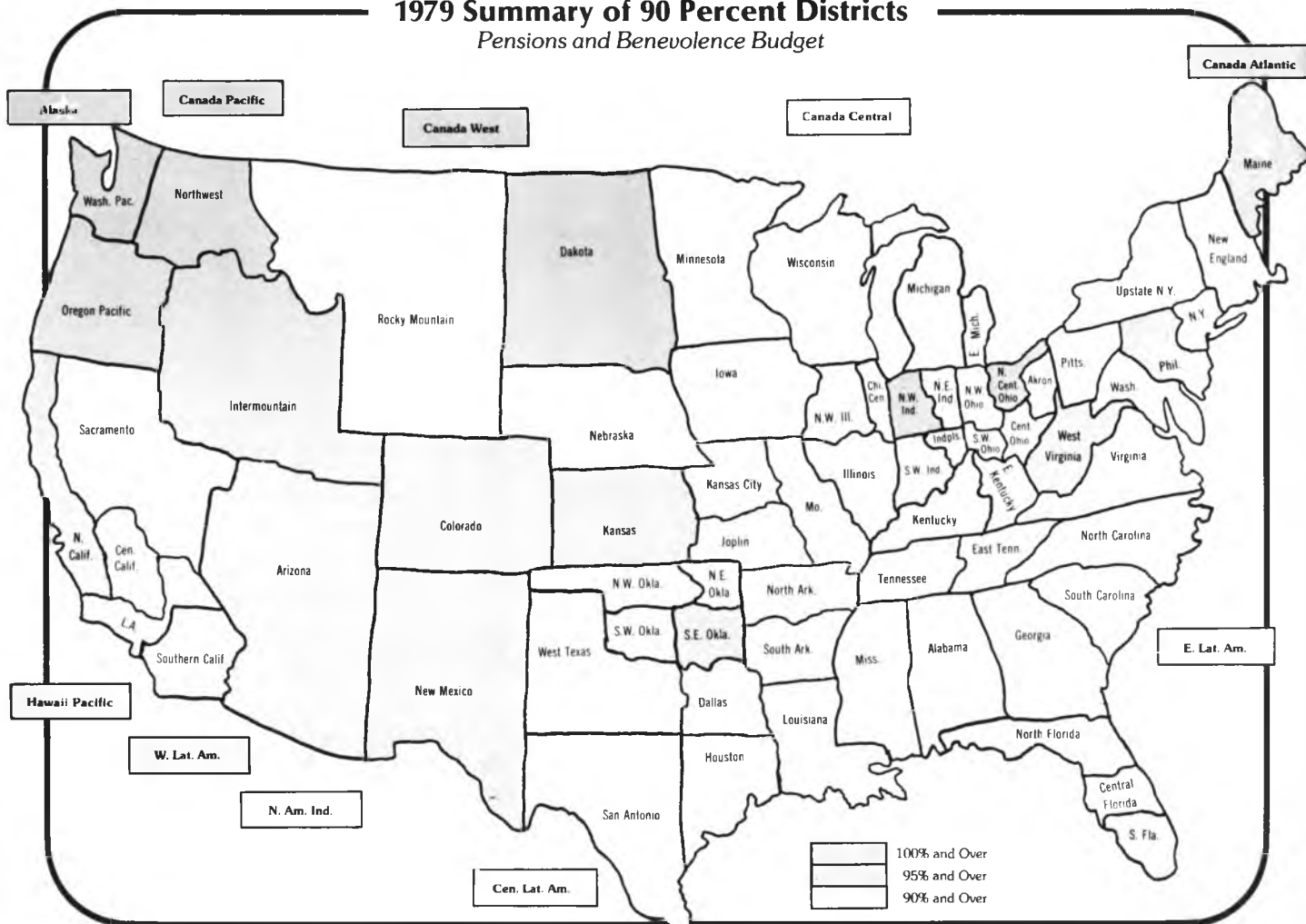
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for payment of the Pensions and Benevolence Budget

1979 Summary of 90 Percent Districts *Pensions and Benevolence Budget*



Annual premiums for Primary Group Term Life Insurance for ministers are paid by the Department of Pensions and Benevolence. "Double Coverage" is automatic to all enrolled ministers for the 1979-80 assembly year if their district paid 90 percent of its official Pensions and Benevolence Budget during the 1978-79 assembly year.

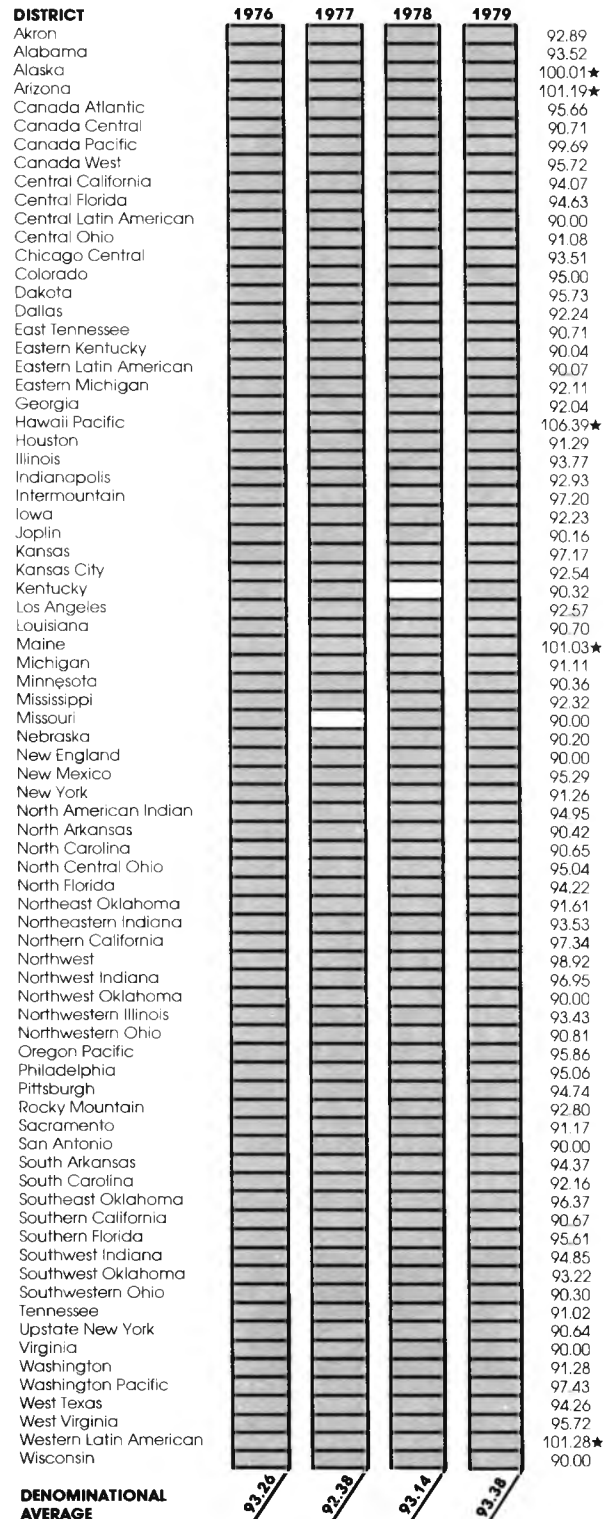
As of October 1, 1979, coverage for ordained ministers increased from \$1,000 to \$1,500 (\$3,000 for double coverage). Coverage for district-licensed ministers remains at \$1,000 (\$2,000 for double coverage). The cooperation of pastors and districts has made this increase possible.

DISTRICT PERCENTAGE

★Hawaii Pacific	106.39
★Western Latin American	101.28
★Arizona	101.19
★Maine	101.03
★Alaska	100.01
Canada Pacific	99.69
Northwest	98.92
Washington Pacific	97.43
Northern California	97.34
Intermountain	97.20
Kansas	97.17
Northwest Indiana	96.95
Southeast Oklahoma	96.37
Oregon Pacific	95.86
Dakota	95.73
Canada West	95.72
West Virginia	95.72
Canada Atlantic	95.66
Southern Florida	95.61
New Mexico	95.29
Philadelphia	95.06
North Central Ohio	95.04
Colorado	95.00
North American Indian	94.95
Southwest Indiana	94.85
Pittsburgh	94.74
Central Florida	94.63
South Arkansas	94.37
West Texas	94.26
North Florida	94.22
Central California	94.07
Illinois	93.77
Northeastern Indiana	93.53
Alabama	93.52
Chicago Central	93.51
Northwestern Illinois	93.43
Southwest Oklahoma	93.22
Indianapolis	92.93
Akron	92.89
Rocky Mountain	92.80
Los Angeles	92.57
Kansas City	92.54
Mississippi	92.32
Dallas	92.24
Iowa	92.23
South Carolina	92.16
Eastern Michigan	92.11
Georgia	92.04
Northeast Oklahoma	91.61
Houston	91.29
Washington	91.28
New York	91.26
Sacramento	91.17
Michigan	91.11
Central Ohio	91.08
Tennessee	91.02
Northwestern Ohio	90.81
Canada Central	90.71
East Tennessee	90.71
Louisiana	90.70
Southern California	90.67
North Carolina	90.65
Upstate New York	90.64
North Arkansas	90.42
Minnesota	90.36
Kentucky	90.32
Southwestern Ohio	90.30
Nebraska	90.20
Joplin	90.16
Eastern Latin American	90.07
Eastern Kentucky	90.04
Central Latin American	90.00
Missouri	90.00
New England	90.00
Northwest Oklahoma	90.00
San Antonio	90.00
Virginia	90.00
Wisconsin	90.00
Denominational Average	93.38

DENOMINATIONAL AND DISTRICT PAYMENT RECORD

The shaded spaces indicate each year the district paid at least 90 percent of its Pensions and Benevolence Budget.



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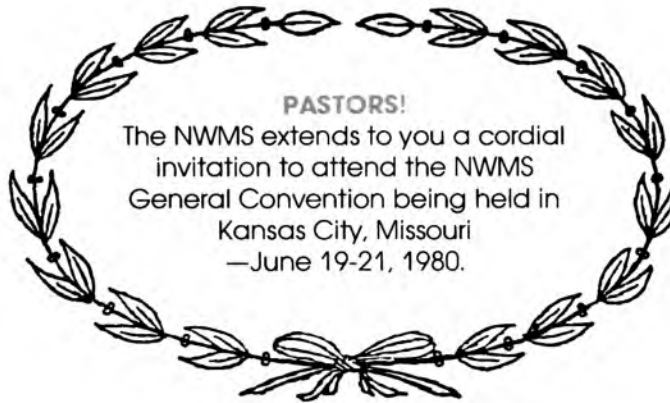


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*21 percentage of the 1980-81 study
materials available for
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Reading Books

WATERING THE ROOTS

by Merritt and John Nielson

This is the resource book/leader's guide for 1980-81. The fields covered are British Isles, Scandinavia, The Netherlands, Germany, Switzerland, Italy, France, Portugal, Spain, The Holy Land, Jordan, Lebanon, and Syria. Not only are the lessons included in the new 8½ x 11 format, but also the material formerly printed in a separate leader's guide is included in a unique marginal arrangement which gives ideas for making missionary meetings exciting and educational.

THE CHURCH OF THE NAZARENE IN THE BRITISH ISLES

by T. Crichton Mitchell

Dr. Mitchell has given us a well-written account of the beginnings of the Church of the Nazarene in Great Britain, with interesting sidelight stories.

NO OTHER GOSPEL

by Richard Zanner

Richard Zanner, district superintendent of the Middle European District, has written from the viewpoint of a German citizen about the German people and how they think and react; the State church and its influence in the religious world; and the thrust of the Church of the Nazarene within this framework.

PASTA, PIZZA, PINOCCHIO

by Howard Culbertson

Questions and answers set the stage for this delightful book. Rev. Culbertson tells much about the people of Italy and their country.

GOD'S LITTLE GIANT—PRESCOTT REALS

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A biography of one of the church's peripatetic missionaries. Written from personal interviews, taped and written information, this is an insight into the life and work of a well-known missionary.

THE STORY OF EUROPEAN NAZARENE BIBLE COLLEGE

by Bennett Dudney

The gist of this book is a history of the Bible college in Schaffhausen, Switzerland. Bennett Dudney is the current rector.

WE WALK BY FAITH

by Helen Temple

These are stories, in the Temple style, of people active in establishing and perpetuating the Church of the Nazarene in Europe and the British Isles.

Junior Reading Books

ALFREDO AND HIS IMPOSSIBLE DREAM, by Howard Culbertson, tells of Alfredo del Rosso and his contribution to the Church of the Nazarene in Italy. **SECRETS, TRIPS, AND TROUBLES**, by Mary Wood, tells unforgettable true stories of real children in Ireland, Wales, Scotland, and England. Donna Fillmore has compiled stories based on the testimonies of Nazarene boys and girls in Portugal, Holland, Denmark, Germany, and France in the book, **NEW ADVENTURES IN OLD COUNTRIES**.

Primary Reading Books

ALFREDO'S DREAM, by Ethel Bailey; **CHILDREN OF THE BRITISH ISLES**, by Jacque Oliver; and **STORIES FROM EUROPE**, are all adaptations for primary-age children from the junior books cited above.

(Editor's note: Some of the titles are not final.)



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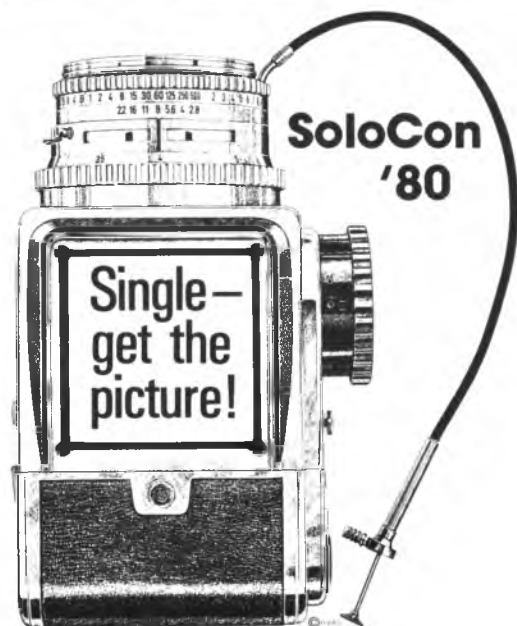
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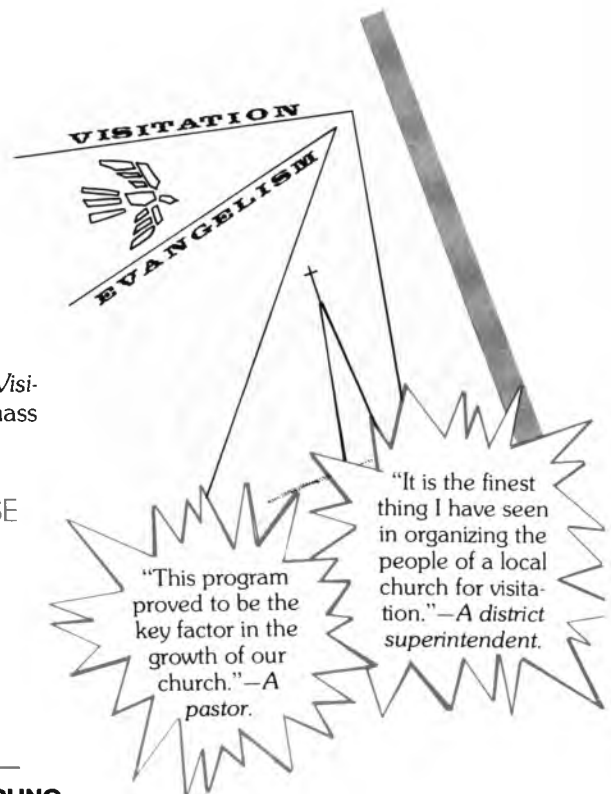
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THE INCREDIBLE RESURRECTION: A MANDATE FOR FAITH

by Clark H. Pinnock

Professor of Theology, McMaster Divinity College, Hamilton, Ontario, Canada

Each of the four Gospels announces that the tomb in which the crucified Jesus had been buried on Friday afternoon was empty on Easter morning. Their testimony is supported by the primitive preaching recorded in Acts: "His flesh did not see corruption" (2:31),* and echoed by the apostle Paul who, in agreement with the Jerusalem apostles, wrote that "Jesus died, was buried, and rose again on the third day" (1 Cor. 15:3-4, 11). By an action of God the Father, the tomb wherein Jesus had been placed was emptied of its contents, and Jesus, body and soul, was raised to newness of life, His earthly body having been transformed onto the eschatological plane. Through the clarity of their testimony and the spiritual power of this truth upon Christians from then until now, the *bodily* resurrection of Jesus Christ has been the historic conviction of the Church and the normative meaning of the phrase in the Apostles' Creed, "... on the third day He arose again from the dead."

Despite this evidence, there persists an effort to dematerialize belief in the resurrection of Jesus. Recently a novel appeared by Charles Templeton entitled *Act of God*. It tells a story about the discovery of Jesus' body and the church's attempt to keep news of this from the general public. More intriguing than the novel itself—its plot centers upon precisely that supposed discovery which the historical evidence assures us did *not* occur—has

been the reaction to that possibility by liberal churchmen. Ernest Howse, for example, a long-time pastor of the Bloor Street United Church in Toronto, explained in a newspaper column that Templeton's central hypothesis held no cogency at all for him, since the discovery of Jesus' bones would have no effect whatever upon his belief in Jesus' "resurrection." People only feel threatened by such a possible discovery, he feels, if they confuse poetry with fact, when they would do better to recognize that whatever happened to the body of Jesus could have no effect upon the spiritual and moral impact of His life, which has been effective across the centuries. Howse believes in the "resurrection" of Jesus, but not in the *physical* sense.

Harvard theologian Gordon D. Kaufman expresses a similar conviction. While recognizing that the earliest Christians themselves believed in the bodily resurrection of Jesus who died on the Cross, Kaufman finds it impossible to agree with their interpretation (their belief being caused by hallucinatory visions of the risen Christ). Instead, he posits a continuity between the historical Jesus and the Christ of faith of a rather different kind. In his opinion, the central claim of the Church in proclaiming Jesus' resurrection was "that the God who had been acting through Jesus' ministry and especially in his death was still actively at work in the community of believers." Not the transformation of Jesus' body, but the continued effectiveness of God's action, he claims, is the theologically im-

*Scripture quotations in this article are the author's own translation.

portant point they wished to make. Kaufman, to his credit, is not denying that belief in the bodily resurrection of Jesus and the conviction about God's continued activity were closely connected in the minds of those earliest Christians; he feels simply that for him as a modern theologian they are not inextricably connected. In his view, the true meaning of the historical event called "Jesus' resurrection" concerns not the fate of Jesus' body, but the ongoing divine work of redeeming mankind. He holds that resurrection faith can be safely dematerialized without doing serious damage to the real significance of that event (*Systematic Theology: A Historicist Perspective*, pp. 411-34, 467 f.).

**Bodily resurrection signifies
the salvation of creation
and creaturely existence.**

It is thus common to encounter liberal Christians who, rather than believe the New Testament claim as it stands, regard faith in the risen Christ as independent of the empty tomb, which is taken to be unessential and separable from the article of faith itself. God did not need, it is argued, the relic of Jesus' earthly body in order to establish continuity between the Jesus of history and the Christ of faith; there was no requirement for the tomb to be empty for God to be able to raise Christ to new life.

We must now ask how this position was reached, and what our attitude to it should be. It is surprising to find belief in Jesus' resurrection interpreted in a manner foreign both to the plain teachings of the New Testament and to the ordinary meaning this word conveys. Why would anybody want to confess the resurrection of Jesus in so misleading and even deceptive a way?

Several of the reasons usually advanced are so weak as to suggest that real reasons lie deeper. We will allude to three of these.

1. It is common to find reference to conflicts and inconsistencies that are said to exist in the resurrection narratives. At a number of points the details in one of the accounts do not match up precisely with details in the others. Less often mentioned is the fact that the differences involved are relatively slight, and can be harmonized without much strain. Their existence may actually enhance the credibility of the reports by removing any suggestion of collusion between the various witnesses. This is certainly no reason for abandoning what the four Gospels all unequivocally state in perfect agreement regarding the bodily resurrection.

2. Another reason regularly heard is the claim

that the apostle Paul meant something quite different by *his* use of the term resurrection than the Gospel writers did. Not only does he fail to mention the empty tomb, the argument goes, but he also thinks of resurrected existence in radically different terms from that of flesh and blood (1 Cor. 15:50); the raising of Jesus' body could not have been of any interest to him in the light of his theology of resurrection in 1 Corinthians 15.

The point, however, is far from decisive. Why should Paul juxtapose "he was buried" and "he was raised," and the life to which it was raised was on a higher plane than the flesh and blood plane on which it existed earlier? A bodily resurrection is indeed assumed, too, both in his teaching on baptism in which a body is symbolically buried in water and raised up out of it (Rom. 6:4), and in the promise he gives that our lowly body will be changed like Christ's glorious body through the power of God (Phil. 3:21). There is no compelling reason to interpret Paul in any other way than as giving yet another powerful witness to the reality of the *bodily* resurrection of Christ.

3. Still another reason sometimes advanced suggests the possibility that the Jewish mind had no concept available to it for expressing victory over death except resurrection, so Christian faith got conceptualized in this way even though there was no factual basis for it. This objection is simply inaccurate. In the book of Wisdom, survival after death of the just is described in terms of immortality granted by God—a concept not confined to Jews of the Diaspora (Wisd. of Sol. 3:1-8). Had the early Christians merely wanted to say that Jesus was alive in the spiritual realm after His death they could have said so without dragging in the notion of resurrection, whose sharp meaning would have introduced serious misunderstanding.

Many other weak and ineffective reasons are advanced to sidestep belief in the bodily resurrection of Jesus, but it is all too apparent that the real reasons are philosophical and theological, not empirical and historical. Let us look at the latter.

The true reason why liberal theologians seek to sidestep the strong New Testament witness to the bodily and physical resurrection of Jesus of Nazareth is an unbiblical philosophy of religion at work in their revisionist theologies. It stems from a humanistic view of history, which makes the event of resurrection unacceptable because it is incredible. Such an assumption makes necessary a novel reinterpretation of faith divorced from fact. Bultmann with admirable plainness states what others often seek to conceal: "A historical fact which involves a resurrection from the dead is utterly inconceivable" (*Kerygma and Myth*, p. 42). Bultmann's presupposition derives from David Hume and Ernst Troeltsch, and involves a narrow conception of historical reality that excludes from the outset the credibility of the resurrection claim. Pursuing this line of thought, a person is faced with two alternatives: either to turn away from a Christian position, or to revise his understanding of faith so that it can exist unthreatened by the denial

An Easter Psalm

Joseph of Arimathaea,
you took His broken body
and laid Him
in your own new tomb,
giving to Him in death
what in life He could not use.

And you, Nicodemus,
brought myrrh and aloes
to bind Him,
while you no doubt
wondered how this man
might be born again,
in middle age, from tomb.

You Mary, and Martha,
wound His body
and bound Him
to your hearts;
you lavished
permanent preparation
on His temporary burial.

You served so willingly
your dead Messiah.
Shall I not serve more joyfully
my risen Christ?

I, in whose heart-vault
He promises to stay
without a stone
to keep Him there?
Though I give not myrrh and aloes
to anoint His body,
I spice His risen life
with love and joy.

—Lois Dodds

of its factual basis. If faith can just be detached from the relativities and naturalistic tone of ordinary history, it can flourish free from any falsification of the type Templeton proposes in what Francis Schaeffer has called its "upper story," unassailed by any of the acids of historical criticism.

How attractive such a proposal must seem to those who desire to maintain faith but who cannot bring themselves to accept the historical conditions on which the New Testament says faith must rest! It enables them to escape from the skeptical consequences of their own humanistic criticism while holding onto the subjective benefits of faith, simply by divorcing the gospel from its historical foundations. All they must deny is the truth Paul stated: "If Christ be not raised, your faith is vain" (1 Cor. 15:17). According to this new view, faith and fact are not so precariously joined.

A biblically oriented Christian, however, must ask whose logic is better, Paul's or Bultmann's. Quite apart from the question of Paul's infallibility as an apostle of Christ, is it not plain that the New Testament as a whole supports his argument? None of the biblical witnesses place the saving acts of God in a realm detached from ordinary history; none of them locate faith at the level of subjective meaning indifferent to matters of fact. However attractive for apologetic reasons the new proposal may at first appear, it is surely utterly wrong-headed and the results are ultimately disastrous. There is only one history, and the Bible declares that God raised up Christ in that very realm—not in some misty supra-history running parallel to it and never intersecting with it. Evangelical Christians ought to reject the positivistic assumptions that take history to be a closed continuum of cause and effect which disallows the freedom of God to act in history for the salvation of mankind and open their minds instead to the glorious possibility that historical reality isn't the way the Bible describes it. When the gospel was first preached in the Roman Empire, its acceptance involved the repudiation of all manner of spurious notions about the universe that were rampant in the Hellenistic world. So today, where the gospel of Christ is preached, the demand is made that positivistic assumptions about history be put aside and the magnificent truth about God's powerful intervention in the midst of it be accepted in its place. To the person in this frame of mind the claim about the bodily resurrection of Jesus is a glorious truth, not an awkward embarrassment.

But why, apart from the New Testament authoritative claim and its intrinsic plausibility, is it important to hold the Resurrection as an event that affected Jesus' earthly body? Granted, the apostles believed in the bodily resurrection of Jesus, and those who claim to be established upon the foundation of their teachings should be expected to believe it too. But what truths are there contained in this belief that move the discussion ahead to the area of its significance for us today? *Why* did God raise Christ *bodily*? There are at least three interrelated reasons.

The first is evidential in nature. The resurrection of Jesus represents the verdict of the Father upon the obedience of the Son. In that public and dramatic event God pronounced by means of a deed that transcends the alphabet of human power His approval and acceptance of Jesus' suffering and death on behalf of the human race. It also sealed and confirmed the pre-Easter claims and activity of Jesus in which our Lord stood in God's place and confronted mankind with His claim about the kingdom of God. Though seized and put to shameful death by wicked men, Jesus was snatched from corruption and powerfully declared to be the exalted Son of God (Rom. 1:4). Nothing less than the *bodily* resurrection of Jesus would have sufficed to convince His disciples of the truth of His vindication in the face of opposition and His victory

Nothing less than the bodily resurrection of Jesus would have sufficed to convince His disciples of the truth of His vindication in the face of opposition and His victory over the powers of death.

over the powers of death. And according to the unanimous witness of the New Testament writers, it was the fact of the bodily resurrection that convinced them. Had any of them believed that the Resurrection was poetry and not fact, as Howse suggests, they would never have left their fishing nets to preach the gospel. There would have been no gospel.

The second reason is closely connected to the first. The verdict of the Father rested upon Jesus as the Savior of sinners. It represented His declaration and assurance that the redemptive work of the One in whom we are chosen to be saved has been successfully accomplished and accepted. Jesus' resurrection was at the same time His justification (1 Tim. 3:16) and our justification as well (Rom. 4:25). In His death Jesus was crucified as if He were a wrongdoer—indeed, as a substitute for sinners; and in His resurrection the great exchange is validated by God so that sinners who cling to Him in faith rise to the status of acceptance and justification themselves because of His work (Heb. 9:26). Jesus bore our sins in His *body* on the tree (1 Pet. 2:24), and having put them all away forever (Heb. 9:26), received glorification in the same *body* also on our behalf. In the resurrection of Jesus,

God raised us up to newness of life with Him and made us to sit with Him in the heavenly places in Christ (Eph. 2:6). If Christ's body is still under the power of death, He has failed as our representative, and there is no atonement for sins. Paul made that connection clear when he said, "If Christ has not yet been raised, your faith is futile and you are still in your sins" (1 Cor. 15:17). In short, if Christ has been raised bodily, we stand acquitted if we are related to Him through faith. In not letting His Chosen and Holy One see the corruption of death, God fulfilled the scriptural promises by exalting and lifting up His Faithful Servant, so that through His vicarious suffering the will of the Lord for the salvation of sinners might be seen to have become effective.

But there is a third reason which helps to explain the basis of the two others. It has to do with the meaning of resurrection in the apocalyptic expectation, which, in contrast to the Greek belief in the immortality of the soul, hopes for the complete redemption of man, body and soul. Salvation in the light of the Resurrection involves an enlargement and enhancement rather than a diminution of life. It speaks of the total transformation of the whole person in the new creation that God has promised, wherein this mortal puts on immortality and this corruptible, incorruption (1 Cor. 15:53; 2 Cor. 5:4). To reduce the Resurrection to an immaterial symbol of new life is to rob salvation as the New Testament understands it of the dimension of world transformation, and to push it in the direction of Greek thought. Bodily resurrection is important because it signifies the salvation of creation and creaturely existence, not simply the liberation of man's spiritual essence. Christ's resurrection is a promissory event, what Paul calls "firstfruits," which gives mankind concrete proof and substance to the hope entertained by the people of God for total transformation at the end of history. Through Christ, the last Adam, has come the resurrection unto life of all who are in Christ (1 Cor. 15:20-23). Although the future life will be unimaginably glorious, it will be life in the new heavens and earth wherein dwells righteousness. The real meaning of the denial of the bodily resurrection of Jesus is in the end a refusal of the *cosmic* significance of Christian salvation. It is the refusal to believe that the God who created all things is able to subdue all things and bring about a new world.

The habitual thinking of this present humanistic age conditions us to receive with skepticism the angel's announcement of the empty tomb. It has affected some so keenly as to lead them to deny the good news and maintain it is not so, and to cling desperately to a dematerialized resurrection concept suspended halfway between belief and unbelief. Let us not allow this world's thinking to squeeze us into its mold, but let us arise on Easter morning to confess with joyful and believing hearts God's victory over sin and death through the literal resurrection of the *body* of our Lord and Savior, Jesus Christ.



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Why Not Influence Television Instead of Being Influenced by It?

By Jim Wilcox, Assistant Professor of English, Bethany Nazarene College

A young girl was sexually attacked and viciously assaulted by a "gang" of youngsters a short time after they watched a program titled "Born Innocent" in which actress Linda Blair was gang-raped by a group of girls in a reformatory.

An elderly lady was shot to death minutes after her 10-year-old murderer turned off a "cops and robbers" show next door.

Four-year-old Erin Shelton took 40 vitamins after seeing an ad because he thought he would "grow big and strong real fast."¹

Bomb threats were made in eight American airports directly following the broadcast of "The Doomsday Flight"—a movie depicting a bomb-threatened hijack.

Convicted murderer Michael Spearman said that although he had planned the murder of his mother's former employer for months, he decided to use a baseball bat after he had seen a lead-pipe murder on television.

Studies have proven that adult behavior, attitudes, and values are significantly changed and formulated by what is watched on television. And what is true for adults is magnified many times in the impressionable years of childhood.

Children may attend Sunday school and church four hours a week, but studies show that in the United States, the average television set is on more than six hours a day, seven days a week.

In her book *The Plug-in Drug*, Marie Winn says that television is a "drug" that parents give their kids to keep them quiet by smothering them into a condition of subdued passivity.² Children are born with a nature to learn. They are activity-seekers and contain the energy to keep on the go long after Mom and Dad are ready to call it a day. Television has become far too convenient in its ability to hold the interest of a young person for extended periods of time while parents isolate themselves with their own interests. However, it must be remembered that a youngster is unable to distinguish learning from being entertained until an adult begins to nurture some sort of discretion in him. A child will be equally influenced by "Batman" and "The Incredible Hulk" as he will be by the ABCs or mathematics.

This parental thrust of television onto children has not only introduced children to what is seemingly accepted immorality, perversion, and illegality, but it has also created a perilous chasm between family relation-

ships. Parents tend to forget the obligation to teach their children, and conversely, children start losing interest in the cares and feelings of their parents.

This "drug" is addictive. Research has observed withdrawal symptoms when children are taken away from the tube. But this is not merely a malady of youth—adults become television addicts as well. For the adult, television provides an escape from the job, the family, the pressures of everyday routines. But in this escape, one is infiltrated with the horrible aberrations that sin has wrought in our society. The escape becomes a stroll into the occult, a sneaky peek into the bedroom, or a terrorizing glare down the barrel of a shotgun.

Violence Does Influence People

Violence on television is a fact of life. Not all violence on television is harmful, as was seen in the magnificent production of "Jesus of Nazareth" last Easter. The mere display of violence on television is not the point—it is the sheer exploitation of violence that must be eradicated. Television must be held responsible to present violence in a decent manner—not the bizarre, exaggerated methods it now employs.

Violence in society is a sobering fact, and many times television has been a valuable tool in educating us and informing us about the reality of social violence. But more often, television has victimized society with its enormous contribution to the plight of American violence. Granted, television has often been a social mirror reflecting the problem, but it has also been the irresponsible instigator of many acts of violence.

Albert Bandura, in his essay "What TV Violence Can Do to Your Child," has shown the awful impact of TV violence on children. He wrote, "If parents could buy packaged psychological influences to administer in regular doses to their children, I doubt that many would deliberately select Western gunslingers, hopped-up psychopaths, deranged sadists, slapstick buffoons, and the like, unless they entertained rather peculiar ambitions for their growing offspring."³ Yet children are being fed exactly this kind of diet by television.

Defenders of today's television programs believe that television absorbs and provides a means of "draining off" pent up aggression in children and adults. They feel that by watching a violent act performed on the screen, one's internal struggle is appeased and satisfied. The

National Commission on the Causes and Preventions of Violence thinks otherwise. "We believe it is reasonable to conclude that a constant diet of violent behavior on television has an adverse effect on human character and attitudes. Violence on television encourages violent forms of behavior, and fosters moral and social values about violence in daily life which are unacceptable in a civilized society."⁴

Constant viewing of television violence tends to numb the fingers of the conscience until total frostbite occurs and the hand of morality falls off completely. It is like the boy who cried "wolf" too often. Soon the recognition of danger and the ability to judge have been so bludgeoned by television's portrayals that violence becomes deceptively accepted as a normal activity.

Sexual Immorality

Not only is violence a problem on television, but the sexual immorality of society can be, at least indirectly, related to television's acrid abuse of sexuality. Sometimes, television presents wholesome and educating information about sex and human sexuality. But television has debased itself with such "sexploitive" programs as "Three's Company" and "The Love Boat."

A survey taken in the fall of 1978 poses some very frightening statistics.

The American Broadcasting Company (ABC), which captures nearly every show in the Top Ten, is also at the top of the charts in sex abuse. With 88 percent of all sex references on TV occurring outside marriage, ABC presented 208 suggested acts of intercourse and 829 sexually suggestive comments, translating into 4.76 incidents per hour. CBS was a close second with 194 suggested acts of intercourse and 673 suggestive comments (3.86 per hour). NBC was a distant third in sex abuse with 118 suggested acts and "only" 350 suggestive comments (2.01 per hour). ABC has six of the Top Ten shows in sex-oriented programming. On the other hand, NBC has six in the Top Ten shows of least sex-oriented programming.⁵ ABC seems to have shown that we are a degenerate society.

Television has become the Number One miseducator of sexuality in our society. It is the supreme manipulator, subliminally seducing the viewers' minds through subconscious images, hidden words, and canned applause. In claiming to be open and liberated, television actually portrays a fairly narrow view of sex. It downgrades responsible morals while presenting premarital and extra-marital sex as glamorous and desirable. Television's pseudo-enlightenment still presents women as sex objects through commercials and regular programming.

Commercial television is a profane medium. It negates whatever standards are displayed by moral, decent people. Children are deluged with four-letter words every hour on TV. Television serves to make profanity a legitimate part of the language. It says, "Look kids, it's OK. You hear the Jeffersons swear at each other, don't you?" Blasphemy and taking God's name in vain have now been accepted by television's sinking standards.

The Columbia Broadcasting System (CBS) is at the top of the networks in its use of profanity. It uses nearly 50 percent more (484 instances) cursing and foul language than either ABC (267) or NBC (254).⁶

Televised Alcohol

Further abuses in influence occur in television's relationship with the Alcoholic Industry. Although hard liquor is not advertised on TV, beer and wine rely quite heavily on the long reach of the screen. The alcoholic commercials on television are peculiarly repulsive for they bring

into our living rooms deceptively attractive packages and gimmicks of the most abused drug in history.

Ernest Noble, executive director of the National Institute on Alcohol Abuse and Alcoholism has stated, "We cannot afford the luxury of continuing current advertising practices until the full effects of alcoholic beverage advertising are known. . . . My fear is that the appeals in beverage alcohol ads offer an instant solution to complex social problems and those who grasp at this solution certainly run a high risk of adopting attitudes that may result in problem-drinking behavior."⁷

With its flagrant use of alcohol directly in its programming, television provides the alcohol industry with millions of dollars worth of free advertising. In a recent survey of 250 hours of prime-time shows, the *Christian Science Monitor* counted 507 scenes of hard-liquor drinking—10 times more than soft drinks (whereas, actually, soft drinks are consumed 16 times more often than liquor).

Other examples of alcohol abuse on TV are the implications that: alcohol brings success; makes you more attractive; shows maturity; is sophisticated; and is funny when consumed excessively.

Here again, CBS led in the offense with 961 occasions of people drinking alcohol on prime-time shows, followed by ABC's 865 and NBC's 804.⁸

Millions of fed-up Americans are now beginning to voice their frustrations with television abuses. Their message is clear—"Meet your responsibility to the public! Stop handing us misinformation of sexuality! Stop feeding our kids alcohol and bad language! Stop ignoring your obligation to the society that makes television a reality!" This concern does not represent a fanatical bunch of puritans. It comes from the Parent-Teacher Association, the American Medical Association, the Southern Baptist Convention, the Church of the Nazarene, The Wesleyan Church, and others.

Here are some thoughts for families facing the onslaught of television misuse.

1. Give your children a weekly allowance of television. Offer guidance at the beginning of each week as to which programs will be ruled out and which are acceptable.
2. Watch TV together in order to learn about pertinent issues.
3. Discuss TV programs and commercials with your children. Explain that medicine and alcohol are dangerous. Guide them away from the materialistic greed presented on TV. Analyze programs you watch as to how they handle moral issues. You might even make up a "form" or a "table" for this. Be aware of how you are influenced by TV.
4. Do not use the television as a baby-sitter.
5. The location of the TV directly reflects its importance. Do not make it the center of converging paths.
6. Provide uplifting and exciting alternatives to constant viewing.
7. Make it a family project to write letters about television. The network addresses are at the end of this article.
8. Obtain the annual "Television for Family" guide from the National Association for Better Broadcasting. It serves the discriminating person well. *Television: A guide for Christians*, by Edward P. McNulty, and Marie Winn's book *The Plug-in Drug* are informative and will give you more suggestions for doing something about television.

9. Consciously avoid addiction. Analyze your television habits. Compensate for overindulgence with more rewarding activity.

The church has an opportunity and duty to help Christians deal with television. The church is responsible for the moral growth and integrity of its members. Here are some hints to help in the struggle.

1. Sensitize the church family to issues related to television and morality in sermons, lessons, studies, workshops, and classes.
2. Work with the appropriate church committees, keeping them aware of the problem.
3. Unite with other churches or civic groups in the fight.
4. Encourage local schools to educate about television in Mass Media courses.
5. Encourage church members to enter the media vocation in order to better the television medium.
6. Place church-sponsored ads in the newspapers to list the names of sponsors of particularly offensive programs. Work must be done to inform the public.
7. Advocate watching the good programming and become active in combating the bad.
8. Encourage members to write letters or make phone calls to television personnel.
9. Visit and tour local stations. Become acquainted and voice the Christian viewpoint on television abuses.
10. Participate in national and denominational television boycotts—or start your own locally. Buy products from companies you have determined sponsor wholesome viewing, while avoiding those producers who support the degrading programming.
11. Publicize your denomination's official statements regarding this issue.
12. Support educational television stations, both financially and verbally.

Here are some addresses you may need:

NETWORKS

The Presidents
Columbia Broadcasting System
51 West 52nd Street
New York, NY 10019

The Presidents
American Broadcasting Co.
1330 Avenue of the Americas
New York, NY 10019

The President
National Broadcasting Co.
30 Rockefeller Plaza
New York, NY 10020

Mr. William B. Ray, Chief
Complaints and Compliance Division
Broadcast Bureau
Federal Communications Commission
1919 "M" Street
Washington, DC 20554

ORGANIZATIONS

The General Christian
Action Committee
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131

- Action for Children's Television (ACT)
46 Austin Street
Newtonville, MA 02160
- American Medical Association
TV Violence Booklet
535 North Dearborn Street
Chicago, IL 60610
- Media Action Research Center, Inc.
475 Riverside Drive, Room 1370
New York, NY 10027
(212) 663-8900
- National Association for Better Broadcasting
P.O. Box 43640
Los Angeles, CA 90043
- National Citizen's Committee for Broadcasting
1346 Connecticut Avenue N.W.
Washington, DC 20036
(202) 466-8407
- National PTA TV Action Center
700 North Rush Street
Chicago, IL 60611

SPONSORS⁹

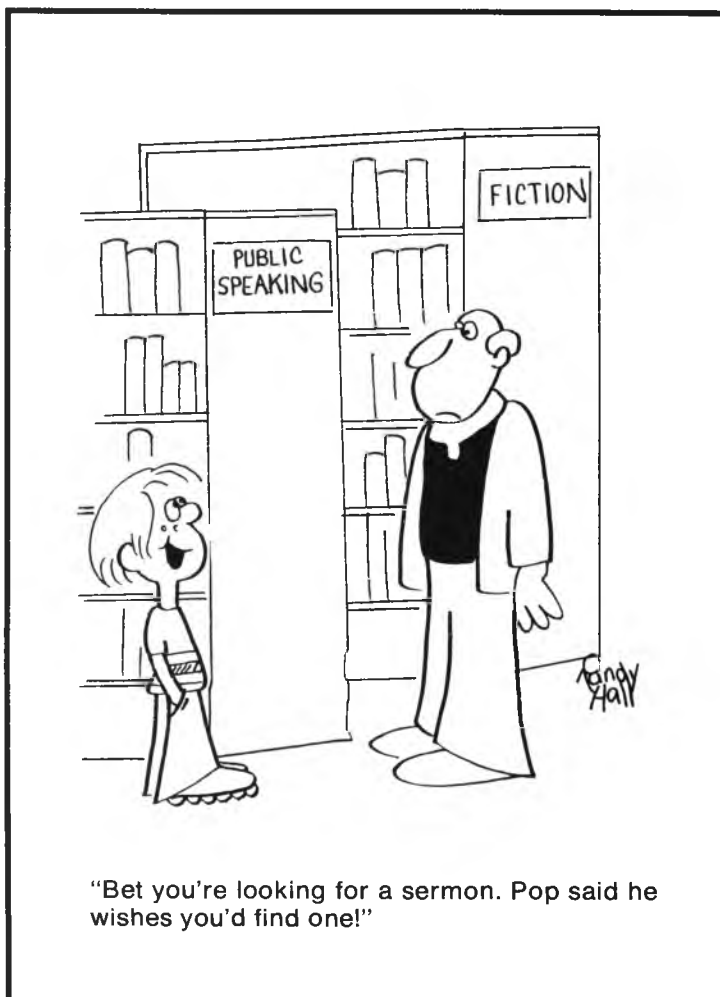
- Proctor & Gamble
301 East Sixth Street
Cincinnati, OH 45201
Products: Big Top Peanut Butter, Bix, Bold, Bonus, Bounty Towels, Camay, Cascade, Charmin Paper Products, Cheer, Cinch, Clorox, Comet, Crest, Crisco, Dash, Downy, Duncan Hines, Dux, Folgers, Gain, Gleem, Head & Shoulders, Ivory, Jif, Joy, Lava, Mr. Clean, Oxydol, Pampers, Prell, Puff, Safeguard, Scope, Secret, Spic & Span, Tide, Top Job, Zest.
- General Foods
250 North Street
White Plains, NY 10602
Products: Alpha-Bits, Awake, Baker's Chocolate, Bird's-Eye Foods, Burger Chef, Cool 'N Creamy, Cool Whip, D-Zerta, Dream Whip, Gaines Dog Food, Good Seasons Dressings, Grape-Nuts, Gravy Train, Jell-O, Kool-Aid, Log Cabin, Maxim, Maxwell House, Minute Rice, Post Cereals, Prime Dog Food, Raisin Bran, Sanka, Shake 'N Bake, Start, Tang, Swans Down, Thick & Frosty, Toast 'Ems, Top Choice Dog Food, Yuban Coffee
- American Home Products
685 Third Avenue
New York, NY 10017
Products: Beef-a-Roni, Chef Boy-Ar-Dee, Aero Wax, Black Flag, Easy Off, Easy On, Sani-Flush, Wizard, Woolite, Brach's Candy, Aero Shave, Anacin, Bisodol, Dristan, Heet, Infrarub, Preparation H, Quiet World
- Bristol-Myers
630 Fifth Avenue
New York, NY 10020
Products: Ban, Bromo Quinine, Bufferin, Drano, Endust, Excedrin, Fitch Shampoo, Mum, No-Doz, Sal Hepatica, Score, Vitalis, Vote, Clairol, Metrecal, Pal Vitamins, Tany A, Shape, Nutrament, Vanish, Windex.

- Colgate-Palmolive
300 Park Avenue
New York, NY 10022
Products: Action, Ajax, Axion, Baggies, Cashmere Bouquet, Cold Power, Colgate Toothpaste & Mouthwash, Fab, Galaxy, Halo, Lustre-Creme, Palmolive, Punch, Pruf, Rapid Shave, Ultra-Brite, Wildroot.
- Sterling Drugs
90 Park Avenue
New York, NY 10016
Products: Bayer Aspirin, Campho-Phenique, Cope, Dr. Lyon's Tooth Powder, Fletcher's Castoria, Haley's M-O, Lysol, Demerol, PhisoHex, Ironized Yeast, Midol, Phillips' Milk of Magnesia, Vanquish, Beacon Wax.
- Ford Motor Company
The American Road
Dearborn, MI 48121
Products: Ford: Galaxy, Mustang, Maverick, Pinto, Thunderbird, Torino, Lincoln-Mercury: Capri, Cougar, Cyclone, Marquis, Montego, Continental; Philco-Ford Appliances; Autolite Spark Plugs.
- Sears
Sears Tower
Chicago, IL 60606
Products: Coldspot, Craftsman, Die Hard Batteries, Dynaglass Tires, Kenmore, Silvertone Tires, Allstate Insurance.

- General Motors
General Motors Building
Detroit, MI 48202
Products: Buick, Cadillac, Chevrolet, Oldsmobile, Opel, Pontiac; A.C. Spark Plugs & Filters; Delco Products; Fisher Body; Frigidaire.
- Warner-Lambert Pharmaceuticals
201 Tabor Road
Morris Plains, NJ 07950
Products: Anahist, Bromo-Seltzer, Certs Clor-ets, Chicklets, Dentyne Gum, Efferdent, Listerine, Roloids, Smith Bros. Cough Drops, Trident Gum, Choc-O-Nuts, Oh Henry! Candy Bars.

FOOTNOTES

1. Diane E. Liebert, "Television Advertising and Values," *TV Awareness Training*, p. 73.
2. Marie Winn, *The Plug-in Drug* (New York: Viking Press, 1977), p. 47.
3. Albert Bandura, "What TV Violence Can Do to Your Children," *Violence in the Mass Media*, Newton Minnow and Otto Carson, eds. (New York: Harper and Row, 1968), p. 123.
4. National Commission on the Causes and Preventions of Violence, *To Establish Justice to Insure Domestic Tranquility* (Washington: U.S. Government Printing Office, 1969), pp. 198-199.
5. "Prime Time Viewing," National Federation for Decency, September 10, 1978, to December 2, 1978.
6. *Ibid.*
7. Hearings before the Subcommittee on Alcoholism and Narcotics of the Committee on Labor and Public Welfare, U.S. Senate, March 8-11, 1976, pp. 142 ff.
8. N.F.D., Prime Time Viewing, Fall, 1978.
9. This list of advertisers is taken from *Television Awareness Training*, Ben Logan, ed. (New York: Media Action Research Center, 1977), p. 150.



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Second in a series on Evangelism in the Eighties.

PREPARING FOR REVIVAL

by Hugh Gorman

Evangelist, Saskatchewan, Canada

Challenged by the need of our world, and inspired by Paul's, "By all means save some" (1 Cor. 9:22), the church is going through a period of experimentation in evangelism. Never before have we ever had such organization and machinery. Year after year the church is devising exciting new plans to evangelize the world, win souls, and build new churches. In many ways we're making an unprecedented impact. But even with all the victories we're still very much aware of the gigantic task ahead.

We've learned that all our plans, and promotion, and programs will not of themselves accomplish what needs to be done. Without the anointing of the Holy Spirit all our endeavors remind us of the frenzied worshippers of Baal on Mount Carmel. "And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded" (1 Kings 18:28-29).

Many are achieving little because of a lack of the power of

the Spirit. As E. Stanley Jones wrote, "The church is not living in Pentecost. It is living between Easter and Pentecost. Easter stands for a life wrought out and offered. Pentecost stands for life appropriated and lived to its full. The church stands hesitant between the two. Hesitant, hence comparatively impotent. If the church would move up to Pentecost, nothing could stop it—NOTHING!"¹

If revival is conditional—and I believe it is—then we ought to do our level best to find out what the conditions are. This is the task Jonathon Gosforth set himself after reading Finney's declaration that it's useless to expect revival without fulfilling the laws which govern spiritual renewal. Gosforth determined to find out if Finney was right. He searched for those laws and obeyed them. And God gave him the joy of seeing a great revival in Korea and China in 1906 and 1907.

The recipe for revival has never changed, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

Preachers must remind their people of these conditions through anointed power in the Word of God. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). When the apostles preached the Word to the Gentiles at Antioch, "they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48).

Every revival movement is accompanied by powerful preaching. In the record of the Pentecostal outpouring in Acts, we read that the "word of God increased . . . grew and multiplied . . . was published . . . and prevailed" (Acts 6:7; 12:24; 13:49; 19:20). Pentecostal revivals break forth where the Word of the Lord is faithfully preached in the power of the Spirit.

In preparing for revival, preachers must not neglect the message of scriptural holiness. John Wesley declared, "'Till you press believers to expect full salvation now, you must not look for any revival."² And revivalist Charles Finney said, "Away with your milk-and-water preaching of the
(Continued on page 59)

First in a series of articles exploring dialog between
contemporary theologians and Wesleyan-Arminian thought.

TOUCHSTONES IN PANNENBERG'S THOUGHT

by Albert L. Truesdale, *Professor of Philosophy, Nazarene Theological Seminary*

Wolfhart Pannenberg (1928-) is one of the most significant theologians to appear since the Neo-Reformation theologians such as Karl Barth and Emil Brunner. Pannenberg, a German Lutheran and student of Barth, is the central figure in a group of theologians (often referred to as "the Pannenberg Circle")¹ who have developed a distinct theological program. For various reasons, he has been especially attractive to a large number of Evangelicals, some of whom were among his earliest English interpreters.²

The center of Pannenberg's thought is his idea of *revelation as history* by which he means that God's revelation of himself is *indirectly mediated* through a series of historical acts. Although at first this may sound like a standard understanding of revelation we shall see that the significance he places on history as the medium of revelation is uncommon to most of modern theology.

The Neo-Reformation theologians taught that revelation must be understood as God's self-disclosure and not as the transmission of propositional truths or information *about* God. God himself is the content of revelation. What He reveals is himself. This position is clearly presented by John Baillie in *The Idea of Revelation*.³ Pannenberg agrees that revelation should be understood as God's self-manifestation. But his understanding of how and where this happens is considerably different, and herein lies his point of departure.

Pannenberg thinks that Barth and others so strictly defined revelation as "self-revelation," especially God's revelation in Jesus, that the significance of the historical medium was lost. For Barth, Pannenberg says, revelation is *direct* from God to the human subject. The historical act of revelation

is important, but not as the actual point or locus in which God's self-revelation takes place. Rather, the moment of God's self-disclosure actually occurs as a supplementary activity of the Holy Spirit in a faith event which He makes possible in the hearer of the message. The revelatory quality of the event is not principally appropriated *in* the historical occurrence or deed itself, but in a meaning-giving faith-event that transcends the historical act. In the faith-event, God is *directly* disclosed, as Divine Person to human subject, rather than *indirectly* through the historical or creaturely medium. And it is in this event as self-disclosure that transformation of the hearer-believer takes place.

Pannenberg thinks that this understanding of revelation loses the proper significance of history as the medium of revelation and so consequently loses revelation's capacity to openly demonstrate the universal deity of God to all mankind.

Pannenberg believes that God *has* revealed himself, but *indirectly*, through His acts in history. There, *in* His revelatory and redemptive acts, God encounters us. The unique nature of the historical occurrence announces it as the act of God, and its particular character—the Exodus for example—provides the stimulus for reflecting on its meaning. This was the decisive point of view for Israel and the Early Church, Pannenberg says. Faithful trust in God, and knowledge of Him, was effected "by the evidence of historical facts that brought about salvation and revealed God's deity and power."⁴

So when Pannenberg speaks of history as the medium of revelation, he means that *in* the special series of historical acts—in the history of Israel, and the history of Jesus of Nazareth—God's self-disclosure must be encountered. Therefore God's

revelatory acts in history carry their own meaning which may be ascertained by reflection on the event.

But, you and I may ask, is there no place for the Holy Spirit's activity? Is knowledge of God gained simply by applying the natural abilities of the intellect? No, Pannenberg insists. The Holy Spirit is vitally involved in the act of understanding the revelatory events.⁵ Quoting Paul, Pannenberg says that the god of this world has "blinded the minds of unbelievers" (2 Corinthians 4:4), and this blindness must be removed so that men may see. But, Pannenberg insists, the Holy Spirit's activity takes place right there in the interchange between the individual and the historical acts of God.

The demonstration of God's universal deity, Pannenberg maintains, does not happen in a private knowledge of secrets made available to only a few through a supra-historical faith-event, but openly through His acts in history. And anyone who has eyes to see this may do so.

What God has accomplished in history cannot be dismissed as the imagination of pious people, and His revelation can't be isolated to their interior lives. Rather, it has taken place totally within the realm of that which is humanly visible,⁶ and appropriation of its meaning or content "is a natural consequence of the facts."⁷ Furthermore, these events have transforming power for those who encounter them properly.

That there are people who will not see doesn't change the fact that God's self-disclosure in history "is open to general reasonableness."⁸ The revelation of God is *in* the event itself, and not in the attitude with which one confronts it, whether this be the believer or non-believer.⁹ When God's acts "are taken seriously for what they are, and in the historical context to which they belong, then they speak their own language, the language of facts."¹⁰

Paul Althaus, another German theologian, and a Luther scholar, says that Pannenberg has oversimplified matters by making faith to consist of a mere knowledge of what has happened in history. The correct center, he says, is to see revelation as coming both *mediately* through history and *immediately* through faith.¹¹ Although I share Althaus's concern, Pannenberg doesn't think that he has made this error. It is not simply knowledge of the meaning of God's acts in history that secures participation in salvation, he says, "but the resulting faith in God."¹² And by faith he means trust in, and obedience to, God's rule among men that has been inaugurated in the resurrection of Jesus. Faith is not oriented toward understanding what God has done, but to the future. Faith is bound up with an obedient hope that entrusts one's entire existence and future to what God has done and will continue to do through the resurrected Christ.

Pannenberg is instructive to Wesleyans. Wesleyan theology, along with Pannenberg, also takes very seriously God's self-disclosing deeds that constitute the history of salvation. It is also compatible with Pannenberg's (and Barth's) insistence that revelation should primarily be understood as

God's self-disclosure, and not simply as propositional knowledge about God. Pannenberg's determination to ground revelation in the objective, historical acts of God, and his insistence that in these events knowledge of God is gained, should be received as a corrective to those among us who so strongly emphasize the subjective, interior aspects of "knowledge of God" as to stand in serious danger of serving a God manufactured by their own subjective whims. This danger is especially present in traditions such as ours that place heavy emphasis on the internal witness of the Holy Spirit. What some testify to as a "personal knowledge" of God is utter foolishness unless it is thoroughly governed by God's self-disclosure in His revelatory deeds.

"Pannenberg believes that the resurrection of Jesus is historically reliable and demonstrable."

But while we freely applaud Pannenberg's determination to safeguard the objective character of revelation, we, like Althaus, would also insist on the crucial significance of the faith-event in which God himself, in the person of the Holy Spirit, encounters us, arrests us, and transforms us on the basis of the history of salvation He has written in His revelatory deeds. "Knowledge" for us does mean that God has acted objectively and openly for all to see. But it includes another element: the revelatory meaning of the deed is not really understood or known apart from a transformation of the individual by this God who reveals himself, and this occurs as a distinct work of the Holy Spirit. Faith is not simply oriented to the future, but to a transforming encounter, by faith through grace, with Him who has revealed himself in the life, death, and resurrection of Jesus, as well. The *meaning* of revelation is apprehended only through the Holy Spirit's gift of faith, in redemption. It cannot be separated from transformative encounter.

The Meaning and Unity of History

Pannenberg believes that all of God's revelatory deeds—in the history of Israel and in the life, death, and resurrection of Jesus—must be seen as vital parts of the whole of God's self-disclosure. When the whole of revelation is understood it speaks a language that demonstrates God's universal deity.

Moreover, the language of revelation provides the key for understanding the meaning of all history, a fact that, according to Pannenberg, can be demonstrated on (1) historical and (2) anthropological grounds.

First, only the God who has disclosed himself in Israel's history, and in the ministry and resurrection

of Jesus, can supply the unifying element and final meaning for the whole of human history. Its own candidates—nations, institutions, or ideas—are disqualified by contingency, impermanence. They all pass away. On the other hand, we are also aware of significant relationships between events in history that cry out for a more comprehensive meaning.

Secondly, Pannenberg says that there is an innate desire in every person for life beyond death. It may be expressed openly, or silently as a cry against the apparent finality of death. In either case, it voices hope for a meaning that transcends death. This, he says, is the universal hope for resurrection.

But, we may demand, has anything occurred in God's acts that gives reason for believing that history has a meaning, and that its end is not death but life? Is there any sure basis for hope? Yes! The resurrection of Jesus of Nazareth, understood within the context of the history of revelation, is the anchor of human hope.

Perhaps Pannenberg can help us recover John Wesley's belief that the church should confidently expect, and work toward, a transformation of society.

The Resurrection of Jesus

God's activity in Israel's history, especially in the word of the prophets, prompted expectation of a time when the kingdom of God would come on earth and all nations would be included under His reign. His universal deity would be made plain for all to see. This hope included the final judgment, the end of history when the meaning of the whole would become clear, and a resurrection of the dead.¹³

The meaning of Jesus' resurrection, Pannenberg says, is that in this event all of these expectations are substantially fulfilled, even though they were modified in some specifics. In this event God has confirmed that the history of revelatory act was, in truth, His doing. In Jesus' resurrection, hope for the general resurrection of the dead is substantiated, the unifying element of all history appears, and the kingdom of God is inaugurated.¹⁴

If in the resurrection of Jesus the expectation of God's coming kingdom has been fulfilled, then the meaning of the Resurrection is clear and unmistakable. Here "the God of Israel has substantiated his deity in an ultimate way and is now manifest as the God of all men."¹⁵

In Jesus' resurrection, the pre-fulfillment of all history is experienced in advance as an anticipa-

tion.¹⁶ And although this doesn't mean that we may simply read off the details of the future, we do know that the future activity of God, and the end of history, will be in keeping with Jesus' resurrection.

The Christian looks forward to the final fulfillment of what has already happened at Easter. And on the basis of the Resurrection and its promise for the future, the Church should herald God's redemptive activity among men.

Pannenberg believes that the resurrection of Jesus is historically reliable and demonstrable.¹⁷ To show its reliability he depends heavily on Paul's record of witnesses in 1 Cor. 15:11. He concludes: "The assumption that appearances of the resurrected Lord were really experienced by a number of members of the primitive Christian community and not perhaps freely invented in the course of later legendary development has good historical foundation."¹⁸

If, as Pannenberg believes to be the case, the historical reliability of the Resurrection can be confirmed, then the honest enquirer can draw no other conclusion than that the long-expected universalization of God's reign has taken place in the history of Jesus of Nazareth.¹⁹

The Recovery of Eschatology

Since the meaning and end of all history have appeared in the resurrection of Jesus in an anticipatory manner—His resurrection is the eschaton—Pannenberg insists that eschatology must be at the center of Christian theology and hope, and not simply a dangling footnote to it. The whole of Christian theology and discipleship must be oriented to the meaning and promise of God's eschatological reign among men, and to the task of working with God to see His will accomplished on earth. He is the power of the future as well as the goal of history.²⁰ This is the testimony of the Resurrection. In this certainty and power Christian hope thrives and achieves.

The resurrection of Jesus challenges and empowers the Church, stimulates its courage, "to alter the world, to change the course of history, and to seek the future of the kingdom of freedom and justice."²¹ Eschatology is not a call to abandon the world, but a challenge to transform it!

Perhaps Pannenberg can help us recover John Wesley's belief that through the power of the resurrected Lord the church should confidently expect, and work toward, a transformation of society. As the impact of the Wesleyan revival on English society demonstrated, Wesley firmly believed that the resurrection of Jesus armed the Church to do victorious battle against the powers and principalities that enslave men and women. I think Wesley would have appreciated Pannenberg's understanding of the place and meaning of eschatology in Christian theology and the Church, principally because it actually becomes good for something in the world. Eschatology is Christologically and redemptively defined by Pannenberg. It does not lose itself in unprofitable speculations and wranglings about the future.

(Continued on page 46)

“SENT TO RAISE THE DEAD”

by George E. Failing

General Editor, The Wesleyan Church

One of Wesley's lay preachers, Mr. Yewdall, wished to be removed from one circuit and transferred to another, complaining, "Many of the people are asleep."

In his letter of reply (dated December 3, 1780), Wesley wrote: "They are; and you are sent to awake them out of sleep." And when Zechariah Yewdall complained further, "But they are dead," Wesley agreed: "True; and you are sent to raise the dead . . . But you have need to be all alive yourselves if you would impart life to others. And this cannot be without much self-denial."

Saints—many of them—are asleep; and sinners—all of them—are dead. A person cannot instruct those asleep and/or dead. They need an awakening, a resurrection.

Paul understood this. He wrote, "Though you have ten thousand teachers in Christ, yet have you not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:15). Christians are most often regenerated by individuals moved with divine yearning: "Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls" (1 Thess. 2:8). The word of God must *live* in the heart of the one who proclaims it, or sinners will seldom be saved. For the kingdom of God is not in word (i.e., well-framed opinions or declarations), but in power (1 Cor. 4:20).

When Paul declared to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), it was not a word of information but a word of expectation, invitation, and deliverance.

Some preachers seem to believe, as did one correspondent of John Wesley's, that orderly church pronouncements and services were ends in themselves. Wesley frames the question: "What is the end of all ecclesiastical order?" To which he answers, "Is it not to bring souls from the power of Satan to God, and to build them up in His fear and love? Order, then, is so far valuable, as it answers these ends; and if it answers them not, it is nothing worth" (*Works*, XII, 81). To Wesley, the salvation of

souls "is sufficient proof of God's approbation." And nothing less!

Wesley believed in miracles of healing. He recounts many with detail. But he believed that conversion was the supreme miracle, the "work of omnipotence, wrought by the supernatural power of God." Wesley continues: "I apprehend our Lord accounts [the conversion of sinners] a greater work than giving sight to the blind, yea, or raising the dead. For it was after He had raised Lazarus from the dead that He told His disciples, 'Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also. And greater works than these shall he do, because I go unto my father.' Greater outward works they could not do. It remains, therefore, that we understand those solemn words of converting souls to God; which is indeed a greater work than any that can be wrought on the body" (*Works*, XII, 101).

What was Wesley's own secret of "raising the dead"? First of all, love for, reading of, and meditation upon the Scriptures. "From a child I was taught to love and reverence the Scriptures, the oracles of God; and next to these, to esteem the primitive fathers, the writers of the first three centuries." Always he remained "strongly attached to the Bible." He would complain that Swedenborg did not teach according to the Scripture. Neither fanatics, nor legalists, nor liberals would find comfort from Wesley. He believed that he taught "plain truth for plain people." God's Word was the source of his information and his authoritative declarations. Wesley could abide differences of interpretation or "of opinion," as he would call them. He could not tolerate those who twisted the Word of God. He believed that "the word of God is quick and powerful, sharper than any two-edged sword."

No one can read Wesley's sermons and not believe that he preached the Bible. For example, in Sermon I (*Works*, V) on Salvation by Faith, I have noted about 65 different and direct quotes from various verses in the Old and the New Testaments. God's Word is light and power. Wesley believed it and witnessed it.

Wesley's sermons were not long. He writes in "Thoughts upon Methodism" (Vol. XIV, 258 ff.), that the earliest Methodist "church" services at Bristol (built and dedicated in 1739) began with a short prayer. Then a hymn was sung and John Wesley preached "usually about half an hour, then sang a few verses of another hymn, and the service was concluded with prayer." There is no evidence, as far as my reading extends, that Wesley gave an "altar call" in the manner we have often used and practiced. Today, in the church at Bristol, a visitor is shown two rooms, one on each side of the pulpit, where inquirers or seekers would tarry to pray for God's work of grace to be wrought in them. Often men and women would be saved or made perfect in love while he preached. (This was the case at the house of Cornelius, Acts 10:44, and Dr. D. Martyn Lloyd-Jones told me personally that while he never gave an altar call, he expected people to turn to God while he preached—or afterward. Both Wesley and Jones believed that God takes the initiative in drawing men to Christ. Our salesman's "pitch" would not describe Wesley's method or expectancy.)

Note, "raise the dead" in half an hour!

Wesley believed in the power of prayer. It seems that Wesley spent an average of more than two hours a day in prayer. In a letter to John Smith, dated March 25, 1747, Wesley confessed, "I am ashamed before God. I do not spend all my time as profitably as I might, nor all my strength; at least not all I might have, if it were not for my own lukewarmness and remissness; *if I wrestled with God in constant and fervent prayer*" (italics mine; vol. XII, 83).

Wesley believed that only a man to whom eternity was real would proclaim the gospel that would warn sinners of hell and give saints an earnest longing for heaven.

Of course, "Satan should fight for his kingdom." And how do we counterattack? "After we have observed a day of fasting and prayer, I have known the most violent commotion quelled at once . . . God will hearken to the prayer that goeth not out of feigned lips; especially when fasting is joined therewith. And *provided our brethren continue instant in prayer*, the beasts of the people will not again lift up their head" (Italics mine; vol. XIII, 6-7).

Tennyson wrote: "More things are wrought by prayer than this world dreams of." Paul was not ashamed to ask for prayer: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified . . . and that we may be delivered from unreasonable and evil men" (2 Thess. 3:1-2).

The preacher who does not pray weakens his own spiritual life and fails to receive that strength and authority to be more than adequate for any occasion. And if preachers do not pray through, their people will neither learn nor practice prayer. While the word of God is "the sword of the Spirit," only a praying person can wield that sword with wisdom and authority. Wesley knew this well. Do we?

PANNENBERG'S THOUGHT

(Continued from page 44)

Christology from Below

Finally, Pannenberg has helped bring about a renewed emphasis on the importance of the historical Jesus for Christology. In contrast to a Christology "from above" that starts from dogmatic assertions about the person of Jesus as the Christ, perhaps based on the early preaching of the Church, the creeds, or ideas about the Incarnation, Pannenberg insists that Christology must first be done "from below." Knowledge of who Jesus is, His relationship to the Father, and His significance for us, must be drawn from the historical particularity of the message, way, and figure of Jesus of Nazareth.²² Only then can the Church be sure that its affirmations about Jesus rest on an adequate foundation.²³

Again, Pannenberg can be instructive to Wesleyans. Our preaching of, and teaching about, Christ must be firmly rooted in the Christ whom we encounter in the Gospels. Subtle pressures abound that tempt us to desert the "strange" Jesus of the Gospels in favor of a more palatable one who is created in the image of financial and physical success, self-indulgence, class division, and racial exploitation. But the Jesus of the Gospels who preached Good News to the lost, to the hungry, to the poor of spirit, and who said, "If you have seen me you have seen the Father," is still the true Lord of the church.

ENDNOTES

1. The other major contributors are Rolf Rendtorff, Trutz Rendtorff, and Ulrich Wilkens.
2. One of the earliest English interpreters was Daniel P. Fuller of Fuller Theological Seminary. See "A New German Theological Movement," *Scottish Journal of Theology*, Vol. 19:160-75, June, 1966. E. Frank Tupper, a professor at Southern Baptist Theological Seminary in Louisville, has written what is probably the most complete presentation of Pannenberg's thought, *The Theology of Wollhart Pannenberg* (Westminster: 1973). Clark Pinnock, of Regent College, Vancouver, B.C., has spelled out the major reasons for Pannenberg's appeal to Evangelicals in two articles in *Christianity Today*, Vol. 21:19-21, November 5, 1976; Vol. 21:14-16, November 19, 1976.
3. John Baillie, *The Idea of Revelation in Recent Thought* (New York: Columbia University Press, 1956).
4. Wollhart Pannenberg, ed., *Theology as History* (New York: Macmillan, 1968), p. 126. See also Pannenberg, *Theology and the Kingdom of God* (Westminster, 1969); *Basic Questions in Theology*, 3 vols. (Fortress, I, II: Westminster III); *What Is Man?* (Fortress, 1970).
5. *Ibid.*, pp. 136-37.
6. *Ibid.*, p. 135.
7. *Ibid.*, p. 136.
8. *Ibid.*
9. *Ibid.*, p. 137.
10. *Ibid.*
11. As quoted by Donald Dayton, *Christianity Today*, Vol. 18:29-30.
12. *Revelation as History*, p. 39.
13. *Ibid.*, pp. 131 ff., 139 ff.
14. *Ibid.*, pp. 149 ff. See also Pannenberg, *The Apostles' Creed* (Philadelphia: The Westminster Press, 1972), p. 65.
15. *Ibid.*, p. 141.
16. *Ibid.*, p. 134.
17. Pannenberg, *Jesus—God and Man*, trans. Lewis L. Wilkins, and Duane A. Priebe (Philadelphia: The Westminster Press, 1968), pp. 88 ff.
18. *Ibid.*, p. 91.
19. *Revelation as History*, pp. 135 ff.
20. *Ibid.*
21. Carl E. Braaten, "Toward a Theology of Hope," *Theology Today*, Vol. 24, 1967-68, p. 221.
22. *Jesus—God and Man*, pp. 21 ff.
23. *Ibid.*, p. 27.

PRAISE THE LORD WITH THE SOUND OF THE TRUMPET

(Ps. 150:3)

by Jim Willis , *Professor of Music, Northwest Nazarene College*

Imagine 120 trumpets sounding in unison during a worship service. How wonderful to be part of a service that includes instrumental music as an integral part of worship! An inspiring musical offering as this lifts the hearts and minds of the participants in praise to God.

And so it did as recorded in 2 Chronicles, chapter five.

Instrumental music, especially the clarion sound of the brasses, is just now being used with some regularity in holiness churches, often in conjunction with the choir "specials."

Much of the finest church and worship music comes from periods in history when churches used instruments. The Gabriellis in Venice are a good example of employing antiphonal instruments, mainly brasses from opposite choir lofts, to accompany the choral portion of worship.

It was the Moravians in the middle of the 19th century that brought instruments to this country to accompany anthems and hymns during their services. In the archives of Moravian music found in Bethlehem, Pa., and Winston-Salem, N.C., are many parts for strings, woodwinds, and brasses.

With the publication of *500 Hymns for Instruments* by Lillenas in 1976, a wealth of instru-

mental music was made available for the church service.

But are we using brass and other wind instruments in our worship services? No, not enough! We need to use instruments, especially brasses, much more in our churches. Not just to accompany, but to introduce hymns, play interludes between congregational singing alone and with the organ, and to accompany choir specials.

In 1977, Agape, a division of Hope Publishing Company, published a set of 48 congregational hymns entitled: *Festival Hymns and Processionals*. These arrangements represent a major commitment of time and energy by Vaclav Nelhybel, one of the 20th century's leading composers and arrangers. He has scored these works for two trumpets, two trombones, and organ with optional parts for tuba, timpani, and F horn.

The organist plays from the full score that includes three versions of each tune:

Brass A
Brass B
Brass C (same as organ part)

With three separate brass parts and one organ part that can be played alone or together, many combinations of these three versions are possible. For example:

Verse 1—Organ alone

Verse 2—Organ and Brass A


Verse 3—Organ Tacet Brass C

Verse 4—Organ and Brass B

Verse 5—Organ and Brass C

When two or more brass quartets are added with choir and/or congregation, antiphonal sounds are quite easy to produce. The brass groups can be on either side of the choir or organ or placed in the balcony. For an interlude, the brass groups and organ can play the A, B, and C parts simultaneously, producing a beautiful polyphonic sound.

First church of the Nazarene in Nampa, Ida., is doing this—using the Hope Publishing Company brass edition both alone, with congregation, and choir. In addition the Lillenas *500 Hymns* publication is used with the Hope publication.

There is no end to the possible use of instruments in the worship service when a church orchestra, brass, and organ are all used in combination with the choir and congregation to give glory to God. While there is always some work involved in an antiphonal sound such as this, no amount of work is too great for the satisfaction of producing a service with strong and brilliant music, achieving an effect that only the addition of instruments can create "to the praise of His glory." 

CELEBRATING CHOSENNESS

(Continued from page 31)

The second reading is translated *firstfruits*. Paul uses the term a number of times. In Romans he speaks of the firstfruits of Asia and in Corinthians of the firstfruits of Achaia. The *firstfruits* are the initial ingathering of the harvest consecrated to God in anticipation of the fullness of the harvest to follow. Either reading speaks beautifully of the choice of God.

The purposes of God's election are stated in the remainder of the text. The election is not irresistible, as verse 15 shows. No exhortation would be necessary if it were.

The purposes of God's choice are given in three parallel clauses. The clauses are purpose clauses using the Greek preposition *eis*. The parallel is obscured in most English translations. Simply stated the three clauses are: God chose you

- a. for (*eis*) salvation
- b. for (*eis*) the gospel
- c. for (*eis*) possession of the glory of our Lord Jesus Christ.

The parallelism is further obscured in English by translating the nouns as verbs (note especially the NIV.)

A. *God chose you for salvation.* The noun *salvation* is followed by a double object to the instrumental preposition *en*. The first of these objects is *sanctification of the Spirit*; NIV translates *the sanctifying work of the Spirit*. *Sanctification* is the familiar *hagiasmos* which emphasizes the consecration and the hallowing by and through the presence of the Spirit. It is profoundly moral in connotation. God's election is aimed at the sanctification which the Spirit provides (subjective genitive in Greek). The costly preparation of the Incarnation, the Cross, and the Resurrection declare that the initiating God of the Universe had deliberately designed a complete salvation for His people—a thoroughly adequate salvation.

The victory of Christ over the forces of evil at the Cross and at the open tomb guarantees that the age of the Spirit has arrived. The presence of the Spirit in the obedient and responsive lives of the followers of Christ means complete salvation.

Our own theological tradition helps us here. The Holy Spirit does provide sanctification—the powers of sin are broken—cosmic and personal. The context shows that the eternal plan of God who chose us in Christ is more than a match for the confused and confusing powers of evil in these last days.

The second instrumental phrase following the word *salvation* highlights the human side of salvation. God chose you for salvation . . . through faith in the truth (an objective genitive). The human side of salvation is the skill of placing complete confidence in the truth as it is revealed in Christ. It is the acceptance of the valid demonstration of God's dependability manifested in Jesus. It is submission to the truth God has revealed to us through the living and written Word.

God chose you for a secure salvation embodied in the truth about God. Our trust—the word “faith” refers to complete trust—places us in a secure relationship with the electing God. We tend to place our spiritual security in our own evaluation of the current conditions rather than in the complete security of the God who chose us and the truth He has revealed.

B. *God chose you for the gospel.* The commentators have struggled a bit more with this section of the verse. The problem lies in the antecedent for the relative pronoun at the beginning of verse 14. The Greek construction and word order reads: *into which also he called you through our gospel*. Which is a neuter singular accusative relative pronoun. No word preceding it is both neuter and singular. Many commentators have concluded that it is simply a general relative referring to the whole salvation process of the previous verse. Paul occasionally, however, uses relative pronouns with a trailing antecedent. In this case, *gospel* is neuter and singular. The idea then would be: *God chose you for the gospel through which you were called*. The gospel is then both the instrument and the goal or purpose. In 1 Thess. 2, Paul speaks of telling them the gospel of God in spite of opposition (v. 2). He identifies himself as *approved by God to be entrusted with the gospel*. (v. 4) He speaks of his role in the analogy of a father who encourages, comforts, and exhorts his children to live worthy of God who called them into His kingdom and glory (vv. 10 f.)

God has chosen you to be entrusted with the gospel—to be exponents of the gospel—to be models and living demonstrations of the results of that gospel. In 1 Thess. 2:8, Paul says: “*We were delighted to share with you not only the gospel of God but our lives as well.*”

When the eschatological sensationalists are pontificating about the details of the Second Coming and the sequences of the last days, God has chosen you for the gospel through which you were called. That means the whole gospel and not just one segment or hobby-horse element of the gospel.

C. *God chose you for possession (acquisition) of the glory of our Lord Jesus Christ.* The word *possession* here is the same one used in 1 Pet. 2:9 in the phrase *a people for God's own possession*. The parallel in 1 Thess. 5:9 reads: *For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ*. The word to receive is the same Greek word, *peripoiēsen*. Paul loves to note that we are joint-heirs with Christ.

The context sharpens the meaning for us. The sensationalists who had forged Paul's name to a letter saying the Second Coming had already arrived were only throwing up a smoke screen. Those who live securely within the boundaries of the love of God in Christ are assured that the Second Coming will provide participation in the final victories and the praise service which is to follow. *Glory* is a double-pronged word which refers both to the *presence* and the honor or praise due that pres-

ence. God has elected us to share both in the final praise service to the Lamb and to be in His glory-presence. The "Hallelujah Chorus" will not be sung only once a year then.

Verse 15 then exhorts the Thessalonians to stand firm against all the false and erratic teaching about the end times. God is faithful and we can depend upon that.

IV. Sermonizing

The specific direction of your sermon based on this passage depends upon the needs of your own congregation. A number of different directions are possible. You tailor it to respond to the unsettling created by the sensationalists on the Second Coming. You could tailor it to give courage in the midst of pressures of a variety of kinds. You could emphasize the security of those who are obedient and responsive to God even though they do not completely understand themselves and life around them. You could use the passage to preach stability to new converts—the Thessalonians were probably less than a year old in the faith. You could use the material to preach a message on the completeness of salvation.

For an example, consider a sermon on stability for new converts. A possible title would be "Celebrating Chosenness" or some more applicable title for your specific congregation.

A. INTRODUCTION. The introduction should capture the listeners by making them hungry for the message to follow. The historical background with the pressures on the young congregation by the absence of the leader, the persecution they were facing, and the confusion of the preaching about the Second Coming is one possibility. A vivid illustration of someone currently caught in a dilemma might be valuable, provided the illustration is not so vivid it makes the rest of the message an anticlimax. A clear and compelling description of the threat to stability formed by current conditions would be another possible route. Perhaps some combination of these ideas is possible.

The second segment of the introduction could then highlight the simple sentence: "*God chose you.*" The importance of the initiating love of God illustrated in the covenant of the Old Testament and finalized in the incarnation of Jesus would be helpful. The place of the new convert in this whole chain of tradition needs to be powerfully described. The perspective for living within the covenant love of God is the basis for stability under pressure—the answer to "eternal insecurity."

Paul's warm love for the Thessalonians is important here: e.g., *brothers loved by the Lord* (v. 13). The notes of confidence are also significant—e.g., 3:3, "But the Lord is faithful, and he will strengthen you and protect you from the evil one."

The three major points of the sermon could then revolve about the three purpose clauses in the exegesis above:

B. GOD CHOSE YOU FOR SALVATION. The whole range of the salvation process is in view and the exegetical insights above will give you material for this section. The first segment should emphasize

the divine side and the second the human. The divine side is visible in the sanctification provided by the Spirit. There is a great deal of valuable theology encapsulated in this phrase. The human side is the skill of trusting in the truth. One of the problems of the English language is that "faith" has no verbal form. Several preachers recently have spoken of "*faithing*" to fill in the lack. "*Trust*," however, is both a noun and a verb. Salvation is not an automatic process of God's election, but requires the obedient and responsible and responsive trust in the truth as it is revealed in God.


The section needs to be illustrated and reinforced with a contemporary application fitting the needs of your people.

C. GOD CHOSE YOU FOR THE GOSPEL. A little care in elementary grammar will highlight the parallel nature of these three purpose clauses and help the audience to see the significance of them. God never chooses a man for his own good alone, but for the great and grand purposes of the gospel. He rescues that we may rescue others. He forgives that we may forgive others. He brings the gospel to us that we may pass it on. This takes life out of the humdrum and ordinary and gives purpose and direction. The corroborating material from 1 Thessalonians is important here to show the meaning of the whole section—especially the material from chapter 2.

The illustration in this section should highlight the fulfillment which comes through investment of life in the glorious causes of the gospel despite suffering and opposition.

D. GOD CHOSE YOU FOR POSSESSION OF THE GLORY OF OUR LORD JESUS CHRIST. In order to keep going, the young convert needs to see that Christianity is not just a positive thinking process that makes the current day bearable, but that it is the beginning of participation in the final fulfillment programmed by God himself. In this section help him to see that the participation in, the sharing of, the glory of our Lord is a goal worth working toward. Help him to understand the nature of the glory of our Lord Jesus Christ.

The closing illustration could be taken from the life of someone who has given his or her life for the gospel and has found fulfillment and joy within the boundaries of this life by living for our Lord.

E. CONCLUSION. The conclusion ought to come back to grips with the issues specifically raised in the introduction. The reasons for instability are solved in the grand perspective of the work of God presented in this section. The decision to live for the God who has chosen us must be cemented by specific commitment. The closing hymn must enable the new convert (and the struggling older Christian) to complete that commitment verbally. 

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TODAY'S BOOKS for TODAY'S PREACHER

The Worldly Evangelicals

By Richard Quebedeaux (Harper & Row, 1978. 189 pp., \$6.95).

In his latest book, Richard Quebedeaux, a Harvard and Oxford trained California evangelical, takes another look at the changing, growing American evangelical movement. With an eye to the future, he attempts to identify those influences which are certain to shape evangelicalism in the years ahead.

In *Worldly Evangelicals*, Quebedeaux describes evangelicalism as an extremely divergent movement emerging during the past 30 years from obscurity to replace the establishment denominations as the "mainline brand of American Christianity."

Worldly Evangelicals is an expansion of Quebedeaux's earlier work *The Young Evangelicals*. In both he defines evangelicals by their loyalty to the Scriptures, personal conversion, and their desire to witness to non-Christians. Under that threefold test, he finds the fundamentalists to the right, the radical evangelicals to the left, with both extremes overlapping the center represented by the Billy Graham Evangelistic Association, *Christianity Today*, and the National Association of Evangelicals.

This is an important book because of the information it provides and the issues it raises with evangelicalism's rise to prominence in American life. A book like this forces us to look at ourselves and ask how we have accommodated, or confronted the social order. —Tom Nees

Will to Live/Will to Die

By Kenneth L. Vaux (Augsburg, 1978. 134 pp., hardcover, \$7.95).

In the light of medical tech-

nology's ability to maintain existence with artificial life-support devices, much discussion has gone on concerning euthanasia and even suicide as the right to "death with dignity." Doubtless the minister will be called upon more and more for counsel in such matters. Therefore he needs to be well informed on the issues and implications of the matter from a legal, ethical, and theological perspective.

Vaux, professor of ethics at the University of Illinois Medical School, has given us an excellent discussion of the "search for a good death." The central thesis is that there exists in human experience a paradoxical tension between affirmation of life and acceptance of death (a will to live and a will to die).

He explores the sources of the two poles of the tension in human biological structure, social history, cultural milieu, and theological context. He also analyzes the various developments which seek to dissolve the tension in one direction or the other.

One of the most helpful features of the book is its clear statements at strategic intervals of what the author has attempted to do in the preceding section and will be doing in the succeeding one. —H. Ray Dunning

Biblical Criticism: Historical Literary, and Textual

R. K. Harrison, B. K. Waltke, D. Guthrie, and G. D. Fee (Zondervan, 1978, 183 pp. \$5.95)

If you have been looking for a book that describes the effect of scholarship on the meaning and message of the Bible, here is the book for you. The four authors, scholars in their own right, have surveyed their assigned field of study and have summarized their results.

Dr. Harrison, teacher at Wycliffe College in Toronto, has summarized the way in which

archaeology and literary criticism has affected our understanding of the Old Testament. He argues that presuppositions of the scholars involved have vitiated some of their work, but on the other hand, he enables the careful reader to identify those results which have lasting effect.

Dr. Waltke, teacher at Regent College in Vancouver, B.C., works his way through the complicated history of textual criticism of the Old Testament. He concludes his articles with a summary of the rules by which scholars arrive at the most probable Hebrew text.

Dr. Guthrie, lecturer at London Bible College in England, provides the understanding which enables the reader to handle such areas as Form Criticism, Redaction Criticism, and related approaches to the New Testament. He makes a strong plea for the authority of the Word.

Dr. Fee, who teaches at Gordon-Conwell Seminary in Massachusetts, clarifies the complicated details of the history of the search for the best Greek text of the New Testament. He handles this material well.

The discussions of these thoroughly conservative men place the work of historical, literary, and textual criticism into proper perspective. The solid work is not disparaged, but inadequate results and methodologies are. The bibliographies at the end of each article alone are worth the price of the book.

Any pastor who regularly reads commentaries and related materials will find his ability to understand and evaluate notably enhanced by the definitions and historical summaries of this book.

—Morris A. Weigelt

The books reviewed in this column may not agree at all points with evangelical holiness positions. Yet each book contains sufficient useful material to warrant bringing it to our reader's attention.

THE BENEDICTION

(Continued from page 16)

make the benediction a means of blessing, or else quit calling it a benediction. A minister can pray; only God can bless.

A Place for a Doxology

Some of the noblest words of Holy Writ appear in the form of doxologies. Usually we think of a doxology in terms of sacred song, and so we should. But the Scriptures also include doxologies to be spoken. If every minister used such words at times in public worship, there would be less "tameness, lameness, and sameness." In addition to a list of benedictions from the Bible, and from other sources, the leader of worship should have at hand a list of doxologies, written out, nearly all of them from the Bible. Every once in a while in making ready for a particular service he may sense the need for a touch of splendor such as only an inspired doxology can impart.

In the list that follows, the first four doxologies come from the Psalms. Each of them marks the climactic end of a book, for the Hebrew Bible presents the Psalms in five successive parts. The fifth book of Psalms, full of praise, closes with entire songs as doxologies (145—150). The last one the Smith-Goodspeed translation calls "The Closing Doxology." These words from the Psalms we often sing, or hear from the choir. The doxologies in the New Testament, as a rule, consist of exalted rhythmical prose, which calls for utterance at high moments in corporate worship. To the list any student of the Bible can add others:

Ps. 41:13	Rom. 11:33	1 Tim. 1:17
Ps. 72:18-19	Rom. 16:25-27	Jude 24-25
Ps. 89:52	2 Cor. 1:3-4	Rev. 1:5b-6
Ps. 106:48	Eph. 3:20-21	Rev. 5:12b, 13b

The use of a doxology depends on the leader's desire to express strong emotion. As a rule emotion under control fills too small a place in our public

worship. There can be no rules to regulate such uses, because feelings do not follow fixed formulas. For instance, after administering infant baptism, I once blurted out to the people that I wondered why every young man who believed in Christ did not feel an irresistible urge to become a pastor. Would it not have been far more seemly for me to repeat from memory a doxology from the apostle Paul? Again, after a reading about the glory and the mystery of the Resurrection (1 Cor. 15:35-58), instead of saying, "Thus endeth the morning lesson," one could utter a well-known doxology: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

The urge to use a doxology may come while preparing for the end of a service. Very well! Let there be an ascription of praise, but not hasty. After a slight pause, let there also be a benediction. In any such case the minister ought to notify his organist beforehand, lest there be no opportunity for the final benediction. For instance, he has been guiding the people into a sense of the security of heart that comes through trusting in God. At the close he voices their feelings, or what they ought to feel, about the security that reaches out to include both this world and the next. After a doxology of praise, he pronounces the benediction of the Triune God, who alone can give His redeemed children the Christian kind of security:

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

After a pause, and in a quieter tone, the words being familiar: "Grace, mercy, and peace, from God the Father, the Son, and the Spirit, be amongst you, and remain with you, now and forevermore. Amen."



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PREACHER'S EXCHANGE

WANTED: A set of the sermons of Adam Clarke, 1868 London edition entitled "Sermons on Various Subjects." Write Wesley Tracy, 240 E. 129th Terr., Kansas City, MO 64145.

WANTED: Full set of *Ante-Nicene, Nicene, Post-Nicene Fathers*; *Schaff's History of the Christian Church*; *Life of Fletcher*, by Rev. Joseph Benson and/or any biographical material on John Fletcher. *The Life of Wesley*, by Richard Watson. Richard L. Cannon, 1433 MacArthur, Raton, NM 87740.

WANTED: Church of the Nazarene *Manuals* for 1928, 1936, and 1940. *At the Crossroads*, by Minnie Ludlow Ludwig. Jane Kristofferson, 2961 S. Downing, Englewood, CO 80110.

WANTED: *Strength for Today*, by Bertha Munro. Donald W. MacNeil, 325 E. Hunter St., Logan, OH 43138.

WANTED: Commentaries (single vol. and sets), Bible Dictionaries, books on the Ministers' Course of Study; books on Theology, Homiletics, etc., for theological extension courses, or extension Bible school courses in Bethlehem and Nazareth. Also old cassettes of sermons or church services. Write prices and approximate shipping costs. Earl Morgan, P.O. Box 19426, Jerusalem, Israel.

WANTED: Loose-leaf Bibles published by International Bible Co., in the thirties and sold by J. C. Winston Co.

FOR SALE: Books by retired minister. All true to the Bible. Send for list No. 2; also holiness list. All in good condition. Dr. S. Ellsworth Nothstine, 800 Bleckley St., Anderson, SC 29621.

FOR SALE: Complete set of *Preacher's Homiletic Commentary*, 32 volumes—\$75.00 plus shipping; and 11 volumes of *Biblical Illustrator*; Matthew, Mark, Galatians through Philemon, and the Epistles of John—\$30.00 for the set or \$3.00 each, plus shipping. Contact Rev. Michael B. Ross, P.O. Box 1742, Bradenton, FL 33506, or call (813) 792-1210.

FOR SALE: Old Set of Clarke's Commentaries. Fair condition. Mrs. Dora Robinson, 2043 Maple Avenue, Twin Falls, ID 83301.

A Sermon for Lent:

HAVE YOU COME NEAR THE CROSS?

by Warren W. Wiersbe

Formerly pastor of Moody Memorial Church in Chicago.

Text: *Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.*

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home (John 19:25-27).

If you and I had been outside Jerusalem the day Jesus was crucified, I wonder how near the Cross we would have stood? It is one thing to stand in a friendly congregation on Sunday morning and sing, "Jesus, keep me near the Cross . . ." and something else to stand with a bloodthirsty mob near the place where an innocent Man is dying like a common criminal.

Four women and John the disciple stood close to the Cross. They loved the One who was hanging there.

As we examine those courageous believers, let's ask them, "What does it mean to you to be standing near the Cross?"

I. MARY MAGDALENE: "JESUS SET ME FREE"

Mary Magdalene would reply, "To me, this is a place of redemption. I once was in bondage to sin and Satan, and Jesus set me free!"

The Lord had cast seven demons out of Mary Magdalene (Mark 16:9 and Luke 8:2). She could do nothing to set herself free. Then Jesus Christ came into her life. He redeemed her and set her free. From that hour, Magdalene gave her life to Him to serve Him (Luke 8:1-3).

People are still bound by Satan. No matter how moral or religious a person is, if he hasn't trusted

Jesus Christ, he is living "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). Jesus Christ came "to preach deliverance to the captives . . . to set at liberty them that are bruised" (Luke 4:18).

The best description of what Jesus did for Magdalene, and can do for sinners today, is in Acts 26:18: "To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

What a series of miracles. From darkness to light, from Satan to God, from guilt to forgiveness, from poverty to an inheritance. No wonder Mary Magdalene stayed near the Cross.

II. SALOME: A PLACE OF REBUKE

Next we question Salome—wife of Zebedee, mother of James and John, and sister of Mary the mother of Jesus. Salome had selfishly asked Jesus to assign special thrones for her two sons (Matt. 20:20-21). She would say, "To me, this is a place of rebuke. I asked for thrones for my sons, yet Jesus asked for a Cross. There He is, dying for me and them."

"If you dare to get near the Cross, Jesus will give you something to do. Perhaps that explains why many of us keep our distance."

Calvary is a place of rebuke. When you are standing near the Cross, things like thrones, power, and prestige don't mean much. Competition among believers and the boasting that goes with it makes me wonder how many of these people are standing near the Cross.

If we stand near the Cross, we must expect to be rebuked. How can we boast of our wealth? He hung there in poverty while the soldiers gambled for His belongings. How can we boast of our power? Jesus hung there in weakness. How can we boast of our reputations? He died "despised and rejected of men, a man of sorrows and acquainted with grief." How can we consider ourselves important? He made himself of no reputation. How can we seek a throne? He received a Cross.

Calvary is where the old life is slain that the new life might be revealed in power. No Christian, no church, no Christian ministry can boast of great plans and achievements if they are near the Cross.

III. MARY: PIERCING AND REWARD

Mary, the mother of our Lord, is next. Her silence is a thrilling testimony to the Son of God hanging on the Cross. Mary is the one person who could have saved Him. All she had to do was tell the officials that Jesus was mistaken, deluded. Her silence is deafening testimony to the deity of Christ.

Her reply to our question would be, "To me, it is a place of reward."

Throughout the Gospels, Mary suffered. When Christ was miraculously conceived, Mary suffered the shame of almost losing her betrothed because he thought she had been unfaithful. When she and Joseph took Jesus to the Temple to be registered, she heard old Simeon say, "Yea, a sword shall pierce through thy soul also" (Luke 2:35).

The family had to flee to Egypt because Herod wanted to kill Jesus. Mary must have felt great anguish when she heard that innocent children had been murdered because of her Son. As the years passed, Mary must have sensed Jesus moving farther from her.

During His ministry, the breach grew wider. One day when Mary and her other sons tried to get into a crowded house where Jesus was preaching, she heard Him say, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matt. 13:50).

Now at the Cross the sword pierced Mary's heart deeper than ever. Yet in the midst of this sorrow and pain, Mary discovered that Calvary is a place of reward. Jesus spoke to His mother and assured her of His love. And He gave her John, whom He loved.

Are you suffering? Stay near the Cross, for Calvary is a place of reward. One day the suffering will turn to glory, the pain to joy, and the seeming defeat to victory.


IV. JOHN: ASSIGNED RESPONSIBILITY

Finally, let's consider John, the only apostle who stood by the Cross. To our question, he replies, "To me, the Cross is a place of responsibility. Jesus gave me a command, and I must fulfill it."

Our Lord reigned from the Cross. John had wanted a throne, but he had not realized the cost. First the suffering, then the glory. John would never forget; and years later, God would permit John to gaze into heaven.

When Jesus spoke to John from the Cross, it meant that John was forgiven. Like the other apostles, he had forsaken Jesus and fled. His running had been irresponsible; in coming back John proved that he did love Christ.

Jesus not only forgave John, but He also honored him. "Woman, behold thy son [John]! Behold thy mother!" The Lord actually asked John to take His place. What a privilege and a responsibility. The Cross brings responsibility.

If you dare to get near the Cross, Jesus Christ will give you something to do. Perhaps that explains why many of us keep our distance. 

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A Glimpse into the Life of a Pastor's Wife

by Venita Hancock

Pastor's wife, Kankakee, Illinois

I had just hung up the phone, after calling the third widow in our church. I wasn't having any luck finding a baby-sitter for our four children. Preachers' meeting was only two days away. For 20 years my husband and I had pastored in the hills of West Virginia, and we had never missed an annual meeting or assembly.

It seemed the devil said, "Ha, you will miss this one!"

I urged my husband to make plans and go without me; after all, my first responsibility was to our children. He was very adamant in his negative response. He said to keep trying—he wanted me to go with him.

The Lord seemed to suggest

a young woman who had four children of her own. It seemed impossible that she would take care of our four for three days. But I finally called her—and she was thrilled to help us.

It isn't easy to raise a family, and do all the things expected of a pastor's wife. But joys have far outweighed the struggles.

Our fourth child has recently enrolled at Mount Vernon Nazarene College. Our oldest son is a pastor in Texas, and our second son a youth pastor in Ohio. Our daughter is now in Kansas City with her seminary husband.

God has taught me so many things during these years. I am

especially happy I learned to put my husband first in those situations where he needed me, for I can now see how the Lord has blessed that effort. Those short "honeymoons" we took for district functions were exactly what we needed in our relationship at that time.

I am glad for the love that my husband and I have shared. For I have found that one of the best things you can give your children is the overflow of the parents' love for each other.

When we arrived home from that preachers' meeting, our seven-year-old had written on the dresser mirror, "Dad loves Mom. Neat!" That summed it up quite well.



Person-oriented Worship

(Continued from page 7)

The Person-oriented Pastor

I cannot focus on people without being profoundly affected. It is this outward focus which creates the person-oriented pastor who walks among his flock Monday through Sunday. He is found in the businesses, at their homes, and by their sickbeds. His sermons will be affected by experiences of shared adversity and joys.

The person-oriented pastor will find his own devotional life transformed from personal concerns to mutual burden sharing. John Wesley was so affected. Albert C. Outler speaks of the Oxford Don as going through a terrible inner struggle when Whitfield urged him to preach among the people on the

fields of Bristol. The very proper cleric had to weigh his sense of the propriety of traditional worship forms and his own personal public esteem against the needs of God's children. As we know, Wesley preached in the fields and revival happened. Not to be overlooked are the changes in John Wesley himself. Outler wrote, "Up to this point, the story is full of anxiety, insecurity and futility. Hereafter, the instances of spiritual disturbances drop off sharply and rarely reoccur, even in the full record of a very candid man."¹ The man had lost himself in others. We, too, can be men of overwhelming mission.

The pastor and his church are changed in a revolution of focus. Liturgy, sermon, and pastor become different. Even the most casual visitor can be aware of the caring service. This is what causes one church to bless while another, performing the same functions, simply seems to exist.



1. John Wesley, Albert C. Outler, copyright 1964, p. 73.



In the "Preacher's Magazine" 50 Years Ago

Sacrifice and Need

We remarked to "an old war horse" in the work of spreading scriptural holiness that although we are much better equipped for our task as a people than we were a generation ago, we do not seem to be getting on as fast as we ought. He replied, "Our preachers want two things, and they want them very much. These two things are faith and sacrifice. They need faith so that they will undertake worthwhile tasks and then they need sacrifice so that they will stay with their tasks until they are finished. Our young men, especially our college-trained men, want to start too far along up the line. They are not looking for hard enough tasks. Either they take good opportunities and use them so easily that they do not develop them, or else they take poor opportunities and let them die. If our preachers and people, with our present advantages,

were only blessed with sound, full vision and the spirit of willing sacrifice, there is no telling what we could do to promote the kingdom of God during this generation."

—J. B. Chapman
April, 1929

On Pastoral Visiting

All efforts to divorce the preacher and the pastor have failed. The man who preaches to the people is the man to visit in their homes, for each phase of the work is the counterpart of the other. If people have heard a man preach, they will appreciate a visit from him. If he has made a good impression by means of a visit, then the members of the family will want to come and hear the caller preach. Of course, in a large church, it will not be possible for the preacher to do all the visiting. But wherever a family must be

called upon a number of times, as in case of continued sickness, the preacher should by all means do part of the calling.

If a pastor finds calling difficult, that is perhaps the more reason he should do it. For the fact that it is difficult for him indicates that he is in danger of becoming general in his burden and that he is already wanting in sincere sympathy. He must call now for his own sake, as well as for the good he hopes to do.

—J. B. Chapman
March, 1929

Earnestness

Aside from divine grace, no factor is more important in the making of a successful preacher than earnestness. And out of earnestness grows industry. Preachers always find plenty to do when they are in earnest.

—J. B. Chapman
July, 1929

MY COMPLAINTS

(Continued from page 11)

ing voices by reading powerful passages of God's Word together.

Poor planning. Ushers aren't ready; the man who is to lead in prayer has to walk up from the back of the sanctuary; the pianist is playing "Shall We Gather at the River" while the organist is playing "Part the Waters."

The worship service is no place for carelessness, and poor preparation . . . it is no place to practice. Preachers need to plan the service so its progression as well

as its content takes each worshiper step by step through a meaningful worship experience.

Part-time worshipers. The full meaning of worship has not been explored when all we do is gather people who solemnly wait to be preached at, prayed at, and sung at for an hour. True worship cannot be separated from obedience in living. We cannot worship God in forms on Sunday, then reject Him in life. We cannot croon His sweet praises with one breath, then gossip with the next.

There is no such animal as corporate worship without personal worship. They go together.

At the heart of every corporate worship experience is the individual's personal, full-time contact with God. Because of this, we must continue to encourage our members to keep up their personal and family devotions, pray for the services, and come with a sense of expectancy.

Only when we know the personal side of worship can we really lose ourselves in the larger whole of corporate worship. When this happens—when we full-time believers gather to respond to God's self-revelation—we are not far from the gates of heaven . . . and that whips the stuffing out of TV reruns.

SEEN & NOTED



"While sinners, we are in debt to infinite justice; when pardoned, in debt to endless mercy."

—Adam Clarke

**Keep me proud, but not arrogant.
Keep me humble, but not self-depreciating.
Keep me inquisitive, but not nosey.
Keep me searching, but not insatiable.
Keep me learning, but not at Your expense.**

—Daniel R. Seagren

"There will probably never be any greater 'high' for me than stepping from the pulpit, sweaty and flushed, feeling like the Word has been proclaimed."

—Dean J. Snyder

"In all probability you will be hard put to find a great preacher who has not been also a faithful pastor."

—Gerald Kennedy

"It has been my observation that parish clergy who are not growing are going to seed. And few grow unless they relate to a structure for growth."

—Martin Marty

"Please do not be ashamed of the enthusiasm the truth generates. All the great ages of history have been ages of enthusiasm, drunk with dreams."

—James Block

"Kindness has converted more sinners than zeal, eloquence, or learning."

—Henrietta C. Mears

"Someone has said that modern preachers have been able to do what the church has not been able to do for 2,000 years—make Christ appear dull."

—anonymous

"We conquer—not in any brilliant fashion—we conquer by continuing."

—George H. Matheson

"God never comes through the door that I hold open for him, but always knocks at the one place which I have walled up with concrete. But if I do not let him in there, he turns away altogether."

—Helmut Thielicke

"Preachers, be real! For God's sake, and the sake of a brokenhearted race, be sincere. Do not try to be eloquent, or clever, or sensational. If you are not real, as far as you are concerned, the cause of Christ is lost in your field. Anything that is unreal in the pulpit is an offense against God and the cause of . . . Jesus Christ."

—A. S. London

"The Holy Spirit enlightens and directs those most easily and most surely who know their Bible most thoroughly."

—Paul Rees

"In the New Testament alone the Spirit is referred to nearly three hundred times. And the one word with which He is constantly associated is power."

—Henry Drummond

"Every sermon is stretched like a bowstring between the text of the Bible on the one hand and the problems of contemporary human life on the other. If the string is insecurely tethered to either end, the bow is useless."

—Ian Pitt-Watson

"It is a gross error to suppose that the Christian cause goes forward solely or chiefly on weekends. What happens on the regular workdays may be far more important, so far as the Christian faith is concerned, then what happens on Sunday."

—Elton Trueblood

"The redeemed would be the first to admit their guilt, but humbly assert their forgiveness. Their integrated personalities, their religious wholeness, stems from their 'at-one-ment' with Christ."

—John W. May

"If we feel we are really called to preach the Good News of Jesus Christ, how can we give our Lord and that calling, not to mention the congregations which pay our salaries, less than our best effort?"

—Kent D. Richmond

"It is pitiable to see what flat, insipid, powerless, soulless messages men can manufacture when their faith is feeble and their hearts are cold."

—S. L. Brengle

"... Far better it is to dare mighty things, to win glorious triumphs, even though checked by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows neither victory nor defeat."

—Theodore Roosevelt

"God does not put a premium on idleness. The Lord guides when men are honestly groping. He gives us fire when we build the altar. He works His miracles when we have provided the five loaves. He sends His light through diligent thinking. The divine power is given through the consecrated strength."

—John Henry Jowett

SERMON CRAFT

by C. Neil Strait

Pastor, First Church of the Nazarene, Lansing, Michigan

"What the Heart Reveals"

In Philippians, there is a richness that endears the book to us. And, that for a variety of reasons. In 1:1-6, there are three reasons why this book has value:

One, we have the address of the apostle. In verse 1, Paul declares that he lives as a "servant of Christ" and is "in Christ Jesus." If you can find out where a person is living, you know something of where he is going.

Two, we have the atmosphere of the apostle. Verse 3 mentions his "thanks"; verse 4, his "prayer"; and verse 6, his "confidence." All of these tell us something about the atmosphere of the apostle's heart.

Three, we have the absolutes of the apostle. In verse 1 we see that he is committed to Someone—"Jesus Christ." In verse 5, he is committed with Someone—for he talks about "partnership of the gospel." And in verse 6, he is committed for something—"good work."

More on the Apostle Paul from Philippians

Philippians 1:7-11 gives us further insights into the apostle Paul. And they are insights that challenge us. These insights are:

One, we have the affections of the apostle. Verse 7 says, "I have you in my heart," and "defending and confirming the gospel." Verse 8 talks about "the affection of Jesus Christ." You and I know that if you can uncover the affections of the heart, you have a good idea of what a person is and what he is going to become.

Two, we have the anchor of the heart. Verse 7 reveals that Paul is committed to the gospel. That is his foundation point, and

verse 1 told us that Paul was "in Christ." The anchor of faith and belief is so important for discipleship.

Three, we have the aspirations of the heart. Verses 9 and 10 record his prayer that "love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness..."

This section reveals three very important factors about discipleship. Guides from the apostle Paul for the Church today.

An Attitude Toward Assignment

Philippians 1:12-18 gives us some insights as to how Paul handled his assignment "in Christ."

One, we learn something about the assignment of the heart. Verse 12 shows us Paul looking upon his assignment as an opportunity to "advance the gospel." And in verse 16, he talks about it in regards to "defense of the gospel." His greatest statement is in verse 18, where he says, "The important thing is that in every way . . . Christ is preached."

Two, we learn something about the attitude of the heart. Verse 12, it is *positive*—despite hardship, Paul is able to say "that what has happened to me has really served to advance the gospel." In verse 14, Paul sees *purpose* when he writes, "Brothers . . . have been encouraged." Verse 18 reveals an attitude of *priority* when his main concern is that "Christ is preached."

Three, we learn something about the acceptance of the heart.

Verse 13, "what has happened has really served . . ." Verse 14, "as a result . . . most of the brothers have been encouraged." In verse 16 he says, "I am put here for the defense of the gospel." And, finally, in verse 18 the apostle writes, "Because of this, I rejoice."

Responses of the Heart

Philippians 1:18-26 gives us some responses of the apostle that are models for the Christ-follower.

One, there are affirmations of the heart. The Christ-follower must have some deep beliefs, to which he is committed. One of his great affirmations is recorded in verse 21. "For to me, to live is Christ..."

Two, there is the availability of the heart. Paul was available for the cause of Christ. It is expressed so beautifully in verse 20 when he prays that "Christ will be exalted in my body, whether by life or by death." Then follows verse 21 and his declaration, "For to me, to live is Christ..."

Advice from the Apostle Paul

Philippians 1:27-30 is a practical section of Paul's letter to the Philippian church.

First, there is the advice of the apostle, in verse 27: "Conduct yourselves in a manner worthy of the gospel of Christ." It's pretty hard to improve on such advice.

Second, there is the aim of the apostle's heart, verse 27, "Stand firm in one Spirit, contending as one man for the faith of the gospel."



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SERMON OUTLINES

A Sermon for Pentecost Sunday

THE DYNAMICS OF THE HOLY SPIRIT

TEXT: *"And suddenly there came a sound from heaven as of a rushing mighty wind . . . And they were all filled with the Holy Ghost . . ." (Acts 2:2-4)*

I. The Holy Spirit Convicts

"And when He is come, he will reprove the world of sin . . ." (John 16:8).

A. The Holy Spirit convicts of sin and wrongdoing. Many fail to respond to His reproof but continue to practice their sinful ways. Unless they repent, they are doomed to eternal death.

B. When the Holy Spirit reproofs us for wrong words, thoughts, deeds, and actions, we must ask for forgiveness and cleansing.

II. The Holy Spirit Converts

"Repent and be baptized . . . in the name of Jesus Christ for the remission of sins . . ." (Acts 2:38).

A. Repentance and faith bring forgiveness of sins. The Holy Spirit bears witness through the spirit of one who has become a member of the family of God.

B. Conversion brings new life in Christ. It gives a new faith, new hope, and new love, for "old things are passed away" (2 Cor. 5:17).

III. The Holy Spirit Cleanses

"...purifying their hearts by faith" (Acts 15:9).

A. Some Christians fail to make a total commitment to Christ. They are unwilling to give up certain things for Christ—habits, affections, or possessions.

B. We must surrender everything unreservedly to Christ.

When we are willing to yield all to Him, the Holy Spirit is ready to cleanse and fill us with His love (1 John 1:7).

IV. The Holy Spirit Comforts

"...he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

A. There is little comfort in today's world. War threats, separations, divorces, shortages, and inflation bring frustration and disappointment.

B. Christians are confronted with difficulties also, but they can possess the peace and comfort that only the presence of the Holy Spirit can bring.

V. The Holy Spirit Controls

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

A. Many try to live their lives depending on their own strength. They fail because finite power is not sufficient for successful living.

B. We need the guidance and direction of the Holy Spirit. God is omniscient and omnipotent. He gives those who are totally committed the power needed for service. He assures them of eternal life hereafter (Acts 1:8).

—Russell E. Spray
From *Easy-to-Use Sermon Outlines*, Baker Book House.

THE GLORY OF SOUL REST

SCRIPTURE: (Hebrews 4:7-12).

TEXT: *"There remaineth a rest to the people of God" (v. 9).*

INTRODUCTION

1. There is a creation rest (v. 4).

2. There is the sabbath rest (Gen. 2:3).

3. There is the rest of holiness (vv. 8-9).

4. There is also a heavenly rest (Rev. 14:13).

It is not our purpose to speak today of the rest of heaven, but the second rest of holiness in this life.

I. This Letter Is Addressed to True Believers

1. They were called brethren (Heb. 3:1).

2. They were said to be "partakers of the heavenly calling" (Heb. 3:1).

3. They made a profession of true salvation (Heb. 3:1).

4. It would seem that the outward life of these people was abreast with their spiritual profession (Heb. 6:10).

II. Why Did These Hebrew Christians Need This Soul Rest?

1. These believers had something left in them that would cause trouble (Heb. 2:1).

2. They had something left in them after conversion that was known as unbelief (Heb. 3:12-19).

3. These believers were poor hearers (Heb. 5:11).

4. These believers were babies when they should have been adults (Heb. 5:12).

5. Then these believers had poor discernment (Heb. 5:14).

6. Finally, these believers had a remaining root of bitterness in their hearts (Heb. 12:15; Rom. 8:7).

III. The Promised Rest

1. This is not the rest of heaven that these believers needed (Heb. 4:1).

2. The promises of the Lord tell us that the experience of holiness is for us today (Heb. 7:25; 1 Pet. 1:4).

3. The Lord puts himself on oath that we live a holy life. (Luke 1:73-75).

4. We are commanded to be holy because the Lord himself is holy (1 Pet. 1:15-16).

5. Finally, this perfect soul rest is provided for all men at the Cross of Jesus Christ our Lord (Heb. 13:12, 13).

CONCLUSION

Oh, I love to tell the blessed story

*Since the Lord sanctified me;
For my soul received a flood of glory*

*When the Lord sanctified me.
(Johnson Oatman)*

—W. B. Walker,
Bethany, Oklahoma

ETERNAL ENEMY NUMBER ONE

TEXT: 1 Pet. 5:8-11, NIV

INTRODUCTION

"The devil made me do it." Have you ever heard that before? We have made a big joke about the devil, but truly Satan is no laughing matter.

I. The Portrait of the Devil

A. The mythical character with horns and a pitchfork.

B. The impish, mischievous, cartoon-like character.

C. The grotesque, horror-movie character.

D. The Bible picture of the devil;

1. Able to appear as an angel of light (2 Cor. 11:14).
2. Stalking his prey as a hungry lion (1 Pet. 5:8).

II. The Plan of the Devil

A. To deceive with cunning devices and half truths.

B. He works in the two most sacred places—the home and the church.

C. He seeks to charge the saints with sin.

III. The Eternal Place of the Devil

A. An eternal lake of fire (Matt. 25:41).

B. His followers will be with him (Rev. 20:15).

CONCLUSION; The Way to Escape the Snares of the Devil

A. Resist him, stand firm in faith (1 Pet. 5:9).

B. God will make you strong (1 Pet. 5:10).

—Harold E. Keeton
Warren, Ohio

"GO TELL IT IN THE DESERT" (A Sermon on Witnessing)

TEXT: Acts of the Apostles
8:25-40

PHILIP . . .

I. Fired Up for God. "The angel of the Lord spoke unto Philip."

II. Followed God's Directions. "Go into the desert!"

III. Found a Man. "Behold a man of Ethiopia."

IV. Fastened Hold of the Witness. "He opened his mouth!"

V. Focused on Jesus. "He preached to him Jesus!" (Read John 12:32; Acts 5:42.)

VI. Finished with a Convert.

Helpful quotations:

"You must never lose the awareness that in yourself you are nothing, you are only an instrument. An instrument is nothing until it is lifted."—*The Nun's Story*

"There are just two ways to spread anything in which you are greatly interested. The first is to LIVE it, and the other is to TALK about it."—Dr. Theodore Parker Ferris

Church history tells us that Christianity was introduced into Ethiopia via the royal court. Could it have been this Ethiopian palace executive who was that link? How much hinged on Philip's obedience to God's "go"!

—J. Grant Swank, Jr.
Akron, Ohio

WHO COMPOSES THE CHURCH?

Rom. 16:1-27

I. The Church is composed of flesh and blood people (vv. 1-16).

II. The Church is composed of the redeemed (v. 15).

III. The Church is composed of the saintly (v. 15).

IV. The Church is composed of the committed (v. 18).

V. The Church is composed of the obedient (v. 19).

VI. The Church is composed of the united (v. 17).

VII. The Church is composed of the laborers (vv. 6, 12).

VIII. The Church is composed of the spiritually gifted (v. 19).

—Deri G. Keefer,
Waukegan, Illinois

PREPARING FOR REVIVAL

(Continued from page 41)

love of Christ that has no holiness or moral discrimination in it."³ To preach it with clarity and anointing, one has to possess it, and be able to declare, "We speak that we do know, and testify that we have seen" (John 3:11).

In the hour when God was preparing Jonathan Edwards for the great revival in 1739, he rode out to a quiet place in the woods.

There for an hour, in tears, he had a vision of the glory of Christ. "I felt an urgency of soul to be emptied," he testified; "to lie at His feet; to be filled with Christ and Christ alone."⁴

Only when we have that awareness of the living Christ, and see what He can do for us, and know that He has done it in us, can we go forth in His name to preach a full-orbed gospel, and expect to see revival in our day.

"Go on and preach His gospel," urges Dr. Alexander Whyte, "for He has it in His seven-sealed book that there will be a time of

refreshing till all the ends of the earth shall see the salvation of God. See that you are doing your utmost to hasten on that kingdom. For whatever else is shipwrecked on the face of God's earth the kingdom of the Lord Jesus Christ is sure to come into harbor."⁵



1. E. Stanley Jones, *Christ of Every Road*.

2. John Wesley letter to George Merryweather, 1766, quoted in *And with Fire*, by A. S. Wood, p. 30.

3. Charles Finney, quoted from *God's Answer*, by Duncan Campbell, p. 57.

4. Jonathan Edwards, quoted from *God's Answer*, by Duncan Campbell, p. 50.

5. Alexander Whyte, quoted from *And with Fire*, by A. S. Wood, p. 155.

OLD TESTAMENT WORD STUDIES



by Charles Isbell

Mai. 3:6-12 (NASB), Divine Blessing

3:6

The first half of the verse should read, "*I am Yahweh. I have never changed.*" The second half is not so easy to understand, although it probably should be read in parallel to the first part of the verse. This would yield the following: "*You are the sons of Jacob. You have not been destroyed.*" The phrase, "*I am Yahweh,*" is used frequently as a self-revelation formula (see *passim* in Leviticus, e.g.). The parallel sentence, "*You are the sons of Jacob,*" is, however, unattested elsewhere.

3:7

In rather sarcastic fashion, the changelessness of God is compared to the changelessness of the people. They, however, have never changed from the sin which they practiced, "*from the days of [their] fathers.*" But when instructed to "*return*" to Yahweh so that He might return to them, the people are unable to grasp what they might need to do differently. This is, of course, the ultimate degradation.

"rob" (3:8)

Here the word is *qb^c*, which occurs outside this paragraph only in Prov. 22:23. NASB marginal "defraud" is incorrect. In rab-

binic Hebrew, *qb^c* means to "overpower."

"Man . . . God; you . . . me" (3:8)

The pronouns here are emphatic. Read: "Will a *human* rob a *deity*? Yet *you* (humans) are robbing *me* (deity)!"

"tithes and contributions" (3:8)

Hebrew "the tithe (lit., "the tenth") and the *tērūmah*, i.e., anything lifted up (Heb. root *rūm*) or set aside as a special gift for God, priests, or the Temple. Both were considered obligatory.

"Me" (3:9)

The pronoun "Me" (*'otî*) is placed in emphatic position here; the sentence should be read, "*Me* you are robbing," so as to convey the sense of shock intended by the idea that a human would so deal with a deity.

"of you" (3:9)

Not in the Hebrew text nor necessary to the meaning.

"storehouse" (3:10)

"House of the treasure" (*bêth ha-'ôtsâr*). According to Lev. 27:30, 10 percent of everything owned or produced belonged to Yahweh. Numbers 18:21 stipulates that Levites should receive that 10 percent as their inheritance, "in return for their service," and in lieu of a portion of land. Malachi is apparently citing the custom of using the temple trea-

sury as a bank where tithe might be stored until used. Note that Deuteronomic legislation stipulates a thank feast for the tithes to be taken from the tithe portion. However, the Levite was in no case to be slighted because of this feast (see Deut. 14:22-28). Deut. 26:12 seems to argue that every third year (rather than annually) not only the Levite but also strangers, orphans, and widows should be cared for out of the tithe portion.

"windows" (3:10)

Lit., "vaults" (*'arubot*), or the opening in the sky (*shamayin*) through which rain falls (cf. Gen. 7:11).

"blessing" (3:10)

This is the opposite of the "curse" in 3:9.

"cast its grapes" (3:11)

NASB has faltered badly here. Hebrew *teshakeh* means "produceless" or "childless." Read with the RSV, "your vine in the field shall not fail to bear."

"blessed" (3:12)

A different root (*'shr*) from the word in 3:10 (*berākāh*), but the idea is the same. If the people will fulfill their obligations to God, as *illustrated* but not totally expressed by the issue of giving, the curse under which they live (3:9) will be transformed into a blessing (3:10) which the entire world will acknowledge (3:12).



NEW TESTAMENT WORD STUDIES

by Ralph Earle

Matthew 18

"Be converted" or "change"? (18:3)

Today the word "converted" is used almost entirely as equivalent to "saved." It designates the born-again experience of entering the Kingdom, or the family of God. But Jesus said that unless we "——" we will not enter the kingdom of heaven.

The Greek word is the aorist passive of the verb *strepho*, which literally means "turn." Henry Alford says that here it equals "repent." He continues: "It also conveys the idea of *turning back* from the course previously begun, namely that of ambitious rivalry" (*Greek Testament*, I, 184).

With all this in mind, it would seem to us that "change" (NIV) is better than "be converted" (KJV) or "are converted" (NASB). The disciples needed to change their attitude—which is what "repent" means—from self-seeking ambition to humility and child-likeness.

"a large millstone" (18:6)

The King James Version has simply "a millstone." But the Greek says: "A millstone of a donkey"—that is one turned by a donkey. This was not the small millstone—about as big around as a dinner plate and an inch or two thick—turned by the women in their homes, but a very big one rotated by a donkey. Hence, "a heavy millstone" (NASB) or

"a large millstone" (NIV). This would be sure to drown the person!

"fire" (18:8-9)

To underscore the seriousness of sin, Jesus declared that it would be better to suffer physical damage than to be thrown into "everlasting fire" (v. 8) or "hell fire" (v. 9). The last expression is "Gehenna of fire." It is interesting to note that the strongest words in the New Testament on the eternal torment of a fiery hell came from the lips of none other than Jesus himself.

"trespass" or "sin"? (18:15)

The Greek has a verb that means "trespass," but it is not used here. Instead we have the common verb *hamartano*, from the noun *hamartia*, which is translated "sin" 172 times in the New Testament (KJV) and "offense" once. "Sin" is a broad term and at the same time more serious than "trespass."

"seventy times seven" (18:22)

The Greek has *hebdomekontakishepta*. The longer word is found only here in the New Testament. But in the Septuagint, this expression occurs at Genesis 4:24, where the Hebrew clearly means "seventy-seven times." So Arndt and Gingrich say that this is "more likely" the meaning here (Lexicon, p. 212). See NIV.

The question as to which translation is better is not a crucial one, however. Both expressions

mean *ad infinitum*—unlimited forgiveness.

"settle accounts" (18:23)

The Greek is a combination of the verb *synairo* and the noun object, *logon*. The same combination is found in 25:19, in the Parable of the Talents. The *New International Version* uses "settle accounts" in both places. Strangely, the King James Version has "take account" here but "reckoneth" in 25:19. The verb occurs only in these two places, plus the next verse here (18:24) where it is without the noun object.

"a myriad of talents" (18:24)

That is exactly what the Greek says: *myrion talanton*. The Greek word *myrioi* (only here in NT) means "ten thousand."

A talent was worth about a thousand dollars. So ten thousand talents would be about ten million dollars. This is obviously a ridiculous amount for a servant to owe his master. But Jesus was purposely using hyperbole to illustrate the vast difference between the great debt we owe to God and the little debt others may owe us.

"pence" or "denarii"? (18:28)

The Roman *denarius* was worth about 20 cents. So this fellow servant owed about 20 dollars—hardly justifying putting a man in prison! It is obvious that "pence" (KJV) is misleading, suggesting a much smaller sum.



CLERGY QUIZ

1. Which of the following authors is noted for writing about Liberation Theology?
 - A. Doris Belmont Adams
 - B. Rosemary Reuther
 - C. Emil Brunner
 - D. Lawrence Richards
2. Which of the following musical instruments is/are mentioned in the Book of Daniel?
 - A. Trigon
 - B. Dulcimer
 - C. Harp
 - D. Cornet
 - E. Lyre
 - F. All of the Above
 - G. B & C, but not A & D
3. Which of the following scriptures record the transfiguration?
 - A. Luke 9
 - B. John 7
 - C. Matthew 12
 - D. Mark 10
4. The "eight-stages-of-life" approach to understanding adulthood was made well-known by:
 - A. Paul Tournier
 - B. Abraham Maslow
 - C. Erick Erickson
 - D. Max Weber
5. The "theme" of Psalm 150 is:
 - A. destruction of sinners
 - B. prayer for help
 - C. fragility of human life
 - D. praise to God
6. In which Asian country do Christians outnumber any other religious group?
 - A. Burma
 - B. Japan
 - C. Sri Lanka
 - D. Korea
7. A. H. Ackley wrote which of these Easter songs?
 - A. *Crown Him*
 - B. *Crown Him with Many Crowns*
 - C. *Christ Arose*
 - D. *He Lives*
8. Whitsuntide signifies:
 - A. Pentecost Sunday
 - B. Epiphany
 - C. Easter
 - D. Reformation Sunday
9. Fifty religious radio programs were recently shut down by the government of which of these countries?
 - A. Nicaragua
 - B. Taiwan
 - C. Mexico
 - D. Poland
10. The earth has one moon, other planets have two or three. How many "moonies" does the Unification Church claim?
 - A. 500,000
 - B. 10,000,000
 - C. 3,000,000
 - D. 125,000
11. Which of the following denominations has seen a 21 percent reduction in members over the past 10 years?
 - A. American Baptist
 - B. United Methodists
 - C. Church of the Nazarene
 - D. Disciples of Christ (Christian Church)
12. Which of the following views history as the primary arena of God's self-revelation?
 - A. Rudolph Bultmann
 - B. Irenaeus
 - C. Oral Roberts
 - D. Wolfhart Pannenberg
13. According to the Gallup poll, more college graduates participate in which of the following experiential religious activities?
 - A. Transcendental meditation
 - B. Yoga
 - C. Faith healing
 - D. Charismatic movement
14. John Wesley's position about receiving the sacrament of the Lord's Supper was that it:
 - A. Should be received frequently and repeatedly.
 - B. Should be regarded as an unnecessary relic of the ancient past.
 - C. Should be received annually by all believers.
15. Twenty-eight percent of American men say they have been "born again" (according to the Gallup poll). What percentage of American women make that claim?
 - A. 10
 - B. 39
 - C. 29
 - D. 50
16. Fifty percent of American marrieds (according to Gallup) say they have witnessed or encouraged others to believe in Jesus Christ. What percent of divorced or separated adults have witnessed?
 - A. 30
 - B. 25
 - C. 75
 - D. 47

ANSWERS:

1-B; 2-F; 3-A; 4-C; 5-D; 6-D; 7-D; 8-A; 9-C; 10-C; 11-D; 12-D; 13-A; 14-A; 15-B; 16-D

We Get Letters . . .

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Church of the Nazarene
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First Church of the Nazarene,
Minot, ND





The editorial team of *Preacher's Magazine* regards this publication as uniquely the property of our readers. We exist to serve you. Fill out this page and help us serve you better.

I. Rate This Issue

1. Which of the following words best represents your overall opinion of this issue?

- A. Superb D. Ho-hum
B. Superior E. Even worse
C. Average

2. The blend of scholarly and practical articles is:

- A. About right
B. Slanted too much toward scholarly concerns
C. Slanted too much toward practical concerns

3. The article I like best was _____

4. The article I like least was _____

II. Rate Past Issues

1. The issue(s) I found most helpful was/were the one(s) on the theme(s) (Check 1 or 2)

- | | |
|--|---|
| <input type="checkbox"/> Preaching | <input type="checkbox"/> Holiness |
| <input type="checkbox"/> Christian Education | <input type="checkbox"/> Midweek Services |
| <input type="checkbox"/> Pastoral Care | <input type="checkbox"/> Worship and the |
| <input type="checkbox"/> Ephesians | <input type="checkbox"/> Sacraments |

2. Which of these continuing features do you like best? Which do you like least? Mark a "B" by the best and an "L" by the least liked.

- ☐ Clergy Quiz
☐ Seen & Noted (quote page)
☐ Sermon Outlines

- ☐ Sermon Craft
☐ Old Testament Word Studies
☐ New Testament Word Studies
☐ Preachers' Exchange
☐ Today's Books for Today's Preacher
☐ 50 Years Ago in the *Preacher's Magazine*
☐ The Ark Rocker
☐ Idea Mart
☐ Wesleyana

* * *

III. In Future Issues

A. I would like to read articles on the following subjects. (Number your first choice one through 10 in order of preference).

- | | |
|---|--|
| <input type="checkbox"/> 1. Abortion | <input type="checkbox"/> 34. Homiletics |
| <input type="checkbox"/> 2. Archaeology | <input type="checkbox"/> 35. Liturgy |
| <input type="checkbox"/> 3. Baptism | <input type="checkbox"/> 36. Marriage |
| <input type="checkbox"/> 4. Bible word studies | <input type="checkbox"/> 37. Midweek services |
| <input type="checkbox"/> 5. Bus ministry | <input type="checkbox"/> 38. Ministerial salaries |
| <input type="checkbox"/> 6. Business meetings | <input type="checkbox"/> 39. Parliamentary procedure |
| <input type="checkbox"/> 7. Building programs | <input type="checkbox"/> 40. Pastor and family |
| <input type="checkbox"/> 8. Camps | <input type="checkbox"/> 41. Pastoral care |
| <input type="checkbox"/> 9. Campus ministries | <input type="checkbox"/> 42. Pastoral counseling |
| <input type="checkbox"/> 10. Christian education | <input type="checkbox"/> 43. Personal growth |
| <input type="checkbox"/> 11. Christian ethics | <input type="checkbox"/> 44. Philosophy |
| <input type="checkbox"/> 12. Church administration | <input type="checkbox"/> 45. Politics and the Church |
| <input type="checkbox"/> 13. Church & community | <input type="checkbox"/> 46. Prayer |
| <input type="checkbox"/> 14. Church history | <input type="checkbox"/> 47. Preaching |
| <input type="checkbox"/> 15. Church music | <input type="checkbox"/> 48. Promotion |
| <input type="checkbox"/> 16. Communion | <input type="checkbox"/> 49. Publicity |
| <input type="checkbox"/> 17. Contemporary theology | <input type="checkbox"/> 50. Revivals |
| <input type="checkbox"/> 18. Discipleship training | <input type="checkbox"/> 51. Sermons (full length) |
| <input type="checkbox"/> 19. Divorce and remarriage | <input type="checkbox"/> 52. Sermon Ideas |
| <input type="checkbox"/> 20. Doctrine of the Bible | <input type="checkbox"/> 53. Sermon outlines |
| <input type="checkbox"/> 21. Doctrine of the Church | <input type="checkbox"/> 54. Sexuality |
| <input type="checkbox"/> 22. Doctrine of God | <input type="checkbox"/> 55. Small groups |
| <input type="checkbox"/> 23. Doctrine of Man | <input type="checkbox"/> 56. Social issues |
| <input type="checkbox"/> 24. Doctrine of salvation | <input type="checkbox"/> 57. Special days |
| <input type="checkbox"/> 25. Eschatology | <input type="checkbox"/> 58. Staff ministries |
| <input type="checkbox"/> 26. Evangelism | <input type="checkbox"/> 59. Stewardship |
| <input type="checkbox"/> 27. Evangelists | <input type="checkbox"/> 60. Sunday school |
| <input type="checkbox"/> 28. Exegetical studies | <input type="checkbox"/> 61. Theology |
| <input type="checkbox"/> 29. Glossolalia | <input type="checkbox"/> 62. Witnessing |
| <input type="checkbox"/> 30. Holiness heritage | <input type="checkbox"/> 63. Worship |
| <input type="checkbox"/> 31. Holiness doctrine | <input type="checkbox"/> 64. Wife of minister |
| <input type="checkbox"/> 32. Holy living | <input type="checkbox"/> 65. Women in the church |
| <input type="checkbox"/> 33. Home Bible studies | <input type="checkbox"/> 66. Youth ministries |
| | <input type="checkbox"/> 67. _____ |
| | <input type="checkbox"/> 68. _____ |

* * *

IV. About You

A. I am a _____ pastor, _____ evangelist, _____ staff minister, _____ educator, _____ district superintendent, _____ Headquarters employee, _____ student, _____ retired minister, _____ other.

B. Check your age-group _____ 20-35 _____ 36-50 _____ over 50.

C. Name (Only if you wish) _____

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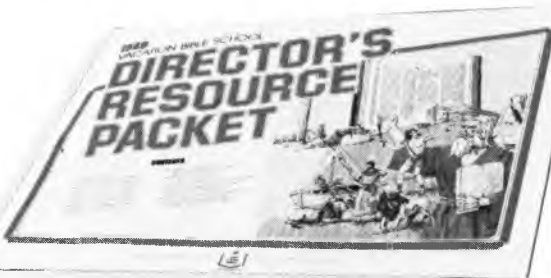
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