

THE

NAZARENE PREACHER

JUNE 1965

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PREACHING ON THE EBB TIDE

J. B. Chapman

"TONGUES" PROBLEM AND THE DEAD SEA SCROLLS

C. Leonard Newbert

WHAT CONSTITUTES GREAT PREACHING

The Editor

LETTER OF GUIDANCE TO A NEW PASTOR

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PROBLEMS OF AIR CONDITIONING, LIGHTING, VENTILATION

Ray Bowman

—proclaiming Christian Holiness



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Preaching on the Ebb Tide

By J. B. Chapman*

SOME TIME AGO we were announced as "the preacher of the evening." The service opened with a "live song service" at seven thirty o'clock. This was followed by a somewhat extended "season of prayer," in which a number of loud, long prayers were offered. Then came a "red-hot testimony meeting," which was in reality an alternation of singing, testifying, and exhorting. The meeting, as a people's meeting, was splendid, and we enjoyed it so thoroughly and for such a long time that all burden for the sermon and personal care for the responsibility of the occasion were dissipated. But behold! at five minutes until nine o'clock the leader of the meeting announced that we would "bring the message of the evening." By this time the people had spent their physical energies, their mental edge was dulled, and their spiritual dynamics were exploded. They had started at the bottom, gone up the grade and over the top of the hill, and were now a long way toward the bottom on the "west side." Being quite near the leader, we quickly whispered to him, "It's too late to preach; just go ahead and dismiss." "Oh, no," the leader cried, "these people came here tonight especially to hear you preach." Well, we have observed that no good end can be served either by "creating a scene" or by making apologies and explanations. So we arose, announced the text, presented the outline in a briefly developed form, drove as straight for the shore as we could, and pronounced the benediction at twenty minutes past nine. It was a good service, but it would have been better without the preacher. Or if the preaching was the divine order, then the sermon should have been given on the flow tide at about eight o'clock.

And there are some singers who think they have "prepared the people for the preaching" when they have crowned an intense song service with a "special" of such stirring character that the people are in a state of high emotional excitement just at the moment when the preacher must stand up to preach. But the fact is that there is no chance for the preacher to keep the tide up to the high pitch in which he finds it, so he must preach a large part of the time on the ebb tide, and he is fortunate if he can bring the tide back to the flow by time to "draw the net." Most meetings reach but one climax, and if that is brought on before the preacher begins, the chances are that the end will be exhaustion and defeat.

Preach on the flow of your own forces and on the flow of the congregation's interest and concern. Avoid the ebb tides. If the ebb

(Continued on page 47)

*Deceased General Superintendent, Church of the Nazarene.

What Constitutes Great Preaching

DR. R. T. WILLIAMS, SR., used to declare that great preaching consisted of the effective presentation of one idea. As a brash young pastor I once had the temerity to suggest to him that I thought great preaching was a clear exposition of the Bible. He patiently explained in substance that the obligation of the preacher to keep close to the Scriptures was assumed, but that in preaching the Bible one needed to focus on a single point of emphasis, rather than wander from Dan to Beersheba trying to bring together into one sermon the many disconnected ideas which might be found in a single passage.

When one hears such preaching he understands the wisdom of Dr. Williams' observation, for he goes away not only with a deepened and broadened insight into a single shining truth but with a grip on that truth which he can never quite forget or ever lose.

But to pick out of the passage of scripture that gem of truth which is at once relevant to the heart of the passage and to the needs of the pew, and then carefully turn it this way and that, that our people may see it from every angle, is a difficult art, requiring careful preparation and highly developed homiletical skill. But it is a skill well worth striving for.

The divisions of too many sermons are as unrelated as wheelbarrows and pianos, or Eskimos and orchids.

Possibly the elaborate outline containing many major divisions, each with its array of subdivisions, is a safeguard for many of us, because if we do not strike fire at one point we can flee to the next. If this massive structure is skillfully put together so that each point logically leads in thought and emotion to a magnificent climax, then certainly nothing should be said which belittles this achievement. Too often, however, multiplicity of points only adds to the vagueness of the impression, and reduces to almost nothingness the material of the sermon remembered beyond the dinner hour.

The method of Dr. Reginald Thomas is a good example of this one-idea concentration. (Incidentally, Dr. Thomas' preaching is also a good example of the kind of pastoral ministry which edifies.) In presenting a message on stewardship recently he announced that the single idea of his sermon was that worship or sacrifice which cost nothing was of no value.

Though in unfolding the biblical background he skillfully interwove related lessons, he never permitted the attention of the listener to stray far from this basic idea. As a consequence this important truth was stamped indelibly on the mind of every auditor. This is great preaching in the sense Dr. Williams defined it. He would have been pleased.

Letter of Guidance to a New Pastor

Dear . . .

May I suggest that you concentrate upon theology and Bible material between now and the assembly: master the set portion of Orton Wiley's *Christian Theology* and the relevant books of the Bible syllabus with a view to taking the two examinations prior to the assembly. Use the study material in your preaching, especially for Sunday morning addresses; simplify it for your congregation, and in so doing you will clarify both comprehension and expression in your own mind.

Make a précis of the general reading books as you cover them, devoting a midweek meeting to a "lecture-essay" upon biographies and other suitable books from the reading course. If you find intense study is a complete or comparative change for you, remember the strain and natural tiredness is a prelude, in fact part of, an increasing capacity to "take in."

Make haste slowly in your ministry; do not initiate too much at once, particularly if the main burden of leadership and organization will fall upon you. Let other people adopt your ideas for board discussion—remember that judgment in the timing of change or challenge is one of the chief requirements in leadership qualification. Never bring personal problems or burdens into public ministry—and watch the "I" of personal experience; use it only when it will effectively confirm or endorse the truth you preach.

One other word, if I may—"judge nothing before the time"; the quieter people in your church may be the most reliable in the long run. Do not easily give your confidence to apparent leaders in the local church. You will make mistakes in your first charge, but do not be cast down; experience will teach you that things that once were wild alarms will not disturb you as you mature in pastoral grace and wisdom.

God bless you. And a final word: make your Sunday morning service a clock hour if possible—keep to this, so that your people can depend upon being out at a regular time. In the evening, too, keep your messages to twenty-five minutes; better to keep added truth for another day than to overflow minds already filled with weighty truth. Apart from conventions or campaigns, or those coveted invasions of the Holy Spirit into set plans and services, establish a regular family pattern of worship—varied and balanced in the selection of hymns (avoiding the "do we know this one?" complex); rich in intelligent, direct, and yet embracing public prayer, keeping the opening prayer brief and positive, the family prayer fresh and comforting; and your scripture reading to a reasonable length; announcements, too, written out, concise, and an integral part of a worthy service.

A very happy ministry to you both,

Sincerely yours in Him,

ALBERT J. LOWN
Secretary to the Board of Examiners

How to shorten the distance from the
pulpit to the pew

Personalized Preaching

By W. R. Watson*

SOMEONE HAS rather facetiously suggested that a pastor spend his time in two ways: 50 percent of it trying to comfort the agitated, and the other 50 percent trying to agitate the comfortable. Perhaps this is a slight oversimplification of the facts. Paul the Apostle declared: "I am made all things to all men, that I might by all means save some." Such must be the attitude of twentieth-century apostles too. The author of the Epistle to the Hebrews compared God's Word to a two-edged sword, yet the preaching ministry must have many edges. For the rough-and-tumble pressures of modern life and the very nature of our task combine to confront us with a never-ending parade of varied human needs.

Our message has little relevance until it becomes an individual message of comfort, hope, guidance, and challenge to the mentally distraught, the heavyhearted, the sin-oppressed souls who face the preacher from the pew. One of our greatest temptations is that of preaching nice-sounding but vague generalities without ever really bringing the light of eternal truth into clear focus upon the specific needs of the individual. We need to be acutely aware of the fact that our congregations are composed of individuals with specific needs to which we must minister. It is the purpose of this article to present some sug-

gestions which may be helpful in this phase of our ministry.

General Principles

1. There are several principles which must control the personalizing of our message. One of the more obvious, yet frequently violated principles is that, first of all, we must *have a message to preach*. We are cleverly adept at finding subjects upon which to sermonize; but a real message must have an object as well as a subject. Far too large a proportion of our sermons fall into the category of one which was tersely evaluated by an old Indian in the following manner: "High wind. Big thunder. No rain." Aimless rambling in the pulpit will never produce purposeful lives in the pew. It is vitally important that our sermon preparation include a specific proposition of what we are trying to "get across" to our people. If the preacher does not know where he is going before he starts, it is unlikely his audience will know where he has taken them when he finishes.

2. *Long-range planning* of the preaching program can be a vital aid to making our messages relevant to a spiritually hungry laity. It is the best cure known to homiletical science for the pastime of hobbyhorse riding. As the late Foreman Lincicome once observed: "Preachers should preach a variety. No man has a right to turn

*Pastor, Decatur, Illinois.

the pulpit into a hippodrome where he may ride a hobby. The hobby rider is a man half shorn of his strength." No matter how sincere and deeply spiritual a man may be, if he does not adequately plan ahead, he will find himself reverting too frequently to favorite themes and emphases while neglecting others which are equally important.

Long-range planning in no way limits divine guidance and inspiration. It seems quite likely that, if God could plan for the salvation of the lost "from the foundation of the world," He can guide the choice of messages for a few weeks or months in advance. The main value of a planned preaching program is that it enables one to cover all the general areas which need emphasis. The messages can be planned to help meet the specific needs of the individuals in the church flock. Dr. L. J. Du Bois, former editor of the *Preacher's Magazine*, once made the observation that our people expect some "take-home pay"—that is, spiritual food which they can take with them. Not only do they expect it; they must have it!

3. Our services must be planned to meet the needs of *varying personalities, moods, and attitudes*. Every part of the service should be planned to give a spiritual uplift to the soul. The pastoral prayer should serve as a key to unlock the storeroom of heaven's blessings. Through it the worshiper should come to feel that his earthly shepherd cares and understands and his Heavenly Shepherd will not fail him! Lofty flights of oratory into the starry heavens are of little avail if the man who came to worship still struggles in the slough of despond!

4. Another general principle is that the pastor must be able to *visualize individuals* rather than merely

a sea of faces when he stands before his people. Conrad Hilton once described a man walking along a busy street being observed by a number of individuals from different walks of life. Each saw him from his own particular frame of reference: the salesman saw him as a potential customer; the lawyer saw him as a possible client; the doctor saw him as a future patient. But for the man of God, the vision is different. He also sees an individual in the crowd, but with a pastoral objectivity; he sees him as he is: beset by doubts, encumbered with burdens, fettered by fears. But more: he sees him in the light of what God wants to do for him.

A "shepherd heart" is essential for one who would minister to the needs of the individual. Matthew (9:6) tells us concerning Jesus that, "when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." When Jesus' brand of compassion controls us, we remember their needs. Intercessory prayer can move mountains and it can also mold men! Tears of prevailing prayer sown in the secret closet will produce the fruit of a personalized pulpit ministry.

5. One more principle is this: If we would minister to their needs, we must *know our people and their problems*. We dare not live in an "ivory tower," keeping ourselves regally aloof from the storms of life which daily break over their heads. If we have compassionately and faithfully made ourselves available for helpful counsel in the study and in the home, we find ourselves more adequately prepared to preach from the pulpit those truths which will accomplish the greatest good in the lives of our people.

Basic Areas of Need

Against this background of general principles there stand waiting three basic areas of need: physical, emotional, and spiritual. The first of these, the physical, is usually brought to our attention outside the service, most frequently through our calling ministry. As pastor, you have given evidence of your concern and assurances of God's grace in your personal contacts, but now as you stand before your congregation your eye singles out individuals upon whom the load of physical illness or handicap rests heavily. You immediately remind yourself that you have an obligation to see that they receive encouragement and strength from the public service also. You try to make sure that the service includes assurances of God's unfailing love and mercy; that God has a purpose in everything and that He will make "all things work together for good to them that love God"; that "He giveth more grace when the burdens grow heavy." Realizing that your attitude is contagious, you manifest a spirit of faith and trust. Occasionally you emphasize divine healing and give opportunity for your people to seek it. You are personalizing your ministry to meet the needs of the individual!

The second basic area of need is the emotional. Modern life with its myriad pressures places many strains on already troubled minds. In almost any service you will see fear-tinged faces which reflect an anxiety of soul. A little pastoral perception will enable you to see beneath the surface mask and view the image of their inner selves. Observe them during the service—during the singing, when they rise to pray, or while you preach—you will see signs of sorrow, fear, insecurity, loneliness. Endeavor to create an atmosphere of under-

standing and hope and faith. You speak for a God who specializes in calming the tempests of life, whether on the stormy Galilee or within the troubled mind! Exalt Him! You are making your message relevant to the individual!

The third area of need is the spiritual. If we are to minister to the spiritual needs of the individual, we must be fearless, fervent, and firm. The kind of preaching which Paul Rees once described as "the tepid talk of a timid titmouse" will not suffice. To merely condemn sin in the abstract while ignoring the specific acts of sin which are being committed is little more than a tempest in a teapot, for it will never save a lost world. Wherever sin and carnality raise their ugly heads, the man of God must speak with the authority of God's Eternal Word!

Yet there must be a proper balance between the negative and the positive, lest we become ranting bigots and narrow legalists. I. C. Mathis once told a story about a man walking down a street in Chicago when he saw a large crowd gathered around a giant of a man who towered head and shoulders above them. Pushing his way near, this man discovered the giant was only selling peanuts. Leaving in disgust, he was heard to mutter: "There should be a law against such big men engaging in such little business." May God keep us from engaging in "little business" when there are such great tasks to be performed!

We must help our people make their religion useful in everyday life. Someone made the observation that "religion should be our steering wheel, but too many treat it as a spare tire, useful only in a blowout." Men need more than a small dose of spiritual vitamins; we must help them boldly grasp the cup of full

salvation! We must show them how to equip themselves with the whole armor of God, that they may be able to stand against the wiles of the devil!

We also need to see each of our parishioners as the "person he could be"—then strive to help him attain that end. A little promise card has served as an ever-present challenge to the writer for several years. It states: "Couldst thou in vision see thyself the man God meant, then nevermore wouldst be the man thou art, content." Each lump of animated clay which we call a human being represents a tremendous potential.

God knows what each member of your flock could be by His grace. Whate'er their needs, we must drive home the needed message, that lack-luster lives may glow with God's glory!

The value of the flock He has placed in our care is beyond calculation, for even one is worth more than all the world. Brethren, our flocks await us! They wait with their heavy hearts, with their fears and frustrations, with their sin-sick souls! They wait with their individual cares, needing a personalized message. God grant we shall not lose them in the throng!

Air Conditioning, Lighting and Ventilating for Educational Buildings

By Ray Bowman*

NO FORMULA WILL RESOLVE the problems of heating, air conditioning, lighting, and ventilation; many factors such as climate, site, usage, and budget will influence the decisions to be made.

What is the primary function of a window? First, the window satisfies a psychological need. People do not like to feel imprisoned, and a window overcomes this feeling, especially if there is a pleasing view.

The second purpose of a window is to supply ventilation. Air conditioning may eliminate this function; however, in mild climates where air conditioning is not essential in the summer, windows are necessary. Ventilation may also be supplied suc-

cessfully by louvers. Ventilation is needed in air-conditioned buildings for times when the equipment is not operating.

A third function of the window is to admit light. Artificial illumination supplements this function, in many cases replacing it entirely. A window is no substitute for good lighting.

A window can act adversely as well as favorably. Windows admit large amounts of heat and cold, making air conditioning expensive and difficult. Windows can cause annoying glare in educational space, and blinds or drapes create maintenance problems. Windows frequently allow the entrance of distracting noises in the classroom. These items should be considered before planning glass areas for an educational facility.

*Architect, Bethany, Oklahoma.

Windows not needed for ventilation may be placed in fixed frames for economy and maintenance reduction. When the budget allows, Thermopane, double glazing, or tinted glass will reduce heat and cold infiltration. Tinted glass greatly reduces the problem of glare.

All possible advantage should be taken of a beautiful view which would work well with the building. If an educational building is constructed on a city lot with nothing but ugly buildings and streets for a view, it might be better to eliminate all windows. Where no view is available, but windows are desirable for interior effect, colored or stained glass makes the interior beautiful and eliminates visual problems. Some colored or stained glass in an educational building is always appropriate, and is encouraged for a more churchlike atmosphere.

Artificial lighting has almost replaced windows for lighting purposes, since adequate lighting needs to be planned for night use of the building. Good lighting is essential to successful educational work. Usually classrooms can be lit efficiently and most economically by fluorescent fixtures. Covers or louvers are recommended to reduce glare from bare bulbs exposed to vision. A good level of lighting in educational space is approximately twenty-five-foot candles of light at reading level.

In considering heating and air conditioning, one of the greatest factors is operational cost. In some areas the fuel supply and climatic conditions dictate the type of system to be used.

Usually the central forced-air system is most economically installed and operated. A forced-air system designed to continuously bring a percentage of fresh air into the building is preferred. This system supplies

heat quickly, and humidity can be added to the air at a reasonable cost.

When heating is installed using a duct system, the most economical cooling is a combined system. All that is necessary for cooling is the addition of the coil and compressor units. The cost of cooling is now approaching that of an adequate heating system.

The cooling system can be designed for utilization of the complete cooling capacity by either the educational plant or the sanctuary, using dampers to place air where it is most needed. Such a system has been successfully used in many churches. When the church could afford additional cooling equipment, it would no longer be necessary to juggle the available supply of cool air.

Electrically operated, air-cooled compressor condensor units are usually preferred for economy. Gas-operated units are becoming popular, although their initial cost is usually higher than the electrical type. It is recommended that water-cooled systems be avoided, due to the maintenance problems, unless the church has a well-trained caretaker who understands such a system. Electrical radiant heat is one of the most desirable that can be installed if the electrical rates are low enough to make its operation economical. Hot-water and steam systems for heating, and chiller systems for cooling, can work very well, but usually require more maintenance and a higher installation cost. The time-lag problem between starting the system and having heating or cooling is a drawback. Costs should be compared with other methods of heating. The electrical heat pump furnishes both heating and cooling and offers some advantages, but is usually expensive. Climatic conditions have much to do with the efficiency of this system.

The best insurance for a good mechanical and electrical system is to make sure that you have an engi-

neer that will consider economy of installation, operation, and maintenance.

How to keep the
Sunday night service alive

A Trend or a Challenge?

By Vera Clay*

AT A RECENT PANEL of ministers it was stated that most churches had given up holding Sunday evening services and that the decreasing attendance in our beloved church was a trend in the same direction, the assumption being that we too shall eventually become a one-service-a-week company of believers. Rather than accept this situation as a trend we should take it as a challenge. There are people who attend these churches who have ceased to operate on Sunday evening who miss the type of service the evenings afforded. Properly our morning worship service is more formal than the evening service should be.

One pastor said it could be that we are losing our evening group because we do not prepare the evening service as we do the morning. Another one said we could not prepare two services as carefully. If that is true (and it is debatable), it would seem the service where we are losing out should be the more carefully prepared. It is likely the best way to kill the Sunday evening service would be to do the same thing every Sunday night. That may boil down

to three songs which are hurriedly selected on the spur of the moment, a prayer, another song, possibly a few testimonies, sermon, and go home, thankful that it is over for another week.

The story is told of a rector who after vespers each week would go out mumbling, "Thank God, thank God." The janitor became curious as to what the pastor was thanking God for each Sunday night and finally asked him. The reply was, "Thank God it is over for another week." I expect the flock felt just the same way.

Why not take on Sunday evening as a challenge to get some of these devout people who no longer have services in their own church to attend ours? This is not sheep stealing. These folk have friends, and if they like our service they will bring them. A good menu is the best way to advertise a restaurant. Not only must the menu be good but the food must be well prepared and attractively served. Having not had the problem in any area I have served, I cannot speak as authority on the situation. But of the several outsiders who have been attendants at our Sunday evening services only one ever told

*Retired Nazarene minister, Burlington, Vermont.

me his coming had to do with the preaching. Several have said they came for the music; others said the service lifted them; some said it was because there were so many young people. The real reason may have been missed. The presence of the Holy Spirit was manifest and there was much participation of the congregation.

Before we admit that TV is a factor in killing our evening service we should give more attention to our part in killing it. Shall we start with the admonition that no sanctified Christian should watch secular programs on Sunday afternoon? They will not prepare one for a spiritual service.

Then shall we agree that we must have a planned service but not too rigidly planned? The Holy Spirit must be welcomed to break in on any human program. In the smaller church where the pastor will arrange the service, this will take a lot of time but it is well-invested time. We are not advocating an emotional spree, a sort of hootenanny arrangement, but an interesting service with much congregation participation. In many areas of life today spectator participation is what most folk are getting. The TV has fostered this. Big games have promoted it. But people like to *do*. The Communist rallies have great group singing.

Can unsaved people have a part in this group participation? Surely. The program should be varied from time to time so people never know what they are going to have. Try singing one of the old-time hymns without announcing the number. Give a little pep talk to get enthusiasm started. The seniors get a real thrill when they can carry on longer from memory than the younger group. Try it on "Blessed Assurance," "Amazing Grace," "What a

Friend We Have in Jesus," and others. Of course we would use only one in the same service and infrequently. Our motto is, "*Vary the service.*" Another time have the congregation sing *a cappella*. Choose a song with a lot of harmony. It is a pleasing change and sounds well. Ever try having refrains of a song sung alternately from two sides of the church as psalms were once chanted? A certain type of song must be chosen for this. A suggestion is "In the Sweet By-and-by." There are others.

Where there are several men in the congregation have the men sing a well-known song unrehearsed. Emphasize the fact that people like male voices. Another time the ladies could sing.

For variation, choruses are often sung someplace in the service. That pastor is blessed who has a pianist who can pick up choruses or who can play them without music; but a resourceful pastor who was not so blessed cut out the choruses he planned to use and stuck them on a mounting board. He handed the copy to his pianist. Eventually he built up quite a collection which he could use over and over.

How about compiling a string of choruses? Usually there are several in the group who have a problem or a burden. This may be particularly true of some of our visiting friends. A chorus string which has been used with benefit is:

*"Standing somewhere in the
shadows you'll find Jesus"*

"Jesus never fails"

*"I know the Lord will make a way
for me"*

*"Jesus knows all about our
struggles"*

There are novelty choruses which at the same time are spiritual. The

harmony version of "The Lord Is My Shepherd" is one such. There are several.

We may vary the song service by sometimes having "people's choice" interspersed with testimonies. We may have a special song and then use a poem carrying a message we wish to bring. Sometimes we may use the choir, and then we may use the junior choir on occasion.

At all times we shall include as many people in the service as we can. Night is a good time to work in the teen-agers, that they may be trained for later duties and that they may realize how important they are. It is good to use them for evening ushers, having sets of girl ushers as well as boys. Have a couple of teen-agers on the hospitality committee at night.

We are not trying to put on an entertainment. We realize the world can succeed better than we can at that task, but we have a most important task to do. Our work demands as much preparation and thought as any secular program and a great amount of prayer. God will help us when we do our best.

We must not forget the sermon. It should be evangelistic most of the time. We do not always have to label it "evangelistic message"—and have we not sometimes had it so described in the church notices not really knowing what we were going to talk

about in a specific way? Some challenging subject may intrigue someone and bring him to service. The sermon may be something different. One thing it should be about is "about twenty-five minutes"—twenty might be better. A musical sermon is of interest and different and can be very spiritual. At intervals in the sermon a song is used, often one verse. These songs should be solo, duet, congregation or what-have-you. An outline for such a sermon was in the *Preacher's Magazine* a few years back. (It was by my husband, the late W. W. Clay, and he had used it most effectively.) Where two ministers are available, each may speak twice in a well-organized sermon, each using five minutes.

As folk not of our fold come to our services, if announcement is made that at a set time, day, and hour the pastor is available for counsel, there are some who will use the opportunity and the witness of the church is greatly increased.

Often we are the only church in a community having evening worship. This is our opportunity, our challenge. When others are discontinuing services is not a time we should. It is a time for us to work harder, pray more, and expect more.

This is not theory but has worked in practice. Neither is it ancient history. I have found it worked on three different districts.

**"The surge of passion breaks like spray
on a rocklike manhood."—L. B. Phifer.**

**"Truth is the strong thing. Let man's life
be true."—Browning.**

**"A man's ideal is his guide as well as his
goal."—Percy C. Ainsworth.**

Seen in district bulletin,
North Dakota District
HARRY F. TAPLIN, Superintendent

Some surprising new support for the theory of Adam Clarke and others that New Testament "tongues" was the gift of the Hebrew language. Whether one agrees with this author's conclusions or not, it must be conceded that he has dug up some startling facts which throw general light on Early Church history.

Tongues Are a Sign!

The Legacy of the Dead Sea Scrolls*

By C. Leonard Newbert**

TONGUES WERE A SIGN to whom? We hear much today about the "gift of tongues" as being the proof or evidence of the baptism with the Holy Spirit. Every major religious magazine has reviewed the interest. It has become a subject in the thinking of religious circles in most denominations.

The validity of any religious experience should have its roots in the foundation principles of New Testament Christianity. Therefore we must discover the answer to our question from the Bible. There are two important statements around which we must base our search: (1) Unbelievers never received the gift of the Holy Spirit, and (2) Hebrew-speaking Jews never received the "gift of tongues."

A Sign to the Jews

Here are three facts which must compare with these two statements:

- (a) St. Paul states in the introduction in his first letter to Corinth that "Jews require a sign" (I Cor. 1:22). We see the results in Acts 2:43 and 4:29-30.
- (b) In his discussion of tongues in I Cor. 14:22, Paul states, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not."
- (c) Therefore we discover the answer

to our question, "To whom were tongues a sign?" in Acts 18:5-6, which gives the history of the founding of the Corinthian church as follows:

Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

We discover in Corinth that the gift of tongues was not evidence to the believer of his personal "baptism," but it was a sign to the unbelieving Jew.

It seems only reasonable to suppose that the Apostle Paul has reference to Jews when he quotes from Isa. 28:11, "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" (I Cor. 14:21). Immediately in verse 22 he states that tongues are a sign to the unbeliever, thus connecting the Jew and unbeliever as the same. Furthermore, Paul has left no doubt, because he addressed his discourse on "spiritual gifts" to Gentiles in I Cor. 12:2.

Tongues were not a sign to the church. Paul states in I Cor. 14:19, "In the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." Paul had already asked the

*Refer to articles "Wolf's Treasure in Old Rags" and "The Essenes: Scribe Extraordinary" for background reading, found in June and July, 1964, *Conquest*.

**Pastor, Waltham, Massachusetts.

question, "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" (I Cor. 14:16) The logical answer to this question is that the learned, or those educated in foreign languages, could say, "Amen," if they were believers. There is no difference here in Corinth than at Pentecost in Acts 2. The Galileans were given the "gift of tongues" while their Jewish listeners had learned the same language. In Jerusalem we had Jews and in Corinth we had Greeks. Paul leaves no room for "unknown tongues" as an ecstasy because he states in I Cor. 14:10, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." Furthermore, the word "unknown" is not in the original text; but in any case, the "unknown tongue" in Corinth was unknown only to the unlearned (I Cor. 14:16, 23-24).

Since we are told in Acts 18 that Crispus, the chief former ruler of the synagogue, and his house were the only Jewish converts, we must assume that the "unlearned" are the Greek-speaking Gentile Christians. We are told in Acts 18:8 that "many of the Corinthians hearing believed, and were baptized." This was also true of Crispus, the lone Jew who was among the very few personally baptized by Paul (I Cor. 1:14).

The Hebrew Hypothesis

Adam Clarke in his commentary, Vol. VI, p. 274, suggests the possibility of the Hebrew Scriptures being read in the early Christian congregations, as it had been practiced in the Jewish synagogues. Dr. Lightfoot supposes "that by the unknown tongue the Hebrew is meant, and that God restored the true knowledge of this language when he gave the apostles the gift of tongues" (*Ibid.*). Therefore if Crispus, the Jew, or Gentiles with the "gift of tongues" were reading the Hebrew Scriptures in the Greek-speaking Christian Church, naturally there would be the need for the gift of interpretation. An interpreter is "one who translates

orally the words of persons conversing in different languages . . . an expounder of the principles of law or religion" (the *Winston Dictionary*). In Acts 2, Hebrew-understanding Jews heard the unlearned (Acts 4:13) Galileans speak the Hebrew Scriptures in the Hebrew language. In Corinth, Greek-understanding Christians would need the Hebrew Scriptures translated or interpreted into Greek. The sign-seeking Jews in Acts were surprised, because they had expected to hear the Galileans speak Aramaic instead of the Hebrew of the learned or of the devout Jew. The meaning of "every man heard them speak in his own language" (Acts 2:6) is not changed whether there were fifteen languages or one Hebrew language.

The Hebrew people protect their Scriptures with fanatical patriotism. The sacred law was not only a religious code but a national way of life. To the devout Jew, religion and nationalism were woven together by the Hebrew law. Geza Vermes in his book, *Discovery in the Hebrew Desert*, describing the Essene branch of Judaism stated:

The ideal which they pursued, was to seek God "according to what He commanded Moses and all His servants, the Prophets" . . . The Community was an Israel within Israel, nay, in the eyes of its members it was Israel, the only and true people of God (p. 36).

There could be no greater *sign* to the Jews than to hear the unlearned Galileans speak in their own language in the tongues of the prophets the "wonderful works of God." Or as Paul states in Acts 13:27 concerning the reception of Jesus as Christ:

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every day, they have fulfilled them in condemning him.

Until the Qumran Library discovery, scholars felt that Hebrew was a dead language at the time of Christ, but now the evidence shows that not only was the Greek LXX little used in the

Qumran community but as Milik states:

There is little evidence from Qumran for the existence of written Aramaic translation of the Bible (Targumim). This may be due to the fact that such translations were little needed in the highly educated milieu of the Essene community (pp. 30-31).

R. K. Harrison further supports this evidence in his book *The Dead Sea Scrolls* as follows:

The fact that the letters from this site [Qumran caves] were written in Hebrew would indicate that the language was still being employed in the early part of the second century A.D. as a living tongue. This points to definite shortcomings in the commonly-expressed view that Hebrew had become a dead language some centuries earlier (p. 47).

The Galilean Pentecost

How do these facts compare with the six accounts of the baptism with the Holy Spirit in the Book of Acts? May we now study them individually with the thought in mind that tongues is the Hebrew language and that it is the same throughout the New Testament. We must remember each situation may be different.

(1) The Galilean Pentecost in Acts 2 has a very enlightening prelude. May we read the benediction of Jesus in Luke's Gospel:

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then *opened* he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things (Luke 24:44-48).

In verse 45 a medical term, or the Greek word *dianoigo*, translated "opened,"

means to open that which previously had been closed, such as the opening of a virgin's womb. Before Jesus ascended into heaven He miraculously and instantaneously opened the minds of the disciples so that they could minister to the Jews at the soon-coming Hebrew Feast of Pentecost in their own Hebrew Scriptures.

What greater *sign* could a Jew appreciate than to hear previously unlearned Galileans speak the "wonderful works [or words] of God"? James combines them as one, the "words of the prophets" and the "works" of God, in Acts 15:15-18. After all, the Feast of Pentecost was to commemorate the giving of the law to Moses on Mount Sinai, which had been ushered in with thunder and smoke and of course would be celebrated in the tongues of the Hebrew prophets. On a previous occasion at the trial of Jesus, Peter betrayed his identity as a Galilean by his speech. But at Pentecost the Jews were astonished to be able to understand the Galileans as revealed in the one common-denominator language. "And they were *all* amazed and marvelled, saying *one to another*, Behold, are not all these which speak Galileans? And how hear we *every man* in our own tongue, wherein we were born?"

Luke, for the historical account, records the temporary residences of these Jews of the Diaspora. But now these devout Jews from every nation under heaven were dwelling at Jerusalem. Not once does Luke state that more than one dialect was spoken; in fact, only one language was needed if these Jews could speak a common language among themselves. The inference of many languages is read into the passage because of the listing of the Gentile nations preceding Acts 2:11. A closer study of this listing shows that Luke has residences and not languages in mind. J. Courtenay James, in his book, *The Language of Palestine and Adjacent Regions*, catalogues the Gentiles in these countries as speaking, not a dozen or more, but six, languages as follows:

(1) Aramaic or Syriac was spoken by the Galilaean, Judean, Cappadocian

The Nazarene Preacher

and Mesopotamian; (2) Persian by the Parthian, Median and Elamitic; (3) North African by the Egyptian, Libyan and Cyrenean; (4) Greek by the Cretan, Phrygian, Pamphylian, Pontian, and West Asian; (5) Arabian; and (6) Latin (from diagram, p. 68).

There is obviously little or no parallel in this comparison to support the many-language theory in Acts 2. A devout Jew at the Feast of Pentecost would be listening to the "wonderful works of God" from his Sacred Law. Peter conclusively eliminates any possible doubt as to the identity of his congregation in Acts 2:14 when he addresses his audience, not as Gentiles, but as "Ye men of Judaea, and all Ye that dwell at Jerusalem."

The Greek word *dialeckto* ("dialect") is used in verses 6 and 8 and is found only one other time in the New Testament, where it is also used in relation to the dwellers of Jerusalem in Acts 1:19. It is an interesting fact that *glossai*, found in Acts 2:3-4 and 11, is heard in the *dialeckto* of the dwellers of Jerusalem or of Judea. There is no contradiction here because, as F. F. Bruce explains in the introduction of his book, *Second Thoughts on the Dead Sea Scrolls*, Jerusalem as a religious center included several miles in all directions; therefore, in all three verses in the New Testament, *dialeckto* refers to the dwellers of Jerusalem or Judea.

It is interesting to note that "tongues like as of fire" and "our tongues the wonderful works of God" are from the same Greek word *glossai*. *Glossai*, found in Acts 2:3-4 and 11, is found elsewhere in the New Testament, usually to express praise or worship. However in verses 4 and 14, *glossai* is associated with the Greek word *apophthengomai*, which adds a very significant meaning. It is so unusual that it appears only one other time, in Acts 26:25, where Paul used it to draw from the authority of the prophets in his defense before the Hebrew king, Agrippa. *Apophthengomai* means to speak with divine anointing from the prophets; it is as though the prophets themselves were speaking. Thus both Peter and

Paul are speaking as though the prophets themselves were speaking.

There is no unified agreement among scholars as to the meaning of tongues and few even try to give a logical explanation for the "tongues like as of fire" of Acts 2:3. Jeremiah seems to be foretelling the events and the time of Pentecost in Jeremiah 5. The Lord states, "I will make my words in thy mouth fire . . ." (Jer. 5:14). Being thus exalted, says Peter on the Day of Pentecost, Jesus has poured out the Holy Spirit on those who believe in Him (Acts 2:33). Miller Burrows in his book, *More Light on the Dead Sea Scrolls*,* states, "The covenanters (Essenes) looked for a cleansing 'with a holy spirit' and a sprinkling 'with a spirit of truth' in 'the time of visitation.'" These "cloven tongues like as of fire" were not material fire. But we can suggest that they had the cleansing, refining, and purging qualities of fire as used here as an illustration.

The "Qumran Pentecost"?

(2) The second account of the baptism with the Holy Ghost is in Acts 4:31-32; we would like to label it the Qumran Pentecost. After prayer the multitude of Jewish converts were filled with the Holy Ghost and they spake the word of God with boldness. Acts 2:41 and 4:4 reveal that this multitude of Jewish Christians could number in the thousands. Burrows states, "Many writers have compared the 'many' of the Qumran sect with the 'multitude' of the early church (Acts 4:32; 6:2; 15:12)" (*op. cit.*, p. 114).

In seeking to identify this "multitude" let us return to Acts 2:5 and ask, Who were these devout Jews "dwelling at Jerusalem . . . out of every nation under heaven"? How could they be dwellers at Jerusalem and still be from many nations? Had they detoured by the way of Qumran on their way to Jerusalem to observe the Feast of Pentecost? Bruce states:

(Continued on page 37)

Conducted by the Editor

Is the "Gift" of the Spirit Received in the New Birth?

QUESTION. *When is the "gift" of the Spirit received—in the new birth or in the baptism with the Holy Spirit?*

ANSWER. Technically, the term "gift" should be referred to the second work of grace, for it is thus used in the New Testament. There is considerable hesitancy in some quarters about the idea of "receiving" the Holy Spirit in entire sanctification, because it seems to imply that He is not in any sense in the heart of the believer before. The main support quoted is Rom. 8:9b: "If any man have not the Spirit of Christ, he is none of his." Obviously, when men are born again, or regenerated, it is by the Spirit; at that time He witnesses to their sonship, and becomes operative in guiding their lives (Rom. 8:14).

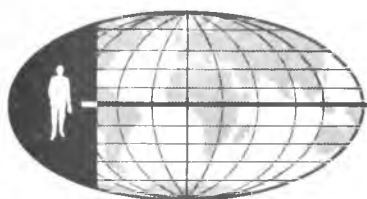
But this is not the "gift" of the Spirit in His promised fullness, which is the special mark of this dispensation, and is available only to believers. This deeper possession of the Spirit as Comforter "the world cannot receive," said Jesus, "because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Admittedly there are dispensational aspects here, but the basic principle "cannot

receive him" is timeless. It is still true that men must be born of the Spirit before they can be baptized with the Spirit. They must become related to Jesus as Saviour before they can receive the Spirit as the special Gift of the Father and the Son (John 15:26-27).

Thus the matter is found in The Acts. There is not a single clear instance of "receiving" the Spirit in the sense of the *promise* excepting by believers, who already had some measure of prior spiritual life, even though their light was dim, as in the case of Cornelius and the Ephesian disciples. As far as the latter are concerned, Paul's question as rendered by KJV, "Have ye received the Holy Ghost, since ye believed?" is rendered by the RSV and NASB, "Did you receive the Holy Spirit when you believed?" whereas a literal translation is, "Did ye receive the Holy Spirit, having believed?" But regardless of translation, the answer of the Ephesians is negative.

In respect to Cornelius and his household the issue seems to me to be settled by Peter in Acts 11:17, as rendered by NASB: "If God therefore gave to them the same gift as He gave to us also after believing

(Continued on page 42)



The **PASTOR'S** S U P P L E M E N T

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Pastor

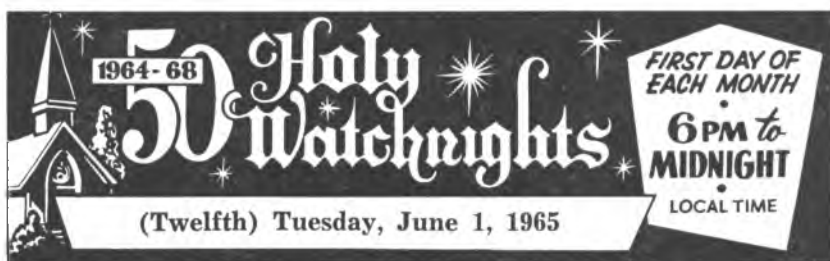
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Yes, we need **your hand** to help in the June enlistment of members in the Prayer and Fasting League. We ask you to choose one of the Sundays that best fits your program and present the challenge to your morning congregation. If you feel God's leading, a sermon on the subject of "Pray, Fast, and Give" would benefit your people, and help them to be faced again with the urgent need of enlisting in the sustaining force in winning the lost for Christ.

Your people will be better church members as they become active Prayer and Fasting members. Giving for all purposes always increases as missionary giving climbs. The spiritual climate of your church will rise as your people become burdened with the needs of others. And Prayer and Fasting giving counts on General Budget and 10 percent giving, of course.

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General N.W.M.S. Council



Pastor: Here, in brief, is another idea used successfully by one of our pastors during a revival. We share it with you.

He set up a folder (when folded it was $3\frac{1}{2} \times 4\frac{3}{4}$) containing a "Personal Revival Pledge" on one side and "Personal Attendance Record" across the page, as shown below.

PERSONAL REVIVAL PLEDGE	PERSONAL ATTENDANCE RECORD
Recognising my own need to be revived, and that the success of the coming revival will be furthered by the participation of every member and constituent, I pledge:	Mon., Feb. 15, 7:30 P.M. _____
<input type="checkbox"/> To participate by attending.	Tues., Feb. 16, 7:30 P.M. _____
<input type="checkbox"/> To persuade others to attend	Wed., Feb. 17, 7:30 P.M. _____
<input type="checkbox"/> To pray for the Revival.	Thurs., Feb. 18, 7:30 P.M. _____
Signed _____	Fri., Feb. 19, 7:30 P.M. _____
	Sat., Feb. 20, 7:30 P.M. _____
	Sunday, Feb. 21, _____
	9:45 a.m. _____
	10:45 a.m. _____
	6:00 p.m. _____
	7:00 p.m. _____

On the front of the folder a "Personal Invitation to Revival Services" with place, date, and names of workers listed. On the back page a selected "Revival Theme Chorus" was printed, to be used throughout the meeting. The pastor reported it to be one of the best meetings they have had in years.

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2. North Carolina (43)	93.89	40. Alabama (44)	79.51
3. Sacramento (37)	92.40	41. Northwest (66)	79.43
4. Southern California (4)	92.14	42. Minnesota (41)	79.41
5. Southwest Oklahoma (13)	91.59	43. Houston (32)	78.83
6. Kansas City (29)	91.44	44. Northwest Indiana (61)	78.12
7. Kansas (1)	91.25	45. Albany (53)	77.01
8. Oregon Pacific (8)	90.92	46. Canada Central (57)	76.25
9. North Dakota (3)	90.20	47. South Arkansas (39)	76.01
10. Washington (5)	90.17	48. Southwestern Ohio (56)	75.88
11. Canada West (69)	88.32	49. Chicago Central (36)	75.39
12. New York (46)	88.31	50. Illinois (47)	75.10
13. Joplin (27)	88.02	51. Colorado (38)	75.09
14. Idaho-Oregon (6)	87.95	52. South Dakota (67)	74.79
15. Southwest Indiana (22)	87.58	53. Maine (48)	74.58
16. North Arkansas (10)	87.34	54. Los Angeles (40)	74.26
17. Missouri (31)	86.45	55. Iowa (52)	73.75
18. Eastern Michigan (65)	86.41	56. Southeast Oklahoma (45)	72.70
19. Nebraska (59)	86.36	57. Eastern Kentucky (64)	71.31
20. New England (35)	85.87	58. Pittsburgh (60)	71.17
21. Central Ohio (18)	85.34	59. Wisconsin (21)	70.82
22. Akron (19)	85.14	60. Hawaii (7)	70.73
23. Northeastern Indiana (15)	84.82	61. San Antonio (63)	69.42
24. Canada Pacific (50)	84.80	62. Central California (58)	69.23
25. Northwestern Ohio (23)	84.78	63. East Tennessee (62)	68.82
26. Philadelphia (12)	84.38	64. Northeast Oklahoma (20)	68.57
27. Gulf Central (73)	84.21	65. South Carolina (42)	67.98
28. Indianapolis (14)	83.11	66. West Virginia (71)	67.79
29. Dallas (11)	83.02	67. Kentucky (55)	66.11
30. Louisiana (54)	82.60	68. Northern California (49)	65.68
31. Georgia (34)	82.57	69. Northwestern Illinois (16)	65.63
32. Michigan (17)	82.28	70. Canada Atlantic (33)	63.20
33. Virginia (25)	82.14	71. New Mexico (72)	62.77
34. Tennessee (26)	81.31	72. Mississippi (68)	53.42
35. Arizona (28)	80.84	73. Washington Pacific (74)	53.23
36. Northwest Oklahoma (2)	80.37	74. Alaska (70)	41.77
37. Florida (30)	80.02	<i>Denominational Average—81.76 percent of</i>	
38. Nevada-Utah (51)	80.02	<i>Apportionment Paid</i>	

Note: The number in parentheses denotes standing last year.

The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness, in the past assembly year (2 percent of the sum of Column 26, less Columns 1 and 2, in the pastor's annual church financial report).



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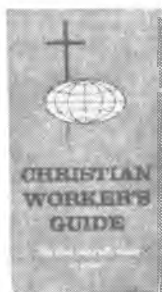
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22

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?

10 PERCENT REPORT—1963-64

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Alabama	7.15	Indianapolis	8.12
Albany	10.05	Iowa	9.84
Arizona	9.07	Joplin	8.73
British Isles North	5.91	Kansas	12.28
British Isles South	5.86	Kansas City	11.18
Canada Atlantic	6.36	Kentucky	8.11
Canada Central	8.43	Los Angeles	9.52
Canada Pacific	9.18	Louisiana	7.72
Canada West	11.71	Maine	6.40
Central California	8.77	Michigan	8.55
Central Ohio	10.50	Minnesota	8.36
Chicago Central	9.79	Mississippi	7.13
Colorado	10.19	Missouri	9.17
Dallas	8.45	Nebraska	12.05
East Tennessee	7.64	Nevada-Utah	5.91
Eastern Kentucky	8.05	New England	9.30
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10 PERCENT REPORT—1963-64

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Northeastern Indiana	10.79	South Carolina	8.06
Northern California	9.36	South Dakota	10.42
Northwest	8.46	Southeast Oklahoma	8.96
Northwest Indiana	8.60	Southern California	9.44
Northwest Oklahoma	12.12	Southwest Indiana	9.71
Northwestern Illinois	9.37	Southwest Oklahoma	10.13
Northwestern Ohio	10.99	Southwestern Ohio	8.82
Oregon Pacific	11.27	Tennessee	10.03
Philadelphia	9.25	Virginia	8.51
Pittsburgh	9.28	Washington	9.32
Rocky Mountain	6.84	Washington Pacific	7.90
Sacramento	8.98	West Virginia	8.67
San Antonio	7.99	Wisconsin	9.69

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Queen of the parsonage.....

AUDREY J. WILLIAMSON

"Breaking" to the Church as Well as to God

By Mrs. B. Edgar Johnson

A FRIEND HAD GIVEN ME another parsonage-story book to add to my collection—this one about a young preacher's wife in her first pastorate who built up a storm within herself by her grim determination to preserve her "precious rights." While adjusting to her new congregation she felt she must maintain her independence, but she was finding that they were not at all sympathetic with her insistence, at all costs, that she be called by a frivolous pet nickname that loved ones and college chums had used. She was firm also in her resolve to cling to a rather extreme and unconventional "hairdo" which was an embarrassment to the ladies. And she was building up a first-class rebellion against some parsonage furnishings which "had to go."

I followed her struggles with vicarious interest as she "stubbed her toes," bruised her "independent elbows," and built barriers between herself and the ones to whom she wanted to minister. As I came to the climax of her "war of rights" and witnessed her hour of submission, I began to sob at the remembrance of my own hour of surrender—not only to God, but to the church, to my people.

It was early in our first pastorate and I experienced an incident in which I felt the church was intruding upon my "rights" and I was resentful toward them. With bitter tears I declared that I loved God and was surrendered to *His* will, but certainly at that moment I didn't love the church; it was as though these people were my enemies,

my will was strongly set against any intrusion on my "rights." But the Holy Spirit is so patient and faithful if we really love God, and the memory is still vivid of that bitter-sweet hour when I "broke" to my people and surrendered some of those "rights" which really have no place in the unique role of the minister's wife. With my submission came a new release, a new freedom, a new love and joy in giving of myself to Christ and to those that He had given me. And I found that I had an enlarged influence over them, together with a diminished resistance from them. They were mine and I was theirs, to love, to serve.

I am not trying to say that we are to be like the old fable of the man with his donkey who tried to please everyone and thereby pleased no one. But when we learn to be submissive to God and man in the proper sense, the Holy Spirit teaches us when to yield and when to be firm, but it is *His* rights and not our own we are defending.

A short time later in this same first pastorate I had occasion to meet a "veteran pastor's wife" from another state and I was puzzled somewhat and troubled as I read on her countenance a sort of martyr-type resignation, a beat-down, endure-to-the-end, sweet sadness. I could read from her eyes the hardships of the pastorate, and hear her sigh of resignation. My soul within me shrank in revulsion and I cried silently, "O God, I don't want to look like that after twenty or thirty years in the ministry. Can You help me to live with a

victory that won't etch that message on my face?"

And suddenly there emerged from the vault of my memories a long-forgotten incident, one which held little significance at the time. (Thank God, the Holy Spirit has access to the subconscious mind and from its files draws memories to help us.) I was home from college during summer vacation and my new pastor's wife stood to testify. I didn't know her yet, but what a look of anticipation on her face, what an expression of victory as she praised God! And then these words, "So many people feel sorry for the pastor's wife . . . never feel that way! It's the greatest joy and privilege of my life to be able to serve Him in this capacity . . ." And then she raised her hand in a wave of triumph and exclaimed, "Don't you ever feel sorry for me! God bless the pastor's wife!"

And I sent up another prayer: "God, that's the way I want to be. Will You help me to learn the attitudes, and practice them, and learn the trust in Thee that will make me like that lady?"

Of course I would like to tell you that from that very hour my role was an effortless "breeze of blessing," but you know it wasn't. But I knew it was mine to choose, that with every new challenge, every new trial, my attitude, my victory, or defeat, would take me one step closer to one end or the other.

Most of you must have read the books about Raggedy Ann when you were young. I have quite a collection of them, and somewhere in my boxes in the basement is a replica of the loving rag doll with her painted smile and yarn hair. You will remember that she was a favorite among all the other dolls because of her loving, unselfish nature. It's strange how these childhood tales often come back to us with an application for our lives. Perhaps also you remember that Raggedy Ann was

stuffed with new white cotton, and a red candy heart had been sown within her on which was written in blue letters the words, "I love you." The other dolls could feel her candy heart and knew that it was part of the secret of her loving ways. But one day the family puppy got hold of the rag doll and tore her clothes, loosened her yarn hair, and finally dropped her over the side of a little bridge into the water, and the current carried her along until she was lodged by a big rock in a pool. The water had thoroughly soaked through her cotton stuffing until she was too heavy to climb out of the stream, and there she lay until her mistress found her. After she had been dried out and fluffed up, she confided to the other dolls that the water must have melted her candy heart and the sweetness had filled her whole body, for she felt no anger at Fido for playing so roughly. She knew also that no one could ever take her heart of love from her, for it had become a part of her innermost being.

Just a beloved childhood story, but do you remember when that new heart of perfect love was given to you? It seemed you could almost "feel" it and knew that the words of divine love were written upon it. But sooner or later, hearts may be broken; disappointments, sorrows, injustices, and a myriad of "trials" seem to crush you; "deep waters" may waterlog you; and scalding tears may serve to melt your heart. But God will know where you are lodged, and afterwards you will find that the melted heart of love has permeated your whole being, saturated your soul, and you will feel a divine forgiveness extending to others. And here I'd like to leave Raggedy Ann and say with the Apostle Paul, "Who can separate us from the love of God . . ." when it has become a part of us through the melting experiences?

There's no effective service without suffering.—L. T. Corlett.

Studies in the Sermon on the Mount

By H. K. Bedwell*

No. 13

Matt. 7:13-27

Standing the Test

EVERY TRUE SERMON consists of three parts, viz., *Introduction*, *Exposition*, and *Application*. The Sermon on the Mount is the greatest sermon ever preached, and is a perfect example to every preacher of sermon construction. In chapter 5, verses 3 to 16, Jesus gives us His *Introduction*. In it He describes the eightfold character of the true man of God, and his consequent privileges and happiness. This is followed by a description of the influence this kind of man will exert in the world. He will be *salt* and *light*. Jesus then proceeds to His *Exposition*. This is found in 5:17—6:12. Here Jesus describes the conduct of a man possessing the kind of character He described in His introduction. He will act righteously, taking the perfection of the Father as his standard. He will reverence his fellowmen; he will be pure in his relations toward the opposite sex; he will speak truth only; he will give, pray, and fast with only the highest motives; he will be delivered from the love of material things and put first things first; he will be generous in his judgments and keen in perception, drawing his resources from God. The passage under consideration in this study is the third section of the sermon. Here Jesus delivers His application. It

may be summed up in three words, "Enter," 7:13; "Beware," 7:15; "Obey," 7:24. We are exhorted to choose aright, to exercise the self-discipline that saves from self-deception, and to build for eternity, by living in the will of God. Solemn words are said about *destiny*. According to our choice, we shall enter into life or go into destruction. We may end up in the kingdom of Heaven or in the destroying fire, having heard the awful words of banishment, "Depart from me, ye that work iniquity." We may so live that our works will stand the storm, or we may find that all is lost in final ruin. Let us notice the threefold test:

1. The Test of Choice

CHAPTER 7:13-14

"Enter ye in at the strait gate." Two gates, two ways, two destinations! To every soul is given the power to choose. The free will of man is both his glory and his peril. He may use it and find life; he may abuse it and damn his own soul. The *strait gate* and the *wide gate* are pictorial symbols of the alternatives that sooner or later confront every human being. The critical moment arrives when a choice must be made, and that choice will ultimately determine destiny. The strait gate does not have

*Nazarene missionary, Stegi, Swaziland, South Africa.

anything immediately attractive about it, for it leads to a *narrow way*, which because of its narrowness is an *unpopular way*. It is the way of the *few*. The other way is the broad way, made easy by the fact that it is the popular way, for it is frequented by the *many*. The choice appears to be between *narrowness and unpopularity* on one hand, and *broadness and popularity* on the other.

But the main question is—Where do these ways lead? The one to *life*, the other to *destruction*. The narrow is the way of life described in this sermon. It is the way of humility, of purity, and of persecution. It is the way of inward righteousness. Life in its fullest sense can be realized and enjoyed only when we live according to the will of God. Anything outside of God's will is a mere existence, and eventually will become intolerable existence. *Life*, in the real meaning of the word, is the full development of all the powers that God has given us, by their proper use, under God's control, which makes possible the greatest usefulness and the highest happiness. To choose the *way* is to discover the *life*; for Jesus said, "I am the way, the truth, and the life." The broad and popular way leads to destruction. Destruction does not mean annihilation. It is used in the sense of irreparable loss. The powers of the being are vitiated and ruined so that the person becomes useless to God and man, and the outcome is unutterable misery. The narrow way opens to unlimited breadth—*life*, while the broad way narrows down to *destruction*. God tested our first parents by a single simple choice. They chose to disobey God and by that one choice brought untold misery to the world. How solemn and how true it is that upon choice hangs destiny! May God help us to choose aright.

2. The Test of Fruit

CHAPTER 7:15-23

A twofold warning is issued here. In the first place we are warned against those who will try to deceive us. "Beware of false prophets, which come

to admire this sermon; we must live by its teaching, and we can do this only has truly said that if you leave such people alone they will soon show their greed, whereas if you oppose them they will soon show their teeth! How may we discern between the true and the false prophet? Jesus says the real test is *fruit*. "By their fruits ye shall know them" (not their *suits*, even if it is a harmless sheepskin). We are all well aware how common it is for men to set themselves up as teachers of the gospel, purporting to take the Word of God as their Guide, who nevertheless lead unsuspecting souls astray and destroy their faith. "Beware" means "Be wide awake."

The second warning is against *self-deception*. The statement of Jesus is alarming concerning this. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then shall I profess unto them, I never knew you: depart from me, ye that work iniquity." Is it not amazing that there will be *many* in this false position? Many will fully expect to enter heaven who will in spite of their hopes be shut out. The fruit then, which is the proof of the reality of saving faith, is not to be found in preaching or power. I may preach the gospel, and perform miracles, and still not qualify for heaven. What then is the fruit which is the final proof of genuine faith? It is to be found in obedience to the will of God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father* which is in heaven." The unmistakable proof of citizenship of God's kingdom is a life lived in the will of God. Outward fruit is determined by the inward root. If we would bear the fruit that glorifies God, we must be sure that the root is right.

3. The Test of the Storm

CHAPTER 7:24-27

We have looked at the test of *choice*, in which we saw two gates, two ways,

and two destinations. In that word picture, man is a *traveller* on a journey into eternity. His choice of the gate and the way will decide his destination. In the test of *fruit*, man is likened to a *tree*. He may be a tree bearing *good* fruit, or one bearing *bad* fruit. Everything depends upon the inward state. In the third test—the test of the *storm*, man is a *builder*. Everything here depends upon the *foundation* laid. A mistake may mean the ruin of a life's work. We are not left in any doubt as to what is the necessary foundation upon which we must build our life's work. Jesus said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." This was the house which stood the test of the storm. Wind, rain, and floods could not shake it. *Obedience to Christ*, then, is the sure foundation.

Someone may object that this seems to teach salvation by works, whereas the Bible constantly affirms that we are saved by faith alone. A little reflection will reveal that there is no contradiction of teaching. Faith produces obedience, and is in fact an essential part of it. Faith which does not produce obedience is not true faith at all. If I am ill, and go to a doctor for help, I exercise true faith in his skill and advice only when I obey his instructions. My failure to carry out his instructions would be an evidence of my lack of faith in him.

If we live in obedience to Christ, nothing can shake us. Be sure the storms will come. They come in many forms: bereavement, sorrow, temptation, criticism, misunderstanding, sickness, satanic attacks. These storms come at the most unexpected times and from the most unlikely angles, and unless the soul is prepared they will catch him unawares and accomplish his ruin. The place of complete safety is the center of God's will. However fine the edifice may be, however costly the material built into it, whatever care and skill go into its construction, however elaborate and fine the plan, all will be lost unless the foundation is right. It is not enough

to admire this sermon; we must live by its teaching, and we can do this only when we acknowledge Jesus to be our Lord in the deepest depths of our beings. Jesus in effect says—Be careful to choose the right; look to the root and the fruit will be right; build on the right foundation and the house will stand the storm. The will of the Father and the will of Jesus are one, and in it there is perfect safety.

EDITOR'S NOTE: *This completes Missionary Bedwell's masterful series of biblical studies on the Sermon on the Mount.*

Tongues Are a Sign!

(Continued from page 15)

It is likely that, in addition to the men who followed the Teacher to the Qumran to live a community-life there, there were others who shared their general outlook but remained at home in the towns and villages of Judaea. It was so with the Essenes who lived in separated communities; there were others who lived in Jerusalem and other places in Palestine . . . While the Qumran settlement cannot have numbered more than a few hundred at any one time, their "associate members" in other parts of the country may have been ten times as numerous (Bruce, *op. cit.*, p. 112).

St. Luke used the Greek word *eulabes*, translated "devout," as he described Simeon at the birth of Christ in Luke 2:25. Bruce further states:

John the Baptist was almost certainly an Essene, and must have studied and worked in this building [Qumran excavation]: he undoubtedly derived the idea of ritual immersion, or baptism, from them. Many authorities consider that Christ Himself also studied with them for some time (*op. cit.*, p. 140).

If the devout Jews of Pentecost were Essenes, it could account for Peter saying in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The thought here is that

they had already been immersed at Qumran in the name of Jahweh.

Here is an outline pieced together Scrolls. Could these devout Jews, Acts 2:5, be residents of the nearby Qumran Colonies or those associated with them? Could it be that the "keepers of the scrolls" also hold the key which will unlock new significant information about Pentecost? Could we not suggest that the power of Pentecost was the ability given to the unlearned disciples to read and speak Hebrew to *these Essenes*? There are a number of reasons for these suggestions.

(a) Archaeology reveals that before A.D. 70 the Qumran communities were dispersed and their inhabitants were apparently integrated elsewhere. Is it unreasonable to suggest that these men of such high moral standards who numbered into the thousands were absorbed into Christianity? This would mean that they would leave their isolated life and fulfill the Great Commission by going back again as dispersed Jews to their adopted Gentile countries and preaching the gospel. Father Milik suggests that the majority of the Essenes either passed over to orthodox Christianity or were reabsorbed by official Judaism. Upton C. Ewing makes this very significant statement:

Now it is highly probable that the buildings at Qumran were in a limited degree inhabited from 4 B.C. until A.D. 68-70, but this does not necessarily mean that the doctrinal beliefs of the inhabitants or the inhabitants themselves did not undergo a state of change during this same period. *Indeed it is highly probable that a major change took place about the year 30 A.D. at which time, as certain rather pertinent evidences seem to suggest, the main seat of the brotherhood was transferred to Jerusalem.* This was nearly forty years before the Roman occupation of the building at Qumran. (*The Prophet of the Dead Sea Scrolls*, p. 12. Italics mine.)

(b) The habit of living for the Essene is well described in Acts 4:32:

And the multitude of them that believed were of one heart and of one

soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

Philo, the Alexandrian Jew, in his book, *Quod Omnis Probus Liber Sit*, says:

Again they [Essenes] all have a single treasury and common disbursements; their clothes are held in common and also their food through their institution of public meals. In no other community can we find the custom of sharing roof, life and board more firmly established in actual practice (Milik, *Ten Years of Discovery in the Wilderness of Judaea*, p. 77).

(c) The members of Qumran or Essenes for the most part did not marry. Their population was replenished with volunteers from all over the Jewish Diaspora. We quote from Bruce again:

They live without women, they live without money, and without any company . . . From day to day their numbers are maintained by the stream of people who seek them out and join them from far and wide (*op. cit.*, p. 125).

(d) Most Essenes were males. These Jews at Pentecost were devout men (Acts 2:5). Also notice, "every man in our own tongue" (2:8), "ye men of Judaea" (2:14), "ye men of Israel" (2:22), "men and brethren" (2:29), "all men as every man had need" (2:45), and "the number of the men was about five thousand" (Acts 4:4).

(e) The Dead Sea Scrolls were placed in the caves of Judea around the time of Christ. This fact is substantiated by letters, documents, records, deeds, etc. which bear the dates between 200 B.C. and A.D. 200. Among this literature were found writings in Hebrew. These finds have caused Bruce to record:

It has even been suggested, very reasonably, that the nationalist revival of the Maccabean days probably promoted a renewal of interest in Hebrew as the traditional Jewish language, which had been displaced for many generations as a vernacular by the related Aramaic tongue (p. 63).

If the multitude who received "the Holy Ghost, and . . . spake the word of God with boldness," of Acts 4:31, were the "keepers of the scrolls," then they would have a knowledge of Hebrew and would not need the "gift of tongues." Please let me insert here that *glossai*, "the word of God," and the Hebrew Scriptures, appear to be the same; whereas later in the Book of Acts, when "the word of the Lord" appears more frequently, it refers to the words of Jesus or the Gospels.

If the devout dwellers of Jerusalem (Acts 2:5; 4:32) were Essenes, then Hebrew would be better known to them than Greek or Aramaic. They would hear the *glossai* of the prophets in their own "proper tongue" (Acts 1:19) or their own *dialektos* (Acts 2:6, 8), which would be one and the same. Because of the Maccabean revival which occurred in Judea, the Qumran Jews would have a knowledge of Hebrew not current among the Galileans.

(f) The Essenes or some of them may have returned to the Qumran after Pentecost to copy the Hebrew Scriptures for the Evangelists or apostles. The holy, sacred Scriptures were most essential in preparing "the way of the Lord" for the Jew. This would fulfill the command of Jesus in Luke 24:44-53. Harrison states:

It will be apparent from what has been said about the nature of the manuscripts discovered at Qumran that the members of the religious community were profound students of the Hebrew sacred writings. They studied the Law and other portions of the Old Testament day and night, whilst their scriptorium afforded special facilities for the scribes who were members of the lay brotherhood to copy out the wide range of religious works with which they were concerned (*op. cit.*, p. 60).

(g) Edmund Wilson in his book, *The Scrolls from the Dead Sea*, states:

But the thing that we are immediately struck by is the resemblance of the Essenes to the Christians. You have the doctrine of human brotherhood . . . One finds Philo, for example, saying that the Essenes did not "store up

treasures of silver and gold" . . . and one remembers Matt. 6: "Lay not up for yourself treasures on earth . . ." When Josephus tells us that the Essenes held the body to be corruptible, but the soul immortal and imperishable, we think of First Corinthians 15:53 . . . (p. 35).

(h) The Qumran community placed great emphasis on Pentecost, prayer, and the sacred meal. These are emphasized in Acts 2:42, 46, where prayer is associated with the breaking of bread. The reference to the amazed and mocking Jews who said, "These men are full of new wine" (Acts 2:13), has special significance when studied in comparison to the sacred meal of Qumran. Father Milik is very persuasive in his argument, and one can almost visualize the Essene as he asks the question which is answered by Peter (read Milik, *op. cit.*, p. 105).

What a distinctive, new meaning for Pentecost when we suggest that the devout Jews were Essenes or members of the Qumran communities! Milik has stated that "the ceremony of initiation ('entering the Covenant') probably took place once a year, at *Pentecost*, which was for the Essenes, the feast of the renewal of the Covenant" (p. 103). It is exciting to realize that these devout Essenes in Acts 2:5 were introduced to the gospel of Jesus Christ and initiated into the Christian Church by the "blood of the New Covenant"—the blood of God's Son; this to them became *the Day of Pentecost*. We are told in Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." The Essenes met the instructions of Peter in Acts 2:38; they also received the Holy Ghost, "and spake the word of God (or the Hebrew Scriptures) with boldness," in Acts 4:31. Another favorable comment might be made that it was probably Essenes in Acts 8:2 who tenderly buried Stephen after he had been martyred by antagonized Hellenistic Jews of the Temple led by their high priest (Acts 7:1). This explains why Stephen met his death preaching the

same gospel, while at the Galilean Pentecost 3,000 Essenes were added to the Church.

The Samaritans and Others

(3) The Samaritans were the next recipients of the Holy Ghost, but again there is no record in Acts 8 that they received the "gift of tongues." Philip preached Christ as the fulfillment of the "word" in Samaria. When "the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John" (Acts 8:14).

The Samaritans, who received the "word of God" before receiving the Holy Ghost, did not need the "gift of tongues." Burrows states:

The manuscript fragments in the Aramaic Hebrew script naturally recalled the continued use of a form of that script by the Samaritans to the present time; affinities with the Samaritan dialect were noted in the language of the scrolls . . . (*op. cit.*, pp. 261-62).

The Samaritans have one of the oldest scrolls today, the Samaritan Pentateuch (4th century A.D.).

(4) The Apostle Paul, after his conversion on the Damascus road, received the Holy Ghost in Acts 9:17. He, being a "Hebrew of the Hebrews," (Phil. 3:5) did not need the "gift of tongues." He told the Corinthian church, "I thank my God, I speak with tongues more than ye all" (I Cor. 14:18). In Acts 21:40, he speaks to the Jews, identified as "Men of Israel," in the Hebrew tongue. It is interesting to observe that among the several records of Paul's conversion in the Book of Acts, only in Acts 26:14 is the heavenly voice designated as Hebrew, perhaps for emphasis in his defense before the Hebrew king. King Agrippa. Here, as has been stated, the Greek word *apophthengomai* is used by Paul, as though the prophets themselves were declaring his defense.

(5) The Gentiles received the gift of the Holy Ghost in Acts 10. Did they receive the "gift of tongues"? Yes! Gentiles would not have had the knowledge of Hebrew. These Gentiles complete the outline of the Great Com-

mission as the gospel begins to spread into the "uttermost part of the earth." These Gentiles would be similar to the Greek-speaking Christians in the Corinthian church. It was "they of the circumcision," or the sign-seeking Jews, who like the Jews in Acts 2 "were astonished . . . because that on the Gentiles *also* was poured out the gift of the Holy Ghost" (Acts 10:45). What was the *sign* or evidence given to the Jew? The *sign* given to the Jew was to hear the Gentiles speaking the word of God in tongues! (Compare Acts 10:46 with Acts 2:11, when the Jews said, "We do hear them speak in our tongues the wonderful works of God.")

But what is the report which is heard back in Jerusalem? Is it that the Gentiles had *also* received the gift of tongues? No! The report that the elders receive in *Judea* is "that the Gentiles had *also* received the *word of God*" (Acts 11:1). Listen to the defense Peter made for the Gentiles in Jerusalem. He reviewed how the Gentiles had received the same *word* which God had sent to the children of Israel (Acts 10:36), the same *word* which began from Galilee by Jesus after John's baptism (Acts 10:37). Peter says, We (Galileans) were witnesses to the gospel of Jesus of Nazareth in the land of the Jews and in Jerusalem. But he climaxes his thesis in Acts 11:17, "Forasmuch then as God gave them [the Gentiles] the *like gift* as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:17) Peter makes a distinction between Galileans and Jews!

(6) The last record of the "gift of tongues" is when the Ephesian disciples or believers received them after they had already received John's baptism. The only difference here from Acts 10 is that the Gentiles in the previous account received the Holy Ghost before they were baptized with water. When these Ephesian disciples had completed their baptism in the name of Jesus to complete the Trinity, they received the Holy Ghost and spake with tongues.

We are not told that these twelve disciples were Jews; in fact, all the

evidence proves they were Gentiles. Paul had already preached to the Jews in their synagogues on his previous brief visit in Acts 18:18, but these disciples had not heard that there was a Holy Ghost (Acts 19:2, RSV). After he had ministered to these believing disciples he returned to the Jews in Acts 19:8 and then later separated the newly converted Christians from the Jews and taught them in a "school of one Tyrannus" (Acts 19:9). When Paul later conferred with the elders of Ephesus, it was in a conversation directed to Gentiles. It would appear that Corinth was an integrated church while Ephesus and possibly the others were segregated.

The Real Problem at Corinth

The Hebrew synagogues at Rome and at Corinth appear to be more than average Aramaic Jewish synagogues. Matthew Black in his book, *Scrolls and Christian Origins*, quoted from Mr. Christmann as follows:

The two famous inscriptions which refer to "a synagogue of the Hebrews," the one in Rome, the second in Corinth, mean more, than synagogues of Aramaic-speaking Jews; the reference in the Corinthian synagogue is taken by them to be to the nationality and religion of the members of the synagogue: they were Hebrews, that is Jews . . . In view of such usage, it is possible that the description of synagogues of "Hebrews" in the Diaspora means more than synagogues of Aramaic-speaking Jews, and that the reference is rather to Jews of Hasidaean tradition, that is, of the Essene type (pp. 78-79).

It is interesting to note that Paul, in speaking to the Corinthians, II Cor. 11:22, used *Hebraios* or Hebrew-speaking Jew in preference to *Hebrais* or Aramaic-speaking Jew. *Hebraios* was an archaic form of speech employed by Josephus when speaking of the "Hebrews" of the patriarchal age. It was employed to describe the loyal Jews, especially in the Maccabean period, who displayed the traditional virtues of their patriarchal forefathers. *Hebraios* was used to describe the "Hebrew" martyrs in IV Maccabees.

Black states that T. Zahn argued that the term *Hebraios* stood for native Hebrew-speaking Jews in the Diaspora as well as in Palestine in contrast to Greek-speaking Jews (*op. cit.*, p. 78).

These statements tie Crispus of the Hebrew (*Hebraios*)-speaking synagogue of Corinth with the Hebrew-speaking members at Qumran. This could account for the problem in Corinth and not in the other churches established by Paul. This may be the reason why the "gift of tongues" does not appear in the list of spiritual gifts found in Rom. 12:6-8.

In I Corinthians 14, Paul is dealing with one of many problems in a sick church. In the beginning of the chapter he appears to be dealing with a single problem offender. He tries to solve the problem by assuming a hypothetical situation. Paul seems to be saying that genuine tongues would be a sign to the Jew. He states:

In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" [Isa. 28:11]. Wherefore tongues are for a sign, not to them that believe, but to them that believe not (I Cor. 14:21-22).

If the Aramaic-speaking apostles had spoken in their native dialect, their speech would have been an unknown tongue to the multitude of devout Jews gathered for their Feast of Pentecost in Acts 2. Hebrew was the language of the "wonderful works of God." However, Hebrew would have been an unknown tongue in a Greek-speaking church; therefore Paul instructs all who will hear to speak words which can be understood. He leaves no doubt when he uses an exaggerated ratio of "five words with my understanding . . . ten thousand words in an unknown tongue" (I Cor. 14:19).

Summary

It is significant that the "keepers of the scrolls" are also the keepers of the key which can unlock the doors to avenues of a new understanding of the

Galilean Pentecost in Acts 2 as well as the entire six listed in Acts. The apparent contradiction of the use of *glossai* in Acts 2:3-4, and 11 is erased in its relation to the *glossai* in Corinth. The "devout Jews" who had come to Jerusalem for the Feast of Pentecost had come "out of every nation under heaven" (Acts 2:5). There is much evidence to point their detoured journey by the way of the Qumran. Isaiah 34 and 35 describe this possibility very vividly.

Review again these authoritative statements verified from God's Word. Tongues were a sign to the unbelievers (I Cor. 14:22). The Jews at Corinth were the unbelievers (Acts 18:5-6). The Jews required a sign (I Cor. 1:22). Therefore tongues were a sign to the unbelieving Jew. Why? The Jews, who never received the gift of tongues for themselves, received the sign they sought for in hearing the unlearned Galileans or Gentiles speak "the wonderful works of God" or "the word of God" in their own Hebrew tongue, or as Paul states in Acts 13:27, in the recorded voices of their prophets! This was the signal for the followers of Jesus Christ and the devout members of Qumran to join forces. To the Jew there could be no greater sign than to hear "the word of God" from the lips of Gentiles in their own Hebrew language. This is the legacy of Qumran!

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... "Gift" of the Spirit ...

(Continued from page 16)

in the Lord Jesus Christ, who was I that I could stand in God's way?" That this gift was the baptism with the Spirit promised by John the Baptist is settled in verse 16. But the wording makes clear that prior believing in Jesus is a necessary qualification for the reception of the Spirit. That Cornelius had some faith in Christ prior to Peter's arrival, and that this faith was confirmed and clarified in the early part of his sermon, is made clear by 10:2, 35-44.

Peter's instruction for receiving the Gift of the Spirit in his Pentecost sermon may sound to some as if the reception of the Spirit in the sense of the promise was an automatic concomitant of regeneration. He counsels: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This is simply an affirmation of the basic principle found everywhere else: A right relationship to Jesus Christ as Saviour is a necessary qualification for receiving the Holy Spirit in His fullness. That this fullness is not an automatic accompaniment is proven by the Samaritans who met these conditions by repentance, faith, and baptism, but were baptized with the Spirit some time later, and then only as the result of special prayer specifically to that end (Acts 8:14-16). And it is this fullness of the Spirit, not His regenerating ministry, which is identified as *the gift of the Spirit*. It is therefore still proper to ask Christians, "Have you received the Holy Spirit?"





"Stop-Look-Listen"

By Hudson Mackenzie*

SCRIPTURE: *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven* (Luke 10: 20).

Critical Questions

1. These words were spoken by whom; to whom; on what occasion?
2. What was it they were not to rejoice over?
3. What then is the purpose of such works?
4. What is the significance of the words "notwithstanding," "behold" (v. 18), and "rejoice"?
5. Whose names are written in heaven?

Exegesis

The scriptures clearly indicate that these words were spoken by Jesus. He had sent seventy eager disciples throughout the countryside to heal the sick and tell of the kingdom of God (Luke 10:9, 11). The seventy returned to him with faces beaming, and in obvious excitement said, "Lord, even the demons are subject unto us through thy name" (Luke 10: 17).

The solemn words Jesus spoke in reply must have puzzled the disciples for a moment until they had had time to consider their power.

"Don't rejoice that the spirits are subject to you so that you have been able to do these mighty works," came as a

definite command from Jesus. How strange these words would sound in the ears of many of His followers today! Jesus did not belittle the work they had done, but rather their attitude toward it, for a germ of that same dread disease that had caused Satan's disastrous fall had begun to find lodgment in them. It is not what we accomplish medically, educationally, financially, or materially, but what we accomplish spiritually in terms of hearts prepared for heaven, that is a sound basis for true joy. A body healed will soon go back to dust; a life delivered of one evil spirit can be occupied by seven "more wicked" than the first (Matt. 12:43-45).

Luke 10:13-14 makes it plain that the purpose of these miracles was to cause the people to turn to God in true repentance and prepare to meet Him. Viewing the miracles could not bring about this repentance, but allowing the miracle-working Spirit of God to search their hearts could have done so (see Acts 3:26).

The Greek word *plane* means "notwithstanding" or "nevertheless" and suggests contrast. The addition introduced by it is generally something that would hardly be expected (cf. Phil. 4: 13-14). Jesus recounted the authority He had given the disciples, then told them not to rejoice in it.¹ "Behold" is an exclamatory term. Jesus not only had to arrest their attention, but also their fall, or at least drag them back from the precipice's edge. That they heeded these strong words of their Lord and

*Pastor, Hamilton, New Zealand. A contest-winning entry.

continued in humble obedience seems obvious from what we read in verse 21. *Chairo* is the Greek word for "rejoice" and means "cheerful, calmly happy, or well off." We might describe it as joy coupled with a deep sense of satisfaction or well-being. Jesus said their deep sense of well-being was to come from the work that had been done in their own hearts and in those of their fellow believers.

The disciples who had forsaken all to follow Christ (cf. Luke 9:56-62), and who were now living in obedience to Him, had their names written in heaven, where God alone could write in or blot out. Jesus made it clear that not everyone is fitted for heaven, but only those who heed His words—even though spoken by a disciple (v. 16). Giving full obedience to the words of Christ is the *only* way to be thus fitted—Matt. 16:24; John 8:31-32; 14:6. Our rejoicing and assurance of heaven need to be directly related to the possession of a heart that is pure in God's sight and perfected in love toward Him.

Homiletical Approach

This text, bathed as it is in a context saturated with the wrath and mercy of God, not only serves as a warning and direction for zealous Christians, but also is well suited for an evangelistic message. Again, it proves a very suitable text if one should feel the need to raise a guard against, or uproot, unhealthy tendencies resulting from the modern emphasis on miracles.

A doctrinal approach would connect the first half of the verse with verses showing that *salvation is by faith in Christ*, and "not of works, lest any man should boast." If these *great* works could not justify, how much less can the humbler tasks we do? It would deal with the difference between God's power working *through us* and God's power working *in us* "that which is well pleasing in his sight." Many verses could be linked with the second half as it was used to show that salvation is (1) a present joyous experience (2) based on a right relationship with God through Christ and that (3) no power can pluck the believer

out of the Father's hand. The emphasis would be on "are written" and "in heaven," pointing out that the disciples were continuing to believe and obey.

Another doctrinal approach could be made by taking the introductory words of Jesus to this text, "I saw Satan fall like lightning from heaven," and linking them with John 1:1; 8:58, show the *eternal deity of Christ*,² (see Wiley's *Christian Theology*, Vol. II, p. 77). Then by linking them with the text and Isa. 59:2, *et al.*, show the *subtleties of sin* and the *separation sin brings*. Add verses to Luke 10:16 to show Christ as *Mediator and Redeemer*, saving from sin and giving the *power that comes from purity* (purity through faith in Christ can rocket a soul from hell's gaping entrance to heaven, but nothing else can). An outline could travel down "The Pathway to Happiness" through (1) Discovering God, (2) Discovering Your Need, (3) Discovering Your Saviour, (4) Discovering Your Treasure (the fullness of joy through the sanctifying power of the Holy Spirit).

An evangelistic message could be entitled and based on the words "Stop—LOOK—LISTEN," which in our country is the road sign erected to warn motorists as they approach a railway crossing. There are destructive forces in this world which man is powerless to overcome in his strength.

STOP—what you are doing.

LOOK—what happened to Satan.

LISTEN—to the words of Jesus (showing the possibility of forgiveness, cleansing, and acceptance with God).

Or it could be entitled "The Hell-bound Fall" and be dealt with under the headings (1) *What it is* (the fall of the proud, etc.), (2) *How it begins* (a root), (3) *Where it ends* (in the acceptance of Christ or not at all).

Perhaps a topical sermon on miracles would be the best to guard against or combat unhealthy tendencies in this regard. It could be entitled "Miracles" or "I Saw Satan Fall" and developed to show the outlook which is eternally and damnably dangerous. A good introduction would be to begin with a comment such as Joseph Parker's when he says

that if a mighty thought and a mighty deed were presented to the world to see which "will soonest win its attention and secure its paltry praise . . . the deed will outrun the thought." Abundant illustrations can be found in any daily newspaper to show the emphasis upon the *outward spectacular*. Now make a telling contrast with the mighty physical and spiritual forces that operate in *silence* round about us⁴—e.g., the paper shouts, "Major Disaster in Japan! Huge Explosion! 100 Miners Killed!" but breathes not one word about the millions of souls dying in darkness in that land through lack of the gospel truths. Then climax with the greatest miracle this world has ever known—see Luke 1:35. The outline could be developed to show that:

Heaven and earth have cause for rejoicing:

1. Not when outwardly spectacular deeds are done in our midst.
2. Not when we are made vessels for such deeds.
3. But only as hearts are fitted for heaven, having conquered "by the blood of the Lamb, and by the word of their testimony."

An enlightening message can be built up by tracing the Greek word *dunamis* (miracle, etc.) through the New Testament and applying it to the text and context. The following scriptures are grouped to show how the strength or importance of the word increases the further you get away from its use in the natural realm and peer into the completely incomprehensible:

- | | |
|---------------|----------------|
| 1. Matt. 7:22 | 2. Matt. 25:15 |
| Acts 8:13 | I Cor. 14:11 |
| Heb. 11:34 | II Cor. 8:3 |
| 3. Rom. 1:16 | 4. Heb. 1:3 |
| II Cor. 12:9 | Heb. 7:16 |
| II Cor. 13:4 | Matt. 6:13 |

Bibliographical Aids

The following are worthwhile references for further reading and study:

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Wiley, H. Orton. *Christian Theology*, II, 74-81; I, 400-405.

Morgan, G. Campbell. *The Crises of Christ*, II, 174-75, 297-98.

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Additional help was received from the following commentaries: *Beacon Bible*, Adam Clarke's, Matthew Henry's.

¹See note in *Beacon Bible Comm.*, Luke 10:20.
²See Wiley, *Christian Theology*, Vol. I, pp. 400-405.

³See Joseph Parker, *Inner Life of Christ*, pp. 297-98.

⁴See Samuel Chadwick, *The Way to Pentecost*, pp. 62-63.



IDEAS THAT WORK

Patience Pays

The editorial in the January issue, "When to Put Up with Imperfection," prompted this pastor to recount his experience. The principle really "worked" in his case. Naturally we will publish the letter anonymously.—EDITOR.

I came here to ——— some over three years ago and it was a small church with old people on the board, some of whom were over eighty years old, and they hadn't had any money for years, therefore could not do anything. I waited a year before I could get started in changing things so we could move up the road. I felt like I was wasting my time. Now we have a wonderful choir, young people on the board; we have just finished a new sanctuary that is the most beautiful building in town, and attendance is up and everyone is encouraged. As far as I know, there hasn't been a harsh word spoken during the entire building program. Our banker is very interested in the way the Nazarenes raise money, so if you have an extra copy of this issue of the *Nazarene Preacher*, I wish you would send it to him.

MY PROBLEM

Sorry—no problem discussion this month, or next. But the feature will be resumed in August. In the meanwhile may we urge prompt response in discussing the problem posed below. Answers will be published in the December issue.—EDITOR.

PROBLEM: How can I eliminate worldliness in appearance from my choir?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.



Tips to Worshipers

1. Pray before coming to the service, for a receptive mind.
2. Meditate on the hymns; they are stairways and the testimony of saints to you.
3. Pray for the pastor; he needs your prayer.
4. Absorb the pastor's message; he is God's mouthpiece to you.
5. Look alive! Nothing can be more discouraging to a pastor than for him, each week, to gaze at faces . . . bored faces . . . yawning faces . . . sleeping faces . . . uninterested faces.

From *Mt. Scott Nazarene Bulletin*
Portland, Oregon
PAUL R. NESMITH, Minister

Another Letter from Lucifer

MY DEAR FOLLOWER:

At last I can breathe easier; at least I hope I can. Except for the stated determination of some of those "poor" Nazarenes to continue to pray on for

your salvation, life would be much more bearable.

However, the revival is over. At least that Bible-preaching evangelist has left. But even with his being gone I feel an uneasiness for some of you. Perhaps you felt the same uneasiness if you did attend any of those services—or some of you may have encountered it during the darkness of night in your own home. To be honest, I can never feel easy as long as you show any interest in the church or feel any concern for the salvation of your soul.

This revival just about ruined my influence among the youth of that church, in particular.

If and when you attend church, do be careful to close your ears, mind, and heart to anything that might bring about your salvation. Remember, I am counting on you to be a part of those described in Matt. 13:42.

Your continued cooperation with me can assure you a part in eternal doom.

Satanically yours,

Lucifer

From *Nazarene News Notes*
Galesburg, Illinois
FLOYD H. POUNDS, Pastor

“QUOTES AND NOTES”

WASHINGTON—*Christianity Today* magazine is planning a "World Congress on Evangelism."

Evangelist Billy Graham is honorary chairman of the congress.

"Our prayer," says Graham, "is that through the medium of the World Congress on Evangelism the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

The Congress has been scheduled for West Berlin, October 26—November 4, 1966. It will bring together about twelve hundred influential churchmen from all over the world to discuss evangelism.

West Berlin's Kongresshalle, which has been reserved for the event, has a

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main auditorium seating 1,264 persons, plus three small halls wired for simultaneous translations. Congress proceedings will be conducted in English, German, French, and Spanish, and possibly a fifth language.

Plans are predicated on the participation of more than 700 delegates, 300 guests, and 100 observers.

Attendance will be by invitation only. Participants will be (1) leading evangelists from many countries, (2) denominational leaders whose administrative responsibilities concern the church's involvement in evangelistic activity, and (3) teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Graham declares his hope "that the congress will speak to the whole church with clarity and authority on evangelism and the mission of the church. Many of the recent statements coming from church conferences have been vague and confusing on the subject of evangelism."

The Congress will begin with a night of prayer. The program will include addresses on the biblical basis of evangelism, special papers, panel discussions, group discussions, and reports on the progress of evangelism throughout the world and the urgency of the task in coming years.

Henry, who will serve as chairman of the Congress, says its overriding concern "will be the absolute necessity of fulfilling Christ's command that his disciples go into all the world and preach the Gospel."

He outlines the formal, sevenfold purpose of the meeting as follows:

- (1) To define biblical evangelism;
- (2) to expound the relevance of Christ's Gospel to the modern world;
- (3) to stress the urgency of evangelistic proclamation throughout the world in this generation;
- (4) to discover new methods of relating biblical evangelism to our times;
- (5) to study the obstacles to biblical evangelism and to propose the means of overcoming them;
- (6) to discover the types of evangelistic endeavor currently employed in various lands;
- and (7) to summon the Church to rec-

ognize the priority of its evangelistic task.

"Christianity is needlessly losing ground," says Henry. "Fewer than one-third of the world's inhabitants are now identified with Christendom, and Christians are being outpaced by population growth and revivals in other religions. The Christian community is a diminishing minority."

He predicts that the Congress will highlight the importance of evangelism "in a day of ecclesiastical preoccupation with ecumenism and humanistic concerns."

He also expresses the hope that "one by-product will be to advance many churches to an evangelistically active church membership, moving them beyond the present reliance upon the clergy for an evangelistic outreach.

"Church assemblies echo with the noise of the population explosion, the racist explosion, and the nuclear explosion, while the dynamite of God for human rescue is virtually ignored. The Apostle Paul, writing to the Romans in the first Christian era, spoke of the Gospel of Christ as divine dynamite for man's salvation. That explosion is the one the world needs most to hear and experience."

Graham reminded newsmen here that the early Christians "turned the world upside down. They changed the whole pattern of history. We're praying and hoping that this congress in Berlin will make a contribution to a spiritual explosion in our generation."

Preaching on the Ebb Tide

(Continued from page 1)

tide comes and you cannot reverse it in fifteen or twenty minutes, look for a good "landing place," and draw your nets upon the beach. It may be that by quick movements you will take a few fish, and if not, quick landing will save you from that deepest confession of failure which is contained in the words, "We have toiled *all night*, and have caught nothing."



HERE AND THERE

AMONG BOOKS



Saved by His Life

By *Harold J. Brokke* (Minneapolis: Bethany Fellowship, Inc., 1964. 208 pp. Paper, \$1.50.)

This little volume is by far the most satisfying treatment of Romans this reviewer has seen in recent years. It does not "carry water on both shoulders" but is internally consistent. It assumes that Paul's thought is in Romans developed systematically, a premise which some would question. But as the author of this exposition skillfully shows the relationships and connects the unfolding parts, it is difficult to escape the conviction that his basic hermeneutical assumption is sound.

But the finest thing that can be said is that Author Brokke refuses to trim Paul's sails, but lets the apostle present Christ as a Sanctifier as well as Justifier. He goes all the way with Paul. There is no hedging concerning the thoroughness and measure of victory over sin found in this Epistle.

In explaining why it is necessary for the believer, who already surrendered to Christ in repentance, to surrender again (as taught by Paul in Romans 6) he says: "At conversion we surrender to Christ in order to know Him, but later we surrender to Christ because we have already begun to know Him" (p. 108).

The indwelling sin of Romans 7, Brokke defines as covetousness which yet lurks in Christians. Of this he says: "Many Christians are taught that there is no such thing as deliverance from this inner sin called 'indwelling sin.' Paul taught differently. There is a Deliverer" (p. 123). Later he says, "If Christ could deliver from all other sins and not from indwelling sin, Calvary's provision would be incomplete" (p. 126). In discussing the eighth chapter he shows how the Spirit, received as a special Gift by the believer, brings about the sanctification of the "mind" (v. 8), the "spirit" (v. 10), and the "body" (v. 11), then links this passage with I Thess. 5:23 by the comment, "God's calling for us is that we be sanctified wholly" (pp. 134-35).

The treatment is concise, with no waste of words. The thought is clearly expressed, in nontechnical language, so that its careful study will be intensely useful and enrich-

ing not only to the preacher but to the more mature and thoughtful laymen as well. Should have a wide distribution.

R. S. T.

The Promise and the Presence

Harry N. Huxhold (St. Louis: Concordia Publishing House, 1965. 252 pp. Cloth. \$4.50.)

There are two faults common to the Nazarene preacher—I mean the person, not the periodical! The first is that of conducting a Sunday morning worship service without the reading of any scripture lesson. The irony of the situation is that many who do this would be the first to defend vigorously and vociferously their faith in the Bible as the inspired and infallible Word of God. Yet their practice belies their claimed belief. By omitting the reading of scripture they show their lack of real reverence for the Word of God. Also they indicate that they think what they have to say is more important than what God has to say.

A second fault of many Nazarene preachers is that they invariably preach topical sermons—sometimes just taking a text to it. What is needed is more expositions of whole passages.

This book of sermons by a Lutheran pastor points the way to expository preaching. Each discourse is based on a full passage. Furthermore, almost all these sermons are from the Old Testament. This will help those preachers who find it difficult to use the older scriptures effectively.

There are twenty-nine brief sermons here, covering the period from Advent—beginning a month before Christmas—to Pentecost. They will furnish something of a guide and give resource materials for a series of Sunday morning sermons for this period.

One of the more striking sermons is entitled "Stale Religion." The author's main points are: (1) Spiritual Stupidity; (2) Religious Illiteracy; (3) Liturgical Lip Service; (4) Religion by Rote. These four ideas rise very naturally out of the passage Isa. 29:9-14.

The one criticism that might be made of the book is that it sometimes reflects an over-emphasis on sacramentarianism. But it has many fine insights.

RALPH EARLE

The Nazarene Preacher



AMONG OURSELVES

What should a pastor take with him, and what should he leave behind, when he changes pastorates? . . . Well, to take along, the pastor needs courage and faith . . . And adaptability, so that he can disengage himself from the old and adjust to the new . . . Somewhere along the way he needs to purchase a new pair of spectacles, and toss the old ones in the trash, so that he will not forever be seeing his new church through the old lenses . . . "Now my former church" . . . Which suggests that among the things to be left behind is the former church . . . And with it an up-to-date set of records . . . A good credit rating . . . A lot of fine folk "looking our way" (not *my* way—get it?) that the new man can go right to work with . . . A church *conditioned* to accept new leadership . . . A huge fund of respect for the ministry in general . . . And a reservoir of goodwill toward everybody—the old pastor, the new pastor, each other, and the d.s. . . . He should not leave behind unpaid bills, unplaced foes, or unpainted buildings . . . But this bit about "foes" does not include the devil . . . Because he is not in the category of what can be left behind . . . But, with all this leaving and taking, the pastor and his "queen" have a very personal right to take along, under strong lock and key, a store of precious memories . . . eternal friendships . . . many joys—and a few assorted heartaches . . . To be able to move without a profound wrenching of the soul is not exactly complimentary . . . To adjust and forget too easily suggests the facility of the hireling—perhaps? . . . But to disengage even if not quite forgetting . . . and to adjust in spite of pain . . . Through the love of Jesus . . . Is to play the man!

Until next month,

BT

P.S. And don't forget to send a "change of address" card to the General Secretary, 6401 The Paseo, Kansas City, Missouri 64131.

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