

PREACHER'S

magazine

JUNE 1962

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FORUM

RUDOLPH BULTMANN

*Comprehensive discussions by:
Willard Taylor, John A. Knight,
J. Kenneth Grider*

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THE RAISINS ON THE RESERVOIR

Editorial

WHAT WILL YOU BE IN A.D. 2000?

James Robertson

HOW THE FIRST METHODIST WAS SANCTIFIED

E. W. Lawrence

PREACHING POSES PARTNERSHIP

Wallace A. Ely

-proclaiming the Wesleyan message

The Preacher's Magazine

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Whenever I meet people who have felt the sting of disappointment, I recall with pleasure—

The Raisins on the Reservoir

I GUESS my mother was the greatest mother any man ever had. Don't attempt to argue the case, my prejudices will shout you down. Gentle but positive, pious and prayerful, she possessed a strong sense of understanding. Now that she is in the glory I would pause on earth to sing the praises of her talent for understanding.

I was battling through a dark day in my fairly carefree boyhood. What was my battle? Was I starved or punished or lost? Oh, no! In fact as I look back on that particular crisis from my present adult viewpoint I am almost ashamed to mention it as a crisis. (The passing of years has a way of tempering our judgments.) *But on that particular day I was facing a crisis—a major one.*

The Storm Struck

Here is the story. I lived on a farm fourteen miles from town. That little prairie town with its population of two thousand—what a thrill to see it! And the privilege of "going to town" was very occasional. Days before I had been promised a trip to town on a certain Saturday. I saved up my pennies and counted the days. I wakened early on that particular Saturday, jerked on my trousers, and ran to the window to see if the weather was fit for such a trip. The

sun shone brightly; my heart was fairly bursting with excitement.

Then came the storm. For some reason (a legitimate one for the adults in the family) I was told I could not go to town that day. The sun quit shining and storm clouds flung themselves across my little sky. Tears chased each other unashamedly down my cheeks.

Thus I stood on the kitchen doorstep and watched the family car drive off down the lane—a forlorn, little creature, the picture of dejection. Then, sick of heart, I turned and walked into the old farm kitchen to weep out my grief.

The Sun Came Through

There I saw it! A little pile of raisins on the reservoir of the stove, placed where I could not miss seeing them. No written message was necessary. My wonderful mother felt my deep disappointment and planted the raisins there to help bring back the sun to my dark hour.

The years have passed but I cannot forget that small act of motherly kindness and understanding. I recall still how I ate them and wept afresh and openly in sheer love for such a mother. A mother who knew how to heal a heartache! Oh, it wasn't such a big thing she did, just a handful of raisins on the reservoir. But at that moment those raisins

meant more to me than a ton of money.

And now back to the brass tacks and the ministry. We ministers meet people often whose plans have been shattered. Their trips to town have been suddenly canceled. Ofttimes there is not a thing we ministers can do to change conditions; circumstances are out of our control. But, yes, there is something we can do: we can still place our raisins on the reservoir. Has death come to a home of our parish? A note of sympathy, a prayer-promise over the phone—raisins on the reservoir.

You see, in my mother's case she knew I loved raisins and it was a remedy close at hand. Perhaps each of us can discover some method of heart

balm that we can keep for ready application. Perhaps it is scripture cards carried in the glove compartment of the car and slipped into someone's hand in an hour of grief. How about a tiny memo mailed to a friend who is undergoing a heavy trial? And it need not be always someone in your church constituency. The morning paper may carry the news of tragedy in some home; a letter of sympathy from you could well be the turning point in the spiritual history of that home.

Well, that may be enough about the philosophy of raisins on the reservoir.

God bless all mothers who possess such understanding.

And God give to us who minister the Word more of the same!

Holiness Conventions Still Prosper

AS A HOLINESS DENOMINATION, there is one thing that we are all agreed upon—holiness does not maintain itself as our strong, distinctive emphasis without careful planning and prayerful maintenance. We have zone rallies and district tours for all the interests of the church—church schools, home missions, foreign missions, N.Y.P.S., evangelism, good literature, and what have you. These are all essential. But zone rallies in the sheer, beautiful interest of holiness, we must not neglect.

I was very interested in receiving a communication the other day from Dr. Leo C. Davis, superintendent of the Southwest Indiana District. In the fall of 1961 he organized seven zone meetings in which the entire program of the day was built around

various holiness themes. There were meetings morning, afternoons, and evening. He assigned holiness themes to pastors in each zone; some read their papers and others gave them orally. The entire series of rallies was a blessing to the district. It is a plan to be commended to any district anywhere.

Here is a listing of the various holiness themes from which the different subjects on each zone were chosen:

1. The Fruit of the Spirit
2. The Gifts of the Spirit
3. The Second Crisis According to the Scriptures
4. Sermon Review ("Sin in Believers," by Wesley)
5. Positive and Negative Aspects of Holiness
6. Maintaining the Glow

7. Temptations Peculiar to the Sanctified
8. Relationship of Regeneration to Sanctification
9. Presenting the Holiness Message
10. Proper Holiness Ethics
11. Holiness a Deliverance
12. Holiness a Development
13. Holiness a Discipline
14. Problems of the Sanctified
15. Sanctification and the Earthen Vessel
16. Necessity of Holiness
17. Disciples Before Pentecost (Showing Carnal Traits)
18. Counteraction—Suppression—Eradication, Which?
19. Maintaining Holiness Standards
20. Relationship of the Second Coming to Sanctification

QUOTES and NOTES

Facts on Divorce

Judge Arthur Osborn in a speech before the Ministerial Association of Marion, Indiana, gave the following facts about divorce. He observed that there are six main causes of divorce: adultery, nonsupport, quarreling, unfaithfulness, physical violence, and intemperate alcoholism. From statistics which he has faithfully compiled, he stated that about 90 per cent of those applying for divorce never attend church. About 5 per cent of them attend regularly and the other 5 per cent attend only infrequently. Over 50 per cent of the divorce cases involved a second or subsequent marriage. He also noted that 64 per cent of the juvenile problems come from broken homes.

Time Study on Ministers

Pastoral visits take the most time of a minister, according to a Michigan area survey by the Methodist Division of National Missions.

And taking least time is attendance at denominational and interdenominational meetings. The survey covered

working habits of 538 ministers, about three out of four in the area.

Some (21.5 per cent) said they work more than 70 hours a week. About half work 50 to 69 hours, another 12.8 per cent 40 to 49, and 10.6 per cent less than 40. The number in the latter group is about the same as that indicating part-time service.

In pastoral visiting, 34 per cent reported more than 15 hours a week, another 28.8 per cent, 10 to 14 hours; while 6.7 per cent do less than 4 hours.

About the same time goes to preparing sermons, conducting services, attending church meetings, and general study. Seven out of ten spend 7 to 14 hours a week working on sermons, 15 per cent 15 hours or more, and 10.6 per cent less than 4.

General study takes less time than preparing sermons. Counseling takes 10 or more hours a week for 8.7 per cent of the men; less than 5 hours for 69.1 per cent; and only 1 or 2 hours for 28.8 per cent. Church business requires between 5 and 14 hours for 48.8 per cent, and less than 5 for 24.7 per cent.

PROBLEMS

The biggest problem in the world could have been solved when it was small.—WITTER BYNNER, *Cincinnati Enquirer*.

If there were more self-starters, the boss wouldn't have to be a crank.—*Denver Post*.

CANADIAN SURVEY SHOWS BIBLE READING NEGLECTED

A survey made among 6,500 Protestant ministers showed that Canadians skip reading the Bible because they think it is trivial, dull, and hard to understand.

Results of the survey revealed by the Canadian Council of Churches, which represents 85 per cent of the country's Protestant congregations, revealed these were the most common reasons for ignoring the Bible, but there were many others.

A preliminary sampling of the ministers' replies showed their alarm about Bible reading was not over-emphasized.

In their replies, 29 per cent of the ministers said nonreaders think the Bible is irrelevant; 26 per cent said people can't understand it; 24 per cent said nonreaders find it uninteresting; and 21 per cent said people claim they are too busy.

One minister answered, "People just couldn't care less about the Bible."

Some of the other comments were that the nonreaders are afraid to read it because it might make them think. Some thought they could be Christian enough without consulting the Bible, and others were reported to be just plain lazy, or were too self-centered and self-sufficient.

Some ministers blamed the

churches for the lack of interest in the Bible because they didn't stress its teachings enough.

Lack of Bible study groups was cited by another minister. Several complained that the Bible's language was outdated. They urged more use of the *New English* version.

"Parents who don't set an example for their children" was another cause given for lack of interest in the Bible. Television also came in for criticism for taking up time that could be used in Bible reading.

Said one minister: "The comic book, the short and snappy digest, the emphasis on getting information the easy way—all these make the Bible seem dull, difficult, and irrelevant."

THE 1960 CENSUS showed a record number of divorced persons. In fact, according to the U.S. Census Bureau, the number of divorced persons in the U.S. increased between 1950 and 1960 at a rate twice as fast as that of population growth. The number of divorced men was listed as 1,312,938, an increase of 21.6 per cent over the 1950 total, and the number of divorced women was reported as 1,839,322, an increase of 33.5 per cent.

BENJAMIN FRANKLIN ONCE SAID:

The longer I live the more I have come to respect the other man's opinions. For I have noticed when the carpenter wishes to make a perfect joint, he has to plane a little from each plank. In that way he is able to bring them together in a tight and perfect joint. Let us do the same thing. Let us each be willing to give up some of the things we want for the good of all. For, gentlemen, what we need in these meetings is light, not heat" (First National Convention of the Original Thirteen States).

—Contributed by REV. GLENN EAGLE

THE FORUM

Rudolph Bultmann

The Why of the Bultmann Forum

Why should an issue of the *Preacher's Magazine* be devoted to a study of Rudolph Bultmann? That's a good question. I am glad you are asking it, for I asked myself that question many times before deciding to do it.

The *Preacher's Magazine* must be practical and pertinent. A study of Bultmann is pertinent. That settled the question. You will see his name in your reading in the current periodicals of theology. You will from time to time be conversing with ministerial friends from various denominations. Somewhere in the conversation Bultmann will come in for some kind of treatment. I want the readers of the *Preacher's Magazine* to be informed and thus be better able to converse intelligently relative to this famous and influential theologian.

We must understand the dangerous doctrines, the subtle reasonings of the man. Bultmann is the man for theologians to joust with in the arena of theological conflict. This issue will give you in capsule form the man and his theology.

Thanks, Dr. Willard Taylor!

Having decided to do an issue on Bultmann, I asked Dr. Willard Taylor, professor in Nazarene Theological Seminary, to be my counselor. Dr. Taylor has helped to outline the articles and has personally contributed the lead article. Without his willing and patient aid this informative issue could not have materialized.

Meet Rudolph Bultmann

By Willard H. Taylor*

OSCAR CULLMANN, renowned professor of New Testament at the University of Basel, Switzerland, has called Bultmannism "the great heresy" of our times.¹

Paul Tillich, America's most provocative theologian, is reported to have commented on a recent trip abroad, "When you come to Europe today . . . it is Rudolf Bultmann who is the center of discussion."

A recent editorial in *Christianity Today* asserts that ". . . the tide of continental theology has left both Barth and Brunner behind for Bultmann . . ."² James M. Robinson, associate professor of Theology and New Testament at Southern California School of Theology and a distinguished scholar in his own right, has written as follows concerning the cumulative weight of Bultmann's thought: ". . . Germany is just as nearly 'Bultmannian' today as it was 'Barthian' a generation ago, 'Ritschlian' half a century or more ago, and 'Hegelian' still earlier; and Bultmann's works and ideas have become Germany's dominant theological export throughout the world."³

In recent years teachers of the Bible, students, and churchmen have been giving more attention to the thought of this man. His ideas will be filtering down more and more to

the man in the pew and for that reason all of our ministers ought to acquaint themselves with them.

I

The Man and His Basic Commitments

Rudolf Bultmann was born August 20, 1884, in Wiefelstede, Oldenburg, Germany. He received his advanced education at the German Universities of Tübingen, Berlin, and Marburg. His teaching career took him to prominent professorships in New Testament and theology at the Universities of Breslau (1916-20), Giessen (1920-21), and Marburg (1921-50). It was during the twenty-nine-year period at Marburg that Bultmann distinguished himself as a teacher and author. Of particular interest with regard to his ability as a teacher and the compelling power of his ideas is the fact that five of his pupils now occupy leading professorial positions in Germany and Switzerland.

In his numerous writings Bultmann, a Lutheran, gives strong evidence to scholarly dependence upon three circles of ideas: (1) Form Criticism, (2) The History of Religions School, and (3) Existentialism.

New Testament scholars classify Bultmann as a "form critic." The term "form criticism" is the translation usually given to the German word *Formgeschichte*. The more literal translation is "history of form." This school of critics views the Synoptic Gospels (Matthew, Mark,

1. "Between Barth and Bultmann," Vol. V (May 8, 1961).

2. "Between Barth and Bultmann."

3. *A New Quest of the Historical Jesus* (Naperville, Illinois: Alec R. Allenson, Inc., 1959), p. 11.

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Luke) as a collection of many oral units (pronouncement stories of Jesus, miracles, parables, etc.) strung together according to the intentions of the gospel writer. These units circulated orally through the Early Church by evangelists, teachers, miracle workers, all of whom left a mark on the tradition. Ultimately, these units were collected and written down in the form we now possess in the Gospels.

The form critic insists that the needs of the Church determined therefore what was preserved about Jesus and what was eventually written down. Also, the needs of the community determined the form in which it was circulated orally and finally written down. The "life situation" in the Early Church (*Sitz im Leben*) therefore is the most important factor in any analysis of the Gospel tradition. *The net result of this approach to the Gospels is the denial of the factual reliability of the Gospels, because they are constructed for theological reasons primarily.*

Early in his teaching career Bultmann was intrigued by this approach to Biblical materials, no doubt through J. F. H. Gunkel, who fathered the idea in a study in Genesis. Along with K. L. Schmidt and Martin Dibelius, Bultmann is considered one of the leading exponents of the Form Criticism School. His famous work, *Die Geschichte der synoptischen Tradition (The History of the Synoptic Tradition)*, appeared in 1921. In any appraisal of Bultmann's thought one must take into account what he has to say about the reliability of the Synoptic material because he is a skeptic as far as the possibility of writing a life of Jesus is concerned.⁴

The second influence in Bultmann's treatment of the New Testament is that coming through "The History of Religions School." According to this group of scholars, the best means by which to understand a religion is to study its history: when and where it had originated, how it developed, and what environmental influences were responsible for its growth. In its more advanced form, this school engaged in a comparative study of the religions of the ancient world, believing that a comparison of common phenomena and parallel trends would give insight into the motivation of a particular religion. In New Testament studies, the History of Religions School sought to maintain a total objectivity in the investigation of the milieu of early Christianity with special attention given to Judaism, Hellenistic mystery religions, and Gnosticism. The tendency of this approach was to deny any uniqueness to Christian truths and to charge writers of the New Testament (particularly Paul and John) with a distortion of the simple faith of Jesus by the interpretation of that faith in terms of contemporary religious and philosophical ideas.

Bultmann embraced this viewpoint, having been influenced greatly by his former teacher, W. Heitmüller, at Marburg. He was also a devotee of W. Bousset through the latter's book, *Kyrios Christos*.⁵ Bultmann's own ideas within this school are expressed in his monumental work, *The Theology of the New Testament*, 2 vols.,⁶ and *Primitive Christianity in Its Contemporary Setting*.⁷

Martin Heidegger, the existentialist

5. 1913, 2nd ed., 1921.

6. Translated by Kendrick Groebel (London: SCM Press, Ltd., 1951, 1954).

7. Translated by R. H. Fuller (New York: Meridian Books, 1956).

4. For a brief yet cogent study of form criticism see E. B. Redlich, *Form Criticism, Its Value and Limitations* (London: Duckworth, 1939).

and long-time colleague of Bultmann at Marburg, also exercised a strong influence on the thought of this now-famous New Testament scholar.⁸ The relationship of thought between these two men has been succinctly summarized as follows:

Starting with the experience of "being thrown into" the world, Heidegger sought to describe man's actual situation as a being whose very nature drives him to find a purpose for his own individual existence. According to Heidegger, man is a being of concern or care and he is confronted by death; his problem is to find a significant existence in the face of these limitations. In a variety of works, Bultmann has employed Heidegger's chief categories for interpreting the religion of the New Testament, especially the Pauline theology of sin, grace and faith. In this way, the human situation to which Christianity speaks is made to stand out in bold relief and Christian faith is exhibited as the answer to the "dead end" which human existence would reach if left to its own devices.⁹

Heidegger asserted that the fact that we know our own existence is the distinctive quality of our existence. It is this fact which distinguishes man from all other existences. Since knowledge of our being is an integral part of being, any change in our understanding of our being is a real change in our being. Bultmann takes this point and attempts to show that the result of God's intervention in Christ in a man's life brings about a change in his understanding of his being. This change is a real change in him, because by response to God's coming, man knows "authentic" ex-

istence as against "inauthentic" existence, which is the state of fallenness.¹⁰

II

Is the New Testament a Myth?

Floyd V. Filson, professor of New Testament literature and history at McCormick Theological Seminary in Chicago, wrote in May, 1961, that if he were asked to name the three most influential writings in New Testament study during the last forty years he would choose the following: (1) Karl Barth's *The Epistle to the Romans*, (2) C. H. Dodd's *The Apostolic Preaching and Its Developments*, and (3) Rudolf Bultmann's article, "New Testament and Mythology."¹¹ In this article Bultmann employed the German word *Entmythologisierung*, which has been translated "demythologizing." It is to this word that the name of Bultmann has become attached, and whenever his name is used, immediately the theory of demythologization comes to mind.

This famous essay begins with the assertion that the *Weltanschauung* (picture of the world or world-view) of the New Testament is mythological. Its conception of the universe is that of a three-decker affair. On the top flat is heaven, in the middle is the earth, and below is the underworld, Sheol and Hades. The earth is the theater of activity of supernatural beings, God and His angels on the one hand and Satan and his cohorts on the other. Man, ac-

8. Heidegger's *Sein und Zeit* (Being and Time), 1926, has been described as "the most impressive single work in the philosophy of existence since the discourses of Kierkegaard."

9. John E. Smith, "Existential Philosophy," *A Handbook of Christian Theology* (New York: Meridian Books, Inc., 1958), p. 127.

10. Cf. Ian Henderson, *Myth in the New Testament* (London: SCM Press, Ltd., 1952), pp. 21 ff. Henderson presents an able analysis of the philosophical background of Bultmann's thought. Gotz Harbsmeier, a warm supporter of Bultmann, has commented that, for Bultmann, Heidegger's analysis of being is the cradle in which the Christian message is laid.

11. "Bultmann on New Testament Mythology," *McCormick Quarterly*, Vol. XIV (May, 1961). The article to which Filson referred is found in *Kerygma and Myth*, ed. by H. W. Bartsch and translated by R. H. Fuller (London: S.P.C.K., 1954).

ording to Bultmann, is caught in the midst of this situation, plagued by evil spirits or inspired and guided by God.¹² Furthermore, history does not follow a smooth, unbroken course; it is set in motion and controlled by these supernatural powers. This present era, dominated by Satan, sin, and death, hastens towards its end, which is not far distant and will be cosmically catastrophic. Judgment follows upon the resurrection of the dead, some men receiving eternal salvation and some damnation.¹³

Most crucial, writes Bultmann, is the myth of the coming and work of Christ, which has its source in either Jewish apocalyptic literature or Gnosticism. The redemptive activity of this pre-existent Divine Being, whose death atones for the sins of men, whose resurrection despoils the power of death and demonic order, and whose position now is that of Lord and King at the right hand of God in heaven, is all mythological.¹⁴

Bultmann contends that this worldview is obsolete and pre-scientific. To ask modern man to accept this picture of the world would be nonsense. Indeed, it would be impossible. Bultmann candidly writes:

It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of demons and spirits. We may think we can manage it in our own lives, but to expect others to do so is to make the Christian faith unintelligible and unacceptable to the modern world.¹⁵

What does Bultmann propose then that the Christian minister or theologian do in order to make his message relevant to his contemporaries? First, he insists that it is impossible to remove the mythological shell from the kernel of truth, as many liberals once attempted to do, and still have a gospel. The result is precisely "no gospel." It is imperative therefore to understand the mythologer. Much of what he says here depends on a special definition of "mythology": "Mythology is the use of imagery to express the other worldly in terms of this world and the divine in terms of human life, the other side in terms of this side."¹⁶

The purpose of myth, according to this definition, is "not to present an objective picture of the world as it is, but to express man's understanding of himself in the world in which he lives."¹⁷ The importance of the New Testament mythology, therefore, lies not in its imagery but in the understanding of existence which it enshrines. Bultmann says that "the real question is whether this understanding of existence is true. Faith claims that it is, and faith ought not to be tied down to the imagery of New Testament mythology."¹⁸ In the light of this definition, what is needed, he contends, is not a stripping away of the myth and a stating of the gospel in contemporary terms, but a grasping of the intent of the mythological language and an interpretation of it so that its essential meaning becomes clear.

Second, how should the mythology be interpreted if it is not eliminated? Bultmann's answer is found in existentialism, which insists that reality is not objective, which is to say, it

12. *Kerygma and Myth*, p. 1.

13. *Ibid.*, p. 2.

14. *Ibid.*, pp. 2, 34 ff.

15. *Ibid.*, p. 5. Cf. Kendrick Groebel, "Bultmann's Problem of NT 'Mythology,'" *Journal of Biblical Literature*, LXX, 99: "A bit malevolently one might parody Bultmann's *Entmythologisierung* as 'The Gospel according to Bultmann for the Intellectual German Scoffer of Today.'"

16. *Kerygma and Myth*, p. 10.

17. *Ibid.*

18. *Ibid.*, p. 11.

does not lie outside human experience. Rather, reality is known in a decision in our own lives. Knowledge of reality involves personal involvement and decision. This philosophical base accords with Bultmann's definition of myth, which is a description of man's existence rather than a description of the world. In other words, myth is man-centered (anthropological) in its meaning rather than world-centered (cosmological). Myth describes man's condition rather than the nature of the world in which he lives. For example, the belief in demonic powers ruling the world and holding mankind in bondage is man's way of expressing the "realization that his life is limited and conditioned by factors which are beyond his control, which often frustrate his purposes and are essentially indifferent to him."¹⁹

The hermeneutics of the New Testament must be existential in that the interpreter must always ask, What is the writer saying about his own existence? Is he indicating how man should understand himself and how he should face his life situation? Such an approach to the New Testament allows nothing which does not come within the range of experienced reality, for "the gospel brings truth to man only in his existence, in his decision continually renewed."²⁰ *For Bultmann, therefore, Christ's pre-existence and virgin birth are unacceptable, except as "attempts to explain the meaning of the Person of Jesus for faith."*²¹ Also, "to believe in the cross of Christ does not mean to concern ourselves with a mythical process wrought outside of us and our world, or with an objective event

turned by God to our advantage, but rather to make the cross of Christ our own, to undergo crucifixion with him."²² The resurrection is not "an event of past history with a self-evident meaning . . . Faith in the resurrection is really the same thing as faith in the saving efficacy of the cross . . . The real Easter faith is faith in the word of preaching which brings illumination."²³

One final word is required. Bultmann insists that there are two New Testament concepts which cannot be demythologized, namely, the fact of God's action in Christ Jesus and sin. Jesus' life was more than a mythical event; it was a human life truly which ended in the tragedy of crucifixion.²⁴ This does not mean, however, that what is said about this life and its exigencies does not contain a great deal of mythology. The concept of sin lies so close to man's life and is so intimately related to the event in Christ that it likewise cannot be demythologized. Bultmann writes,

The New Testament addresses man as one who is through and through a self-assertive rebel who knows from bitter experience that the life he actually lives is not his authentic life, and that he is totally incapable of achieving that life by his own efforts. In short, he is a totally fallen being.²⁵

III An Appraisal

A lengthy reaction to Bultmann is impossible here, but several criticisms will suffice to demonstrate some of the weaknesses in this approach to the New Testament.

1. Bultmann is fundamentally a rationalistic, liberal Biblical critic

19. Henderson, *op. cit.*, p. 14.
20. Filson, *op. cit.*, p. 6.
21. *Ibid.*

22. *Kerygma and Myth*, p. 36.
23. *Ibid.*, pp. 41-42.
24. *Ibid.*, p. 34.
25. *Ibid.*, p. 30.

with a fresh approach to the problems of New Testament study. Much of the old liberalism is embedded in his thought. His acceptance of form criticism and the tenets of the History of Religions School attests this fact. *Bultmann will not countenance the conservative commitment to a historically reliable Bible with a valid and authoritative revelation of truth.*

2. Hugh Martin has raised the question of the reality of Bultmann's "modern man." Is this man not himself a bit of a myth? Perhaps not one in a hundred of our contemporaries is a "modern man" in his sense. Martin comments:

The man we meet in the factory or the street is not bothered about the New Testament's use of unscientific language. He wants to know how he can believe in the goodness of God in the face of his wife's cancer or the threat of the hydrogen bomb: and what on earth we mean in plain English when we tell him that Jesus can save him from his sins. He is not usually antagonistic to the Church or the parson. He just cannot see that religion matters very much to him or is particularly relevant to the world in which he lives.²⁶

No student would object to Bultmann's attempt to reach "modern man." The continuing problem of communicating the gospel is a serious one. But the issue is not so much a matter of science as it is the disposition of man.

3. *Bultmann may fairly be charged with depreciating the importance of the historical events of the gospel, and especially with regard to the historic Jesus.* Bultmann insists that the response of man can be made only to the proclamation that Jesus came.

Who He was, what He said, and what He did are really not necessary for faith. Wilder of Harvard has summarized it well as follows:

What is peculiar and surprising is that Bultmann *puts historical research out of court in what concerns our grasp of the real significance of these matters.* Only faith operates here—on the basis of direct revelation by the Word. He thinks, indeed, of revelation as operating in isolation from historical contingencies and relativities—save that of course it began with a historical event and that our own faith is conditioned by our individual historical setting. The Word reaches us as it were, by a kind of high-tension trolley across the centuries and strikes its saving spark in us. But the origin of it must not be placed at the mercy of historical investigation.²⁷

4. *Basically, Bultmann concludes with a man-centered, rather than a God-centered, Christianity.* Here we see the impact of his commitment to an existential philosophy. Filson is dead right when he insists that such an approach cannot "do justice to the biblical message about God, His majesty, His sovereignty, His work as Creator and Lord and Judge, and His free actions in history."²⁸ Something of the sweep and stirring range of God's activity is lost in Bultmann's presentation of the gospel in terms of personal involvement and decision alone. In this connection, it must be stated that all the arguments against an over-subjectivization in the interpretation of Christian experience come to bear on Bultmann's position.²⁹

27. Amos N. Wilder, "Mythology and the New Testament," *Journal of Biblical Literature*, LXIX (1950), 126.

28. *Op. cit.*, p. 7.

29. Geoffrey W. Bromiley, "Dare We Follow Bultmann?" *Christianity Today*, Vol. V (March 27, 1961).

26. *The Claims of Christ* (London: SCM Press, Ltd., 1955), p. 15.

Rudolph Bultmann as New Testament Theologian

By John A. Knight*

I

The Task of New Testament Theology

According to Rudolph Bultmann, New Testament thinking is mythological thinking, or a particular method of interpreting ultimate truth. The New Testament view of the cosmos is not only pre-Copernican, but mythical. It portrays the universe as a three-storied affair—heaven, earth, and hell; it views man as poised between divine and demonic forces. Even the Christ-event itself, says Bultmann, is surrounded by myth: the pre-existent Logos, the descended Messiah, the idea of the Holy Ghost, the birth from a virgin, the Resurrection, the Ascension, the One yet to come.

Bultmann insists on a kerygmatic theology, which declares that God has spoken to man in Christ. (The best statement of the kerygma, or gospel statement, is II Cor. 5:6; 6:2.) His point of departure is that Biblical mythology expresses truth, but in an outmoded manner. In order to comprehend what God is saying to man, one must interpret New Testament theology so as to get rid of the outgrown world-view in which the kerygma lies embedded. The kerygma

must be separated from the mythical world-view of Biblical times because the twentieth-century picture of the universe has changed so radically that modern man no longer thinks in terms of the tripartite division of the universe.

However, Bultmann continues, the mythological elements of the Bible are in no way intrinsic to the Christian faith. Christianity is not bound to any world-view, but stands above them all as the revelation of God's concern for man. To overcome the obsolescence and preserve at the same time the deeper truth of the Bible, the New Testament theologian must "demythologize," or reinterpret the meaning of the myth.

An adequate interpretation is possible to our day only by the insights of existentialism, which is concerned with the problem of human existence. Existentialism asks: What does life mean? Does man have a given nature or does he create his own nature? Existentialism asserts: Man cannot be a spectator and remain uncommitted; he must *decide* with reference to the issues of life. It is Bultmann's conviction that Christianity answers the questions raised by existentialism, and is the best possibility for fulfilling its demands.

Bultmann does not employ existential categories for apologetic reasons

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alone; rather, he feels that the presuppositions of theological thinking are clarified and secured by a philosophy of the "existentialist type. Because existentialism endeavors to develop in suitable concepts the understanding of existence that is given with human existence,"¹ it provides the philosophical outlook proper to theological study.

Theology is not concerned primarily with the past events of Christianity; it must indicate what these events mean for man's life today. Thus man and his being are central in all theological problems. The statements of the New Testament must be interpreted as statements which are significant for one's personal existence. Hence, for Bultmann, the task of New Testament theology is to strip "the kerygma from its mythical framework," to "demythologize" it.²

II

The Presuppositions of New Testament Theology

It is the claim of Bultmann that the message of Jesus, the kerygma of the earliest Church, and the kerygma of the Hellenistic church aside from Paul, form no part of New Testament theology. Rather, these provide the basic materials, the presuppositions, out of which the theologies of the New Testament are built, particularly Pauline and Johannine theology.

The method used to distinguish these presuppositions is form criticism, of which Bultmann has been for several decades one of the leading exponents. Its primary concern is with the "Synoptic problem," or the question concerning the mutual rela-

tionships of the Gospels of Matthew, Mark, and Luke.

At the beginning of this century the "two-document" hypothesis was widely accepted. According to this theory, the Synoptic tradition can be traced to two sources—the Gospel of Mark (used as a source by the authors of Matthew and Luke) and a collection of sayings (used by both Matthew and Luke in combination with the text of Mark). It is against the background of this type of source-analysis of the Synoptics that form criticism is to be understood.

Form criticism undertakes to recover the original material out of which the Gospel sources were created. It attempts to bridge the gap between the life of Jesus and the earliest documents embedded in our Gospels. Its basic assumption is that before the Gospels were written the tradition circulated mainly in separate oral units which can be classified according to their form and stylistic pattern, and thus judged to be early or late in the tradition. Form criticism is the method of investigation used by Bultmann, and others, to so judge the elements of the tradition.

Bultmann classifies the Synoptic material into "apothegms" (controversies and debates), words of Jesus (apocalyptic sayings, parables, etc.), miracle stories, historical narratives, and legends (Passion narratives, etc.). These classifications supposedly provide a methodological device for distinguishing the original nucleus from late accretions, added during the course of oral tradition. By applying the "laws" which govern any oral or written tradition Bultmann tries to discover what was likely to have been taught by Jesus. Illustrations of these "laws" may be cited. For example, as tradition develops, more and more proper names are added

1. John MacQuarrie, *An Existentialist Theology* (London: SCM Press, Ltd., 1955), p. 10. MacQuarrie is quoting Bultmann, *Kerygma und Mythos*, Hamburg, II, 192.

2. R. Bultmann & others, *Kerygma and Myth*, ed. by Hans Werner Bartsch, translated by R. H. Fuller (London, S.P.C.K., 1953), p. 3.

and unnamed characters are provided with a name. Thus "a certain disciple" becomes James or John. Or later elements indicate an increase in circumstantial detail, the introduction of additional speeches and hearers, the employment of certain connecting links by an editor, such as "and again," "and immediately," "and he went further," etc. Thus as Bultmann uses it, the method of form criticism is an attempt to separate the "historical core" from the "mythological form" of the different elements of the Synoptic material.

Such a method is indeed a radical one. *In fact, it leads Bultmann to deny the Messianic consciousness of Jesus.* Of Bultmann we may well ask: Is it certain that the Gospel tradition originally circulated in separate units? Are the so-called "laws" governing oral tradition as self-evident as one might suppose? Would men have believed in Jesus apart from His awareness of His Messianic mission? Is not the method too subjective to be used as a standard for adequately judging what Jesus said? Does not the relegation of Jesus and His message to the *presuppositions* of New Testament theology lead to the danger of surrendering the affirmation, "The Word became flesh"? The message of Jesus and the kerygma of the Church cannot be so easily separated without ending in a form of Docetism, in which Christ becomes merely an idea with no historical rootage.

III

Pauline Theology

Bultmann holds that there is no unitary theology of the New Testament, but several theologies, with their own terminology and emphasis. Because he develops these theologies similarly and gives considerable at-

tention to Paul, we will confine our attention to the Pauline concepts.

Obviously man and his being are central in an existential approach to theology. Thus Bultmann develops Pauline theology as an anthropology or doctrine of man.³ His New Testament theology is basically anthropocentric in contrast, for example, to the Christocentric thought of Karl Barth. Paul's theology, says Bultmann, is at the same time anthropology since it "deals with God not as He is in Himself but only with God as He is significant for man, for man's responsibility and man's salvation."⁴

Much of the framework of Bultmann's interpretation seems to be based on Heidegger's existentialist philosophy. Heidegger, for example, distinguishes Being in general, which is the proper subject of philosophy, and particular being, which is the subject of scientific knowledge. From this distinction it follows that two kinds of statements are possible: (1) *ontological* statements, which speak of being in general; (2) *ontical* statements, which refer to a particular kind of being. The particular kind of being which is human existence is called "Dasein," in which there is the possibility of achieving selfhood, or "authentic" existence, by asserting one's independence from the world. On the other hand, "inauthentic" existence is also a possibility for man, in which man becomes dependent, a part of the world as one object among others.

Bultmann consciously employs these categories of Heidegger. For Bultmann, an ontological possibility is that which pertains to being in gen-

3. R. Bultmann, *Theology of the New Testament*, translated by Kendrick Groebel (New York: Charles Scribner's Sons, 1951), II, 2.

4. *Ibid.*, p. 191.

eral, such as life, while an ontical possibility relates to a *particular kind* of life, such as life "in Christ."⁵ The justified man, then, might be called "Dasein" relative to the possibility of realizing selfhood. In general, Bultmann adopts Heidegger's concepts of "inauthentic" and "authentic" existence and describes Paul's theology in terms of man "prior to the revelation of faith" and man "under faith." The man without Christ is a man of the "flesh" who boasts of his own sufficiency. The man "in Christ" lives the "authentic" life of self-abandonment. This is "life after the Spirit" and is possible only by faith in Christ.⁶

Because of his existential orientation which emphasizes decision, responsibility, and self-assertion, Bultmann interprets Christianity (salvation and faith) as providing for man a new understanding of the self.⁷ Further, every Christian doctrine is interpreted and judged by Bultmann by its power to bring about this new self-understanding. The Fall means a fall into collectivism, in which the individual surrenders his will to the mass and follows the crowd. Sin is a falling away of man from himself, from his authentic being, a fall which in turn leads to alienation from God.⁸ *Bultmann rejects any idea of original sin resulting from Adam's fall because he thinks it denies man's responsibility.* Rather, he develops Paul's understanding of inherited sin so that it means that "every man is born into a humanity that is and always has been guided by a false striving," although Bultmann admits that Paul did not expound this train of thought.⁹ Grace, Bultmann under-

stands as an event, as "God's eschatological deed." The important thing is not the objective-historical character of the "mighty acts" or "saving events," i.e., the Incarnation, the death of Christ, the Resurrection, etc., but rather their existential-historical meaning which makes them significant for one's *personal* existence *now*. To Bultmann, "the salvation-occurrence is nowhere present except in the proclaiming, accosting, demanding, and promising word of preaching."¹⁰

IV

Problems of an Existentialist Theology

The theology of the New Testament as it is characterized by Bultmann evokes some genuine questions from the classic Christian faith. It is certainly true that a new creature in Christ looks at himself differently from what he did before, but Bultmann magnifies decision and personal resolve at the cost of minimizing the great historical acts of God in bringing about man's salvation.

Are faith, grace, knowledge, and salvation all merely a matter of a "new self-understanding"? Was Paul nothing more than a self-made man whose conversion was simply "the 'resolve to surrender his whole previous self-understanding . . . and to understand his existence anew?'"¹¹ Is Bultmann correct when he insists that "the Word became flesh" does not mean the birth of a child, but merely that a new understanding of human life begins?

The charge that Bultmann makes too little of the historical elements of revelation is justified further by his

5. *Ibid.*, I, 198, 212, 227 ff.

6. *Ibid.*, p. 26.

7. *Ibid.*, pp. 188, 300.

8. *Ibid.*, p. 245.

9. *Ibid.*, p. 253.

10. *Ibid.*, p. 302.

11. Bultmann, *Existence & Faith*, p. 115.

conclusions regarding the Crucifixion and the Resurrection. For him, the historical fact that Christ dies is of little moment; the Cross is an *eschatological* event and has significance for faith only in baptism and in the Lord's Supper. Jesus and His cross have no historical significance save as the possibility for a new self-understanding. The Resurrection is not a fact of history. The only historical element was the Easter "faith" of the disciples, rather than the resuscitation of a corpse. The Resurrection is merely the disciples' way of expressing the fact that the Son of God could not be conquered by death. In addition, the Holy Spirit is only the New Testament name for the *possibility* of faith; and the New Testament view of eschatology which portrays actual history-terminating events merely expresses the existential meaning of forgiveness.

Bultmann's aim to make the gospel relevant is to be admired and his existential demand for decision is appropriate, but he starts at the wrong place in his theological method. To view theology and Christology as

mere anthropology leads only to dead end. It is to remove Christ from the center of history and to make man the "measure of all things," thereby succumbing to the Pelagian heresy. It is to make God a postulate.

Paul's emphasis is not anthropology, but Christology and soteriology. He agrees that man finds true wisdom in a knowledge of God and a knowledge of himself. Calvin, however, is much the better interpreter of Paul as revealed in his statement that no "man can arrive at the true knowledge of himself without having first contemplated the divine character, and then descended to the consideration of his own."¹² Man cannot recognize his deep sinfulness until he elevates attention from himself to God. Quite in contrast to Bultmann, Paul and all the New Testament declare that true Christianity begins not merely with a "new self-understanding," but with a genuine knowledge of God. And as Luther said: "Let the Word loose!"

¹² John Calvin, *Institutes of the Christian Religion*, I, 1, ii.

Bultmann's Existential Theology

By J. Kenneth Grider*

THE RAGE of our age is not idealism, nor even logical positivism, but existentialism. In America and Britain, in continental Europe, even in the Orient, this is the vogue.

It comes in many packages, but in them all it is interested in the importance of the individual as distinct

from mass man, in a person's innerness as distinct from the "thing" world, in living as distinct from mere thinking.

Rudolph Bultmann is an existential theologian on many counts. He is interested, not in systems, but in men; not in reasoned conclusions, but in man's existing; not in the objective world, but in man's subjective

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states of anxiety, anguish, doubt, guilt, despair—in man's predicament. He will tell you that when he comes to the Bible he is seeking answers to the questions that arise out of human existence.¹ And in what he looks for, Martin Heidegger has been his chief mentor.

I

The Influence of Heidegger

In 1924-25, Martin Heidegger, Paul Tillich, and Rudolph Bultmann were colleagues on the faculty of Marburg University in Germany. Few scholars have influenced our times as these three have. Heidegger is probably the most influential existentialist of our day.² He has influenced Tillich in the direction of what lies back of our lives as they are being lived out. He has influenced Bultmann particularly in the direction of an ethical interest.

Heidegger says that history should be interested in the future rather than in the past—in possibilities rather than facts. Bultmann, as a theologian, is also interested in the future, in man's future. He is interested, not in events of the past, such as the Cross and the Resurrection, but in the possibilities of human existence as understood in the light of the core meanings of such teachings. He is interested in men dying and rising with Christ, today and tomorrow.

To speak more generally, Heidegger has given Bultmann a language which the latter considers useful in theologizing. Bultmann is a sort of historical relativist, believing that the

kerygma (the proclamation of God's saving intent through Christ) is to be declared according to the thought forms of the day. In the second century a Bultmann would have been a Platonist perhaps. But Platonism is a thing of the past, as Bultmann sees it. Now men are not interested, he thinks, in ideas of the good, the true, and the beautiful, but in a person's daily existence. That existence Heidegger analyzes as a philosopher, and urges that men live authentically—that is, in resolvedness, asserting their true existence as men and not machines, as subjects and not objects. Bultmann believes that it takes religion, the Christian religion, with its offer of Grace, to spark man's resolvedness, so Bultmann is a theologian. But Bultmann, the theologian and preacher, employs the popularized existential analysis of man which he finds in Heidegger, for the purpose of his proclamation of the faith in our time.

With the Renaissance, the Reformation, the Enlightenment, and the French Revolution all behind us,³ Bultmann says that "all our thinking today is shaped for good or ill by modern science."⁴ *Respecting science as he does, never wanting to offend the least among its devotees, he does not admit of anything miraculous.* Science plays the part of restricting Bultmann, shutting him up to the natural order. Heidegger plays the part of loosing him, within that restricted area, by giving him an analysis of modern man's predicament. Writes Bultmann, "Heidegger's analysis . . . would seem to be no more than a secularized . . . ver-

¹Bultmann, "New Testament and Mythology," *Kerygma and Myth*, edited by Hans Bartsch, trans. by R. F. Fuller. (London: S.P.C.K., 1954), pp. 11-12, and especially 16.

²His student, Jean Paul Sartre, is more widely known on the city street, partly because he has chosen drama and the novel for presenting his analysis of the passions in twentieth-century man. But Heidegger is back of Sartre, although not quite as extreme in his break with classical philosophy.

See Bultmann's Gifford lectures, *The Presence of Eternity* (N.Y.: Harper, 1957), p. 7.

³Bultmann, "New Testament and Mythology," *op. cit.*, p. 3.

sion of the New Testament view of human life.”⁵

II

Basic Elements in His Existential Theology

A. *His starting point.* Starting with Heidegger's distinction between *inauthentic* and *authentic* human existence, Bultmann sees that modern man tends to live an inauthentic life when he is not a Christian. In such a life, modern man thinks quantitatively—in terms of things. The external world captivates him, enslaves him, puts his living basically off course. In such a life man also thinks impudently; he does not own up to the fact that he is a creature and that God, the Creator, is overlord to him.

B. *His basic approach.* Bultmann's attempt to present a New Testament theology deleted of “myth” is itself based on his prior existential interest. He “un-myths” the New Testament because he thinks that interventions from above (from God and the angels) and those from below (Satan and the demons) are as outdated as museum pieces from the Roman era. He is interested that the New Testament speak to modern man—as inheritor of a scientism that closes the human order to miracle. The importance of the New Testament is not in its world-view which includes miracle, etc., but in the way of life to which it incites men of all cultures. The New Testament's importance is in what it means for twentieth-century man's present existence.

C. *His basic presupposition.* His basic approach, then, is to learn how the New Testament can help him live out his life day by day. His basic presupposition is that the world is an ordered place, as has been intimated.

With this sort of presupposition, the Bible can speak meaningfully to human life in our time only if Scripture is brought into accord with science. This can be done if we can learn from Scripture what it says that is enduring and forget the rest. We learn what is enduring by “re-mythologizing,” actually. We demyth it by extracting from it the world-view of the first century, and we interpret it in the light of the scientific understandings of our time, in the light of *our* myths. He feels that the myths of our century will be inadequate, and that the timeless truth of the Bible will need to be dug out in the light of still more up-to-date world-views in the future. He claims that all the while the existentially meaningful content of the Scriptures is maintained.

To illustrate, take Satan—intervention in the natural order by Satan. A liberal as such discounts all such “supposed” intervention. Bultmann thinks the liberals are wrong in not finding any value in such accounts. He says that there must be some reason why men in New Testament times thought themselves to be beset by Satan. As Bultmann sees it, they were beset by something, although there is no Satan. But whatever beset them is as real as if it were an objective Satan. What did beset them was their subjective states of anxiety, from one cause or another. The fact of these states is what is true, age to age.

D. *His interest in the self.* Bultmann does not start with God and work out his theology from there, as, e.g., Calvin did. He does not start with Christ nor with what the Bible says as one reads it. He starts with the self, not as interacting with the objective world (as the positivist does), but as a seething caldron of

⁵*Ibid.*, p. 24.

unholy psychological states. This is what is meant when the various existential theologians are said to be post-modern. It was modern to concern oneself with the self in its physical environment. It is post-modern to concern oneself with the anxieties in man brought on by the East-West tension, etc.

In Bultmann's various writings you see that he is in quest of a new "self-understanding." The phrase sounds as though his is an intellectual quest, whereas it is not. It has to do with a person's seeing himself as one who is naturally interested in the "thing" world but who should decide for a life of commitment to the God above, a willingness to be judged and guided by God's lordship.

E. *Provision in the kerygma.* As he sees it, the grounds for a new self-understanding is the kerygma. What is the kerygma? It is "nothing else than God's word addressing man as a questioning and promising word, a condemning and forgiving word."⁶ As such, the kerygma does not have to do with man's critical, reflective thinking; it has to do instead with "one's concrete existence."⁷ It hits home—disturbs man, judges him, shakes him to his depths until his very existence is affected by it. In its presence man must make a decision as to whether his own existence is to continue as an inauthentic one or become an authentic one. It will remain inauthentic if he keeps God in the long ago, if he will not stand judged by God, now, as poor and needy. Man's existence becomes authentic when he lets God size him up, strip him of his rational serenity, desecularize him, change his being by

changing his conception of his being.

F. *Faith as the means of obtainment.* How does one accept the proclamation of what God has done in Christ? One accepts it by faith. Bultmann discusses this at length, especially from John and Paul—whom he prefers to the Synoptic Gospel writers. He thinks that faith for John and Paul is the world's surrender of the understanding of itself which it has had, and acceptance of its creatureliness—its dependence upon God. For both John and Paul, he says, faith is "turning away from the world, the act of desecularization, the surrender of all seeming security and every pretense, the willingness to live by the strength of the invisible and uncontrollable."⁸ The person who has believed God' word in Christ is not "of the world," for all his own "human standards and evaluations"⁹ have been smashed. This is why the world hates the believers even as it hated Jesus (John 15:18-20; I John 3:13). All this is what Bultmann sees John as teaching, and he believes it to be in substantial agreement with Paul. It is also what Bultmann teaches. It is what his existential interest permits him to select from the New Testament as important.

To believe, then, is to change drastically one's worldly conception of himself, of God, and of nature. This is why Bultmann can teach that Paul's conversion was a change to a "believing self-understanding."

III

Appraisal of His Existential Theology

It is a strength of Bultmann that he wants faith to make a difference in

⁶Bultmann, *Theology of the New Testament*, translated by Kendrick Groebel. (N.Y.: Scribner, 1955), II, 240.

⁷*Ibid.*

⁸*Ibid.*, p. 76.

⁹*Ibid.*

man's "act of existing."¹⁰ Faith, to him, is not belief in a set of "theological statements."¹¹ It is not as objective—as easy—as that. A person might give mental assent to certain statements and not get involved at the level of where he lives out his life. Faith to Bultmann is "response to the kerygma."¹² Any true Wesleyan interpretation of the Scriptures would agree that a person's faith should make a crucial difference in his life.

A related strength is in Bultmann's giving greater importance to living than to thinking. Wesleyan interpreters of Scripture also give a priority to living, although they do not discount thinking as much as the Marburg theologian does. They would agree with him that an act of Christian love is better than a definition of it.

It is also a strength of the man that a person's faith is to be his own—not someone else's faith, not observance of empty ritual, not merely the following of a certain technique.

Another sort of strength is the man's knowledge, particularly of John and Paul. Amazing it is that with such a low view of Scripture he has taken greater pains to acquaint himself with the Bible than most do who announce a much higher view of its inspiredness.

It is to Bultmann's credit that he posits an essence of man, whereas the full-blown existentialists such as Jean Paul Sartre deny an essence underlying the acts of an existent.

It is to his credit that his emphasis is upon the individual rather than upon social matters. He would never have disciplined Rauschenbusch and others, who set out years ago to make

a new generation by attacking social evils.

But with such positive points as these in his favor, we have in Bultmann's existential theology the most subtle scholarly threat to the faith of our time; a threat which, if succumbed to, would be devastating indeed.

For any Bible believer, Bultmann actually de-kerygmatises the New Testament. Bultmann complains that the liberal Harnack "reduces" the gospel proclamation to such extent that "*the kerygma has ceased to be kerygma.*"¹³ But if one wonders where the gospel went when Harnack has reduced it to certain principles of religion and ethics, does one not also wonder where it went when Bultmann finishes his reinterpretation? Pick up a copy of his "turning-point" article, "New Testament and Mythology," and have a look at it. In the brevity of about one or two sentences for each of many time-honored elements of the faith, he dismisses them one by one. Other men have usually labored hard, seeking to exegete them out of the faith, when they could not espouse them. *Bultmann simply says that the pre-existence of Christ, His virgin birth, miracles, sacrificial atonement, resurrection, ascension, etc., are part of an impossible first-century world-view, and out they go, as easy as that.* They go in order that the real *kerygma* might remain—the word that through faith in God's grace a person can come to a new self-understanding. But are not such doctrines inextricably bound up with the *kerygma*?

For Luther and his like, Christ's substitutionary death and historical resurrection provide for man's redemption. Man's redemption, there-

¹⁰*Ibid.*, p. 241.

¹¹*Ibid.*, p. 243.

¹²*Ibid.*, p. 240.

¹³Bultmann, "New Testament and Mythology," *op. cit.*, p. 13.

fore, is a consequence. Bultmann is interested in the latter without the former; in redemption without the atoning death and the sin-and-death-spoiling Resurrection.

Herman Ridderbos of the Netherlands calls Bultmann a "disturber of

the peace."¹⁴ The man from Marburg is this, but more than this. In him, not the peace of the Church is at stake, but its soul.

¹⁴Herman Ridderbos, *Bultmann*, trans. by David Freeman (Grand Rapids: Baker, 1960), p. 27.

Additional Readings on Bultmann

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I WAS LOST; YOU WERE IN A HURRY

I attended your church this morning. You wouldn't remember me—I may be eleven or eighty—but I was there—and I was hunting for something. I think I almost found it—I think I would have if you hadn't been in such a hurry.

The choir—even you in the congregation—sang hymns about the living Lord that made my heart beat faster. I felt a tight, choking sensation in my throat as your pastor described the condition of a lost person.

I'm lost. He is talking about me, I said to myself. From the way he speaks, being saved must be very important. I looked about at you in the pews near me—you were listening—you seemed to think the pastor's words were important. All these people are so concerned, I thought. They want me to be saved too!

At last the minister finished his appeal and he asked you to stand and sing another of the beautiful songs you know so well. I swallowed a lump in my throat and wished I knew the joy with which you sang. Then your pastor looked at me and started telling me once again how I could have this joy—but his words were drowned in a buzzing beside me.

When I glanced around, you were putting on your little girl's coat and telling her to get her things. I looked on my other side and saw you rearranging your hat. Looking in front of me, I saw you frown at your watch as if time were running out. Suddenly I didn't want to look at any more of you. You didn't really care. This salvation the pastor had been telling me about was not so important, for you didn't care that I was lost—you just wanted to get away. I wanted to get away too. I waited until the service was over and walked out—alone, lost.

—Columbus, Ga., *First Church Bulletin*,
from "Bible Crusader News"

What Will You Be in A.D. 2000?

(For the Closing Sunday of Vacation Bible School)

By James Robertson*

TRAIN up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

If Jesus tarries and I live, by A.D. 2000 I will be very old. The youngest member of our church board will be retired also. The youngest child in our vacation Bible school will be forty. The oldest will be fifty-three. This we cannot dodge. It will come.

I am interested today in you. What kind of adult citizen will you be? I have watched you this week. In the year of our Lord 2000, some of you will be members of our church board. You will be members of our government, either local, state, or national. You will be doctors, lawyers, teachers, nurses, businessmen, and housewives. Will you be a preacher? Will you be a missionary? This, of course, depends on the Lord's call to you. I believe you would accept God's call if you were to hear that call. What kind of Christian leaders will you make? You will be what you are now becoming. If you expect to be good, begin now by being good. If you expect to be a wonderful Christian,

accept Christ now. Your home will be much like your present home is. You will be influenced by our times. We have given to you a world of tension. It could ruin your outlook. I don't think you will allow that to happen. Times of great need call for great Christian living (Esther 4:14). You will also be influenced by our church.

According to statistics, many of you today who are in our vacation Bible school will have drifted away from the church before you go to college. But you are special. I think that you will prove that we can keep you in the Kingdom. God grant to your parents, our national leaders, and this church, the power to lead you to successful service in the church.

I. What you are will determine what you see in life.

A minister drove by a field covered with Texas bluebonnets. He stopped to take a picture. He saw an old buzzard circle and light nearby in the flowers. Making his way over to the spot, he found a dead rabbit. The preacher saw the beauty of God's

*Abernathy, Texas.

world; the old buzzard saw only a dead rabbit. Remember the nursery rhyme:

Pussycat, pussycat, where have you been?

I have been to London to see the great queen.

Pussycat, pussycat, what saw you there?

I saw the little mouse under her chair.

Because it was a cat it saw the mouse and missed seeing the queen. But you are a person, not a cat. Be good and clean within and you will be able to see God's blessings along your way.

II. *What you see will also have an influence on what you become.*

This is the reason that the church seeks to guide you in what you see. If you look at trash a lot of the time, you will become lean in your souls. If you read good books, look at great paintings, read God's Word, you will become better (Hawthorne's "Great Stone Face"). Parent, does your child have a hero? Yes, he does. Who is it? A movie idol? You could help him make an idol of the Man of Galilee, Paul, the Apostle, or John the Beloved.

III. *What you will be is also wrapped up in your spiritual inheritance.*

Paul wrote to Timothy about his faith. He reminded Timothy that his faith came to him from his mother and grandmother.

Mothers and fathers of our vacation Bible school children, I must now speak to you. You hold the key to

your child's spiritual well-being. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Have you ever read a little further? Verse nine adds: "Let us not be weary in well doing: for in due season we shall reap, if we faint not." Our charge is to bring our children "up in the nurture and admonition of the Lord." What is your son's spiritual inheritance, Dad? What about your daughter, Mom? Let them observe a great faith at work in your lives. Show them faithful devotion to God above all else. Let them hear Dad pray and Mom sing in the shadows and sunshine. Lead them to the public services of the church. Tell them of the wonderful devotion of their teachers, pastors, and leaders.

IV. *What you will be in the year of our Lord 2,000 is somewhat in the hands of this church.*

As the representative of this church, I want to tell you today that Jesus can save you from all sin; that you can walk with Him and He will guide you; that he will be near you at times of great need. He will be your constant companion in the year of our Lord 2000 if you will follow Him.

My heart goes out to you today. This church reaches out with an arm that is strong, sympathetic, and interested today. He would gladly give you our best in teaching, intercession, example, and service. Will you walk with us into the future?

You can only be all you ought to be in the year of our Lord 2000 if you now surrender your life to Him and follow Him throughout life.

John G. Paton, pioneer missionary to New Hebrides, finding no native word for "believe," translated: "Lean your whole weight upon the Lord Jesus Christ and be saved."—*Selected*.

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Moments of Meditation from "Far Above Rubies"—by Audrey J. Williamson

Wise with Her Words

She Openeth Her Mouth with Wisdom

IF SHE IS TO SPEAK only wisely, much of the time she will not speak at all, for silence is often the part of wisdom. Endless chatter about inconsequential things develops superficiality in oneself, and in the hearers a lack of expectancy for anything worthwhile. On the other hand, the noble woman will not cultivate the "dumb spirit" or self-consciously measure each contemplated utterance for its profundity.

Parsonage women are particularly in danger of acquiring a nagging or negative attitude, so that all utterances are colored by the objective case. Attention needs to be given to the subject matter and the spirit of one's utterances. No one more than the parsonage lady needs to pray daily, "Set a watch, O Lord, before my mouth; keep the door of my lips." Problems of the parish or of the general church should never be aired before the children of the home. Better let your children, later in life, reproach you for keeping them in ignorance regarding some unhappy situation than to destroy their confidence in any of the leaders or the laymen of the church. To justify your talebearing with the illogical defense, "The truth never hurt anyone," is only to practice a lie. And to damage another with innuendo and

by suspicious, derogatory remarks in the home is utterly blamable. Even to her pastor-husband it would be well if the preacher's wife exercised restraint in the frequency and the intensity of her rehearsal of unpleasant situations.

*If you are tempted to reveal
A tale to you someone has told
About another, let it pass,
Before you speak, three gates of
gold.*

*Three narrow gates: First, "Is it
true?"
Then, "Is it needful?" In your
mind
Give truthful answer. And the next
Is last and narrowest, "Is it
kind?"*

*And if to reach your lips at last
It passes through these gateways
three,
Then you may tell the tale, nor fear
What the result of speech may be.*

But this whole matter of home conversation needs not only to be a catalogue of "don'ts" but a revival of "do's." Much of the responsibility for profitable and intelligent verbal exchange rests with the mother. It is her challenging opportunity to harmonize the divergent interests repre-

sented in her home, to bind closer the family ties, to uplift and make radiant the warm glow of understanding and appreciation in each heart.

Kind in Her Speech

In Her Tongue Is the Law of Kindness

Her ability to manage well has not made her harsh, overbearing, and dictatorial. With her strength and

ability she wears the ornament of a meek and quiet spirit, a true humility. Even the enemies of Jesus marveled at "the gracious words which proceeded out of his mouth." Tone quality, pitch, and force in speaking all say as much as do the words. These things are not gifts or native endowments; they are cultivations of mind and spirit to which the noble woman gives attention from her youth.

As I Go on My Way

*My life shall touch a dozen lives before this day is done—
Leave countless marks for good or ill ere sets this evening sun.
Shall fair or foul its imprint prove, on those my life shall hail?
Shall benison my impress be, or shall a blight prevail?*

*When to the last great reckoning the lives I meet must go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name and time and place—
Say, "Here a blessed influence came," or, "Here is evil's trace"?*

*From out each point of contact of my life with other lives
Flows ever that which helps the one who for the summit strives.
The troubled souls encountered—does it sweeten with its touch,
Or does it more embitter those embittered overmuch?*

*Does love in every handclasp flow in sympathy's caress?
Do those that I have greeted know a newborn hopefulness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxious throng?*

*My life shall touch a million lives in the same way ere I go
From this dear world of struggle to the land I do not know.
So this the wish I always wish, the prayer I ever pray:
Let my life help the other lives it touches by the way.*

—STRICKAND GILLILAN

Gleanings from the Greek New Testament

By Ralph Earle*

Ephesians 1:4-6

Election

THE DOCTRINE of election bulks rather large in Ephesians. Paul here places a great deal of emphasis on the inevitable carrying out of God's eternal, sovereign purpose.

The word for "chosen" is *eklego*. It means "to pick out, choose. In NT always middle . . . , to pick out for oneself, choose."¹ Occurring twenty-one times in the New Testament, it is regularly translated in the King James Version as "choose" (choose out, make choice). But the adjective derived from it, *eklektos*, is translated "elect" sixteen times and "chosen" seven times. Thus the idea of election is definitely involved.

On this passage Cremer makes the pertinent comment: "Ephesians 1:4 . . . cannot be taken to imply a division of mankind into two classes according to a divine plan before history began; it simply traces back the state of grace and Christian piety to the eternal and independent electing-love of God."² He also points out the fact that this verb is always used in Scripture for "God's dealings towards men in the scheme of redemption."³

Alford prefers the idea of selection

rather than election. He writes: I render selected, in preference to elected, as better giving the middle sense,—'Chose for himself'—and the *eks*, that it is a choosing out of the world."⁴

On the general import of this doctrine Salmond has this to say: "The idea of the divine election in the NT is not a philosophical idea expressing the ultimate explanation of the system of things or giving the *rationale* of the story of the human race as such, but a religious idea, a note of grace, expressing the fact that salvation is originally and wholly of God."⁵

Blameless

The adjective *amomos* ("without blame") is used in the Septuagint in connection with animals to be sacrificed on the altar. There it means "without blemish." But it also carries the ethical connotation, "blameless." Arndt and Gingrich call attention to the fact that it is used in this moral and religious sense in a number of secular Greek writers.⁶

This is the first occurrence of the adjective in the New Testament. It occurs again in 5:27. It is interesting to note that in the seven places where it is found in the New Testament it

¹Abbott-Smith, *Lexicon*, p. 139.

²*Lexicon*, p. 404.

³*Ibid.*

*Professor, Nazarene Theological Seminary, Kansas City, Missouri.

⁴*Greek Testament*, III, 70.

⁵EGT, III, 249.

⁶*Lexicon*, p. 47.

is translated six different ways in K.J.V.!

Trench objects to the translation "without blame." He thinks that in later Hellenistic Greek it always means "without blemish."⁷ That is the way it is uniformly rendered in the English Revised Version. Vine approves this, but notes that it is used in the sense of "blamelessness in character and conduct" in the Psalms and Ezekiel.⁸

Salmond emphasizes the fact that "blameless" is the meaning in classical Greek and the inscriptions. He concludes: "Little indeed depends on the decision between the two senses; for both terms, 'without blemish' and 'without blame,' may have *ethical* applications."

Concerning the two terms in this verse, "holy" and "without blame," Eadie writes: "The first is inner consecration to God, or holy principle—the positive aspect; the latter refers to its result, the life governed by such a power must be blameless and without reprehension—the negative aspect."¹⁰ He further adds: "The eternal purpose not only pardons, but also sanctifies, absolves in order to renew, and purifies in order to bestow perfection. It is the uniform teaching of Paul, that holiness is the end of our election, our calling, our pardon and acceptance."¹¹ The election here described is not that of the sinner to salvation but of the saint to sanctification.

In somewhat the same strain Alford says: "This holiness and unblamelessness must not be understood of that justification by faith by which the sinner stands accepted before God: it is distinctly put forth here (see

also ch. 5:27) as an ultimate *result* as regards us, and refers to that sanctification which follows on justification by faith, and which is the will of God respecting us. I Thess. 4:7."¹²

The expression "before him" is both a warning and a consolation. It is the former because His all-seeing eye will miss nothing. One cannot harbor insincerity in his soul and get by with God. But it is also a comforting thought. One can never hope to be blameless in the eyes of men; Jesus was not. But God's eyes of love will overlook our faults and see our worthy motives. Alford expresses it beautifully thus: "*Before Him* (i.e. in the deepest verity of our being—thoroughly penetrated by the Spirit of holiness, bearing His searching eye, ch. 5:27: but at the same time implying an especial nearness to His presence and dearness to Him—and bearing a foretaste of the time when the elect shall be 'before the throne of God,' Rev. 7:15)."¹³

Predestination

The verb "predestinate" is *proorizo*. In Acts 4:28 it is rendered "determined before." Its other five occurrences are all in Paul's Epistles. Twice in Romans (8:29, 30) and twice in Ephesians (1:5, 11) it is translated "predestinate." In I Corinthians 2:7 it is rendered "ordained," which is an inadequate translation, since the *pro-* is equivalent to *fore-* or *pre-*. The verb means "foreordain" or "predestinate"; that is, "to determine or decree beforehand."¹⁴ Cremer insists that the main emphasis of this verb lies on the purpose of the decree. He writes: "The matter to be considered when the word is used is not who are the

⁷*Synonyms*, p. 379.

⁸*Expository Dictionary*, I, 132.

⁹EGT, III, 249.

¹⁰John Eadie, *Commentary on the Epistle to the Ephesians*. Grand Rapids: Zondervan Publishing House, n.d., p. 21.

¹¹*Ibid.*, pp. 21-22.

¹²*Op. cit.*, III 71.

¹³*Ibid.*

¹⁴Cremer, *op. cit.*, p. 462.

subjects of this predestination, but what they are predestined to.”¹⁵

Eadie has a good comment here. He writes:

Foreknowledge, which is only another phase of electing love, no more changes the nature of a future incident, than afterknowledge can affect a historical fact. God's grace fits men for heaven, but men by unbelief prepare themselves for hell. It is not man's non-election, but his continued sin, that leads to his eternal ruin.¹⁶

Adoption

What is that to which God has foreordained us? The answer is: adoption. The Greek word is *huiothesia*, which occurs three times in Romans (8:15, 23; 9:4), once in Galatians (4:5), and here. It is a typically Pauline expression. Literally the term means “a placing as son.”

“Adoption of children” should be “adoption as sons.” We become children of God by the new birth; we become sons of God by adoption. The latter is a legal term. The failure to distinguish in translation between the Greek words for son and child is one of the faults of the King James Version.

Adoption was not a Jewish custom, but a Roman one (Latin, *adoptio*). After noting the informal adoption of Esther by Mordecai (Esther 2:7), Salmond states: “But adoption in the sense of the legal transference of a child to a family to which it did not belong by birth had no place in the Jewish law.”¹⁷ He continues: “Thus among the Romans a citizen might receive a child who was not his own by birth into his family and give him his name, but he could do so only by a formal act, attested by witnesses,

and the son thus adopted had in all its entirety the position of a child by birth, with all the rights and privileges pertaining to that.”¹⁸

This custom is reflected in the inscription of that period, though very rare in the literature. Deissmann writes: “The frequency with which these formulae occur permits of an inference as to the frequency of adoption, and lets us understand that Paul was availing himself of a generally intelligible figure when he utilized the term *huiothesia* in the language of religion.”¹⁹

Moulton and Milligan cite an interesting example of a legal form of adoption, found on a fourth-century papyrus at Oxyrhynchus, Egypt. It reads: “We agree, Heracles and his wife Isarion on the one part, that we have given away to you, Horion, for adoption [*eis huiothesian*, same phrase as here] our son Patermouthis, aged about two years, and I Horion on the other part, that I have him as my own son so that the rights proceeding from succession to my inheritance shall be maintained for him.”²⁰ We, as adopted sons, are heirs of God and joint heirs with Christ (Rom. 8:17).

Accepted

“Accepted in the beloved” (v. 6) is a beautiful phrase. The expression “he hath made . . . accepted” is all one word in the Greek, *echaritosen*. Its only other occurrence in the New Testament is in Luke 1:28—“thou that art highly favoured.” The verb *charitoo* comes from the noun *charis*, “grace.” It means “to endow with *charis*,” or “to cause to find favour.”²¹ The idea here is that God has extended His favor or grace to us in Christ.

¹⁵*Ibid.*

¹⁶*Op. cit.*, p. 24.

¹⁷EGT, III, 251.

¹⁸*Ibid.*, pp. 251-52.

¹⁹*Bible Studies*, p. 239.

²⁰ VGT, pp. 648-49.

²¹ Abbott-Smith, *op. cit.*, p. 480.

Around the World

A Night to Be Much Observed . . .

Sunday night is truly . . . "a night to be much observed . . ." (Exod. 12:42) in the Church of the Nazarene. Rev. Loren Schaffer, pastor of the Calvary Church of the Nazarene, Miami, Florida, was quoted in the *Miami Herald* as follows:

"The average church attendance on Sunday nights is less than 50 per cent of that on Sunday mornings," he said. Yet, "historically, 75 per cent of the converts in Nazarene churches are made in the evening service."

It is no wonder then that Nazarenes hold the Sunday night evangelistic service so close to their hearts. These nights are spiritually significant. Most Nazarenes get saved or sanctified on Sunday night. These nights are nights of salvation. It is on Sunday night when the battle rages between God and evil.

The emphasis on Sunday night evangelism brought a great response from our churches around the world. The emphasis on the evangelistic service was a natural for our missionaries. They picked up the program and adapted it to their own fields and gathered a great harvest of souls. This month rather than single out one single church or area, we would like to share with you the "Sunday night story around the world."

In Britain

Dr. George Frame, district superintendent of British Isles North, was so overjoyed with the results of Sun-

day night evangelism that he wrote us early in December. They had an attendance goal of 12,402 and he just had to let somebody know that their average for October and November reached 14,951. Dr. Frame concluded the Sunday night emphasis with a Shining Lights Rally on January 2 at Glasgow. This was really a victory celebration, for they reached both attendance and members goals. Churches and pastors were recognized for their outstanding achievement. Dr. Frame concluded this service on January 2 and boarded a plane at midnight to bring a wonderful report to Kansas City and to attend the Conference on Evangelism.

In Korea

Rev. Don Owens reported from Korea: "In co-operation with 'Evangelism First' program the Korean District launched a program of community evangelization on October 28, with two street meetings in the neighborhood of the Davis Memorial Church in Seoul. This was the beginning of a district-wide campaign for the months of November and December, in which every church on the Korean District will hold street meetings and do house-to-house visitation in order to bring new people into the church."

In Trinidad

Rev. Wesley Harmon, district superintendent of Trinidad, West Indies,

reported that his pastors entered into the fourteen Sunday nights of evangelism with enthusiasm. Their evangelistic fervor reaped a harvest of souls—they went over the top on both the attendance and membership goals.

In South America

Dr. Paul Updike, district superintendent, Northeastern Indiana, was touring South America and called our office via short-wave radio. He just wanted us to have on-the-spot report that “the pastors and people there were going all out for ‘Evangelism First’ and that they were having ‘Shining Lights on Sunday Nights.’”

In Ohio

Rev. M. E. Clay, district superintendent of Southwestern Ohio, had one of his pastors call special attention to Sunday night evangelism at the Ohio Preachers’ Convention in February. Rev. Walter E. Vastbinder, pastor at Dayton, Ohio, presented a sixteen-page mimeographed booklet entitled “Sixty Promotional Ideas for the Sunday Evening Service.” Here are two ideas from this booklet:

Letter Response Night

“Make and mimeograph some attractive plans for this service and pass them out at least two weeks in advance. Challenge your people to write a personal ‘sales letter’ for the service and mail copies (and any follow-up) to some of their friends.”

Old Music Night

“Call it what you will, this is a wonderful opportunity to employ otherwise idle people to round up several songs that were favorites in the 1800’s. The oldsters and youngsters alike would enjoy these.”

In Arizona

The “Sunday Night Story” was picked up by newspapers across the

country. The *Tucson Daily Citizen* carried a three-column picture of Dr. Whitcomb Harding, district superintendent of the Nebraska District, and Rev. J. H. White (pastor, Tucson First) looking at a lighthouse to emphasize Sunday evening attendance. The paper stated, “First Church of the Nazarene is fighting an almost universal trend of low church attendance on Sunday evenings.” They called special attention to a lighthouse model made by Rev. William Kelley, member of the church. To keep the lamp lighted members must have new people in the evening service every Sunday. Two services without new people will put out the light.

In Texas

The *Lubbock Avalanche-Journal* carried a special news story with the following five-column heading: “In the face of Terrific Competition: Lubbock Churches get warm response in effort to ‘Save Sunday Night as a time for Worship.’” A four-column picture of the First Church of the Nazarene in Lubbock, Texas, at night was featured. High lights from the article run as follows.

“Aw, Mom, do I have to go to church? There’s so much else to do! In that question, with its own answer, there’s a story of how Lubbock churches have ‘saved’ Sunday night for church attendance.”

“Goodness Can Win”

“Oh, the devil has cleverness and attraction, all right,” said the Rev. Milton Poole, pastor of the First Nazarene Church, Lubbock, Texas, “but God and goodness Can win.”

Nazarenes everywhere have emphatically stated that Sunday night will continue to be “. . . a night to be much observed . . .”

How the First Methodist Was Sanctified*

By E. W. Lawrence

THE EXPERIENCE OF JOHN WESLEY

IT WAS the 24th of May, 1738, in a little meeting of the Moravian Brethren, in Aldersgate Street, London, and a little after 9 o'clock. One of the brethren had read Luther's preface to the Romans. John Wesley was present. For long years his life had been one of ritual and good works. On his journey to Georgia he had contacted some Moravians, and their trust in Christ amid the dangers of a storm impressed him. From them also he learned that salvation was receivable by grace through faith. At this meeting he said he "felt his heart strangely warmed," and knew then that he did trust in Christ *alone*, and that Christ had saved him from the law of sin and death.

But John Wesley's own entry into the blessing of entire sanctification is not so well known.

In 1725, he had seen from the Scriptures that "without holiness no man shall see the Lord." What that entailed, and that it was receivable in consecration and faith, he knew not at that time. Yet even in those days before his "evangelical conversion" he was an earnest seeker after holiness. He studied the writings of the mystic William Law, and sought by works of righteousness to receive the

blessing of holiness. The "Holy Club" at Oxford testifies to this. In 1733 he had preached a sermon before the University on "The circumcision of the heart," and in it spoke of "that habitual deposition of the soul, which in the sacred writings is termed 'holiness,' and which directly implies the being alienated from sin, from all filthiness of the flesh and spirit; and, by consequence, the being endued with those virtues which were in Christ Jesus; the being so 'renewed in the image of our mind' as to be 'perfect as our Father in Heaven is perfect.'"

But the precise moment of his own entry into the blessing is not certain. Only a few days after his own conversion he went to visit the Moravian Brethren at Hernhutt. During this continental visit he had a conversation with Arvid Gradin, who spoke of a "deliverance from every fleshly desire, and a cessation of all, even inward sins." He later said that was the "first account I have ever heard from any living man

of what I had before learned myself, from the oracles of God,

and had been praying with a little company of friends and expecting for several years."

At Hernhutt he also heard Christian David, the godly Moravian car-

*Taken from the *Flame*. Used by permission.

pen-ter, preaching on holiness, and which, we believe, he (John Wesley) later developed into the Methodist doctrine of entire sanctification by faith. That does not mean Wesley created the doctrine. It was Moravian before it was Methodist, and Apostolic before it was Moravian. This legacy is handed down to us.

Of Christian David's preaching, John Wesley remarked (11th of August, 1738): "Four times also I enjoyed the blessing of hearing him preach during the few days I spent there, and every time he chose the very subject which I should have desired, had I spoken to him before. Thrice he described the state of those who are 'weak in faith,' who are justified, but have not yet, a new, clean heart; who have received forgiveness through the Blood of Christ, but have not received the constant indwelling of the Holy Ghost."

Speaking to the brethren at Ekershausen, a few days earlier, John Wesley put on record: "Here I continually met with what I sought for, viz., living proofs of the power of faith: persons saved from inward as well as outward sin, by the 'love of God shed abroad in their hearts,' and abiding witness of the Holy Ghost given unto them."

While not desiring to be wise above that which is written,

the writer believes that it was during John Wesley's visit to Moravia

that he himself entered into a conscientious and experimental knowledge of entire sanctification by faith.

What he himself had received, he proclaimed to all. Hear his testimony in 1762. On November 11th, writing to Messrs. Maxwell, Bell, and Owens, he said: "You have over and over denied instantaneous sanctification,

but I have known and taught it (and so has my brother) for these twenty years." Another 20 years after that, he affirmed that he had proclaimed this fulness of salvation for 40 years.

"Why do we not encourage all to expect this blessing every hour from the moment they are justified?" he exclaimed on April 26th, 1776, when calling all Methodists to remember the great legacy that was theirs. In his sermon "The Scriptural Way of Salvation," published in 1765, he said: "I have continually testified, in private and in public, that we are sanctified, as well as justified, by faith." Writing in 1771 to the Countess of Huntingdon, he tells how he had been shewn many years before that holiness is demanded in the Word of God. Giving his own testimony, he added: "Immediately I declared to all, 'We are saved from sin, we are made holy by faith.'

This I testified in private, in public, in print;

and God confirmed it by a thousand witnesses. I have continued to declare this for over thirty years, and God has continued to confirm the word of His grace."

John Wesley was the greatest exponent of holiness apart from the Apostles Paul and John. And while we cannot—and will not—accept his words as inspired in the same sense as the Pauline epistles, and the Scriptures as a whole, yet his many writings on the subject of entire sanctification by faith are both helpful and stimulating. He once described holiness as:

1. Loving God with all our hearts.
2. A heart and life all devoted to God.
3. Regaining the whole image of God.

4. Having all the mind that was in Christ.

5. Walking uniformly as Christ walked.

Thus he shews the negative and positive aspects of holiness: cleansing from inbred sin and restoration to the image divine. He believed that

*the blessing was received
instantaneously,*

although there was a process leading up to the crisis. "The work of God is undoubtedly instantaneous as well as justification, and it is no objection at all that the work is gradual also. Whatever others do, it is our duty strivingly and explicitly to exhort believers to 'go on to perfection,' and to encourage them to expect perfect love by simple faith, and consequently to expect it now."

On another occasion he wrote: "Not by a slow and insensible growth in grace, but, by the power of the

highest overshadowing you, in a moment, in the twinkling of an eye, so as utterly to abolish sin, and to renew you in his whole image. If you are simple of heart, if you are willing to receive the heavenly gift as a little child, without reasoning, why not receive it now?" The seal of many witnessesses confirmed his words.

Enquiring of the members of an early Methodist Society, near Newcastle, why so few witnessed to full salvation, he says, "I constantly received one and the same answer: 'We see now, we sought it by our works; we thought it was to come gradually; we never expected it to come in a moment, by simple faith, in the very same manner as we received justification.'" As may be expected, his unceasing testimony and exhortation to holiness brought opposition, but John Wesley handled the situation with delicacy, patience and sanctified common sense.

May we do likewise!

Preaching Poses Partnership

By Wallace A. Ely*

WE ALWAYS MAKE a serious mistake when we think or speak of preaching as the work of one man, the preacher. Preaching may most accurately be described as a partnership between the preacher and the people to whom he preaches. There can be no preaching without hearers, and preaching cannot be heard without a preacher. So it is essential that preaching be done as a partnership.

The people are just as responsible as the preacher for the success of the preaching services in their communities.

The extent to which the people support the preacher supplies a major factor in having good preaching. People who attend the preaching services should spend as much time in prayer for the success of these services as do the preachers.

*Bluffton, Arkansas.

The people should have their hearts just as full of compassion to see the lost accept Christ as their personal Saviour and Lord as should the heart of the preachers be so filled. Too, the people should yearn for the edification of the Christians by the sermons. Above all else, each Christian should listen diligently for instructions by the sermons as to how he or she can have a closer walk with God and how to more perfectly fulfill the whole will of God by his or her life.

Also, the people should receive the Word with all readiness of mind, and search the Scriptures daily, whether the things taught to them by the preacher are so.

Then, the people who attend the preaching services should take all of the sermons to many people who did not attend the preaching services. Frequently they say, "As our pastor said in his message last Sunday," and then take excerpts of the sermons to those who were not present at the preaching services. In many instances the entire sermons may be briefed to those who will hear them in no other way.

A most effective way to multiply the good done by sermons comes in the practice by the ones who hear the sermons of discussing them after they are preached. The people can each give the other additional helpful truths. Frequently, while the preacher is preaching, hearers wish they could add a thought to the sermon. This can be done after the ser-

mon every time a hearer of the sermon meets someone else. The best thoughts offered when the people discuss the sermons can be told the preacher, and thus his sermons can be enriched when he preaches the sermons to other audiences.

The best way for the people to make the preacher's sermons effective comes when each of them follows the instructions given in the sermons, and thus lives a more nearly perfect Christian life. The most powerful of all influences to enthrone Christ in human hearts comes when God's children follow the precepts and examples of our Lord and Master. Hearers should always listen diligently for teachings in the sermons which will help them do this very thing.

Then we can rightfully conclude that preaching poses partnership. The partnership operates between the people and the preacher. The preacher does his utmost in the name of the Lord to enthrone Christ in human lives. The people do everything possible to chart their lives in the center of God's will, finding much assistance from the sermons. Those who hear the sermons do their utmost to bear them on to those who do not attend the services.

Preaching poses partnerships in many other ways. Let us as preachers and people forever be on our guard to be the best partners we can in this greatest of all human endeavors.

Men who know each other work in greater harmony and get better results than men who do not.

The best angle from which to approach a problem is the try angle.

Let me die working, still tackling, plans unfinished, tasks undone.

Overhead expense is easy to put on but hard to take off.

Regarding Preachers Who Lead the Singing

By Flora E. Breck*

NO, I'M NOT a song leader," a preacher declares, "but I attempt to do it because there's no one else! Talents are born and grow—because of use." In smaller churches especially, preachers find they can do many things for which they have no talent. I recently heard a noted minister analyze the situation. He said, "As a usual thing, the Lord does not endow preachers with voices like canaries. They simply do their best with the voices they've got. It's a case of talents being improved by use. In other words, "Singing makes singers."

The above-mentioned minister referred to this matter in connection with telling about a conference of ministers which he had just returned from attending. "I was simply amazed," said he, at the way those two hundred preachers sang! I could scarcely believe it was 'just ministers' who were furnishing such inspiring music. You see, they were simply using the voices that had been given them, as fully as they knew how."

And the spiritual leader went on to

say how that a good many times preachers do not fully enjoy trying to sing, but that they "don't wish to appear like dummies," so they open their mouths and their lips, form the words—sometimes quite inaudibly.

Apparently some of them do what the layman does in an effort to participate in the worship service of hymns. Many a member of the congregation gets joy out of participating in this way because the message a hymn contains benefits him personally.

Just to add a "P.S." to prospective preachers who have not yet taken unto themselves a wife: "If you have no voice for singing yourself, why not bear that matter in mind in selecting your helpmeet? Few qualities are more important to a minister—in a medium-sized or small church—than his wife's (or his) ability to sing. So why not inquire of the prospective wife if she has that qualification? Many a time the song may lead someone to Christ when the sermon has not. Recently I heard a preacher whose wife was very talented musically. And he could sing too. What a blessed combination!

*Portland, Oregon.

Submitted by Nelson G. Mink

THOUGHTS CONCERNING CHILDREN

Spurgeon said: "The young mind must not be laced too tight, or you may hurt its growth and hinder its strength. A child's back must be made to bend, but not to be broken. He must be ruled, but not with a rod of iron. His spirit must be conquered, but not crushed."

*Ere your boy has reached to seven,
Teach him well the way to heaven;
Better still the work will thrive,
If he learns before he's five.*

—ANON.

GATHERED GEMS

"Men have to seek and find the truth, not because it is lost, but because they are."

"When you flee temptation, be sure that you do not leave your forwarding address."

"Man may be the head of the home, but the woman is usually the heart."

"One can be considered a Christian who is not ashamed of the Gospel, nor is he a shame to the Gospel."

"When the Church ceases to be in touch with another world, she is no longer a torch to this one . . ."

—Selected

MORE THOUGHTS ON HOW TO ACT IN CHURCH

1. Plan to come early.

2. Never pass up the aisle during the reading of the Scriptures; you distract others and destroy the effect of the Word.

3. If the sermon has begun, take a seat near the door. (This may be difficult, as the back seats are usually filled.)

4. Be reverent—the church is not the theatre. You come to worship God, not to lounge, whisper or sleep.

5. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of the pew and expect others to crawl over you to reach a seat.

6. Always remember that the visitors are the guests of the church members. Treat them with utmost courtesy. Never put wraps on during the last hymn; they will still be there after the benediction. Don't rush to the door as though there was a fire.

—Bunola, Pennsylvania
Nazarene Challenger

RUN TO REACH HEAVEN!

"And as the angel said to Lot, 'Escape for thy life. Look not behind thee, neither stay thou in the plain' (That is anywhere between this and heaven). 'Lest thou be consumed,' so say I to thee: 'Take heed, tarry not, lest either the Devil, hell, death, or fearful consequences of the law of God do overtake thee, and throw thee down in the midst of thy sins, so as never to rise and recover again.' If this were well considered, then thou, as well as I would say, 'They that will have heaven must run for it!'

"Sometimes sinners have not heaven's gates open to them so long as they suppose; and if they be once shut against man, they are so heavy that all the men in the world or all the angels in heaven, are not able to open them. . . . And how if thou shouldst come but one quarter of an hour too late? I tell thee, it will cost thee an eternity to bewail thy misery in. Sinner; rather than lose it, run to reach heaven!"

—JOHN BUNYAN

SERMON STARTERS

SINCE Pentecost Sunday is June 10, this encourages the emphasis on preaching from this great theme on that day.

THEME: Pentecost—a Fulfillment

TEXT: "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

- I. Pentecost, a Fulfillment of Prophecy.
 - A. Isaiah's Temple experience (Isaiah 6)
 - B. Ezekiel's statements (Ezekiel 36)
 - C. Joel's clear statements from his prophecy in chapter 2
 - D. Malachi and the "refiner's fire" in Malachi 3
- II. Pentecost, a Fulfillment of Promise
 - A. A promise of purity
 - B. A promise of power
 - C. A promise of purpose
- III. Pentecost, a Fulfillment of Passion. Webster on Passion—"An object of love; deep interest, or zeal."
 - A. Passion of Christ for our refinement
 - B. Passion for our refreshing
 - C. Passion for our refueling

* * *

THEME: Happenings in the Upper Room

TEXT: "And when they were come in, they went up into an upper room . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:13-14).

- I. They Obeyed Orders.
- II. They Made Arrangements to Tarry "Until."
- III. They Were Conscious of Personal Needs.
- IV. They Were Cemented Together in a Mighty Oneness of Purpose.
- V. They Heard from Heaven There.
- VI. They Were Cleansed and Filled There.
- VII. They Were Made "One" in a Blessed Spiritual Way There.
- VIII. They Became Prepared Workers There.

IX. They Received an Enlarged Soul-Vision and Passion There.

X. They Came into a Holy Boldness There.

XI. They Received Necessary Equipment for Service There.

XII. They Set the Pace for the Rest of Us There.

* * *

THEME: Pentecost—a Second Blessing

TEXT: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10:44).

- I. Pentecost Stands for an Outpouring.
- II. Pentecost Stands for an Inner Power.
- III. Pentecost Stands for Spiritual Poise.
- IV. Pentecost Stands for Evangelistic Passion.
- V. Pentecost Stands for Personal Preparation.

* * *

THEME: The Double Portion of the Spirit

TEXT: "And Elisha said, I pray thee, let a double portion of thy spirit be upon me" (II Kings 2:9).

- I. To Meet a Twofold Hunger: for the Spirit and for Inner Rest
- II. To Meet a Twofold Need: Purity and Power
- III. To Meet a Twofold Drive: Weakness and Fear of Man Overcome
- IV. To Meet a Twofold Purpose: Inner Preparation and Outer Demonstration

* * *

THEME: The Jesus Way

TEXT: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

- I. The Way He Met Temptation
- II. The Way He Treated His Enemies
- III. The Way He Dealt with the Outcast
- IV. The Way He Looked at His Own Relations
- V. The Way He Prayed
- VI. The Way He Met Death

—ANON.

This is an experiment in providing an exceptionally full sermon outline with expanded ideas. There have been some requests for this, some of our men thinking they could use some of this better than so many of the sermon starters or sermon skeletons. Let me know which you find the most helpful and we will attempt to provide that type of sermon outlines.—*Editor.*

GOD'S MESSAGE IN MISFORTUNE

SCRIPTURE: Phil. 1:12-21

TEXT: Phil. 1:19-20: "For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ . . . so Christ shall be magnified."

INTRODUCTION: In 1954, Oberlin College gave honorary LL.D. to Theodore E. Steinway, prexy of Steinway & Sons, makers of fine pianos. Citation read: "At the time of the centenary last year the Steinways had produced 342,000 pianos, used and abused by pianists from Liszt to Rubinstein II. In one of their concert grands, 243 taut strings exert a pull of 40,000 pounds on an iron frame. Theodore E. Steinway gives constant proof that out of great tension may come rich harmony."¹

Job cried, "Man that is born of woman is of few days, and full of trouble" (14:1). Yet the fact that harmony can come out of tension has been a guiding principle of men of faith through the centuries.

I. THE ADVERSITY OF A CHRISTIAN—"the things which happened to me" (v.12)

Now an old man, ripened in Christ, Paul is taken to Rome for a trial. You get the picture if you imagine a gray-haired saint you have known who radiates the blessing of the Lord.

Paul was under constant guard; the cell was cold, for he requested his cloak. He faced false accusation in court. His enemies, the Judaizers, took this occasion to blacken his name and corrupt his converts. Though restricted, he exults, "This shall turn . . ." In prison, he wrote some of his most-loved Epistles. He shows how a Christian should think and act when adversity strikes.

Paul had his share of adversity (see II Cor. 11:16-31).

Affliction has no naturally sanctifying tendency. In fact, it may embitter, harden, and deaden the soul. We need to understand this and steady the soul to resist it.

What is your misfortune? Has temptation assailed you? Are you in difficult circumstances, surrounded by people who do not understand you? Are you having financial troubles—hard to make ends meet? Are you passing through the night of sorrow?

Regardless of your trouble, God's message in misfortune is for you. He can transmute your trouble into triumph.

¹Charles M. Crowe, *Getting Help from the Bible* (Harper & Brothers, 1957), p. 96.

II. THE ATTITUDE OF A CHRISTIAN

When accepted with the right attitude, suffering becomes a means of spiritual grace. That was the attitude Paul took.

When the Confederate army retreated after Gettysburg, Lee wrote Davis. "We must expect reverses, even defeats. They are sent to teach us wisdom and prudence, to call forth greater energies and to prevent our falling into greater disasters."²

Paul felt that the opposition of his enemies would stir him up to greater activity; it would kindle sympathy from his friends and they would pray for him more. He knew it would turn to his salvation. He was assured of this (see Rom. 8:28; II Tim. 1:12; Ps. 27:1).

You can't beat a genuine Christian! Hem him in, throw the worst at him, hurl him into the fire of temptation and trial, and still he is victorious. He can use everything.

*Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy."*³

Rom. 5:3-5.

The odds seemed to be stacked against the stalwarts mentioned in Hebrews 11, but by faith they overcame.

Jacqueline Cochrane, handicapped by poverty, overcomes and writes: "I might have been born in a hovel, but I determined to travel with the wind and stars."⁴

Saint-Pierre—"Misfortune resembles the Black Mountains of Bember, situated at the extremity of the burning kingdom of Lahore; while you are climbing it, you see before you only barren rocks; but when you have reached its summit, you see heaven above your head, and at your feet the kingdom of Cashmere."⁵

III. THE AIM OF A CHRISTIAN

Jowett says, "God does not comfort us to make us comfortable, but to make us comforters."

Paul's aim was to magnify Christ, to witness boldly for Him. He wanted to render all circumstances subservient to that end.

When we come through adversity enriched, we are prepared to do a better job of glorifying the Lord.

We glorify Christ by giving Him the pre-eminence in our hearts and lives.

We must not let our problems be so distorted in size by Satan that they blind us to Christ and rob us of our usefulness.

Do we magnify Christ if, when in trouble, we take matters into our own hands? If we whine and complain of our lot in life?

IV. THE ALLIES OF A CHRISTIAN

Never underestimate the power of the Christian Church's prayers. Paul depended on them; he had confidence in them. His hope of victory

²Clarence Macartney, *Macartney's Illustrations* (Nashville: Abingdon Press, 1961), p. 11.

³Mrs. Charles Cowman, *Streams in the Desert* (Oriental Missionary Society, 1946), p. 21.

⁴Crowe, *op. cit.*, p. 97.

⁵Macartney, *op. cit.*, p. 13.

hinged on the Christians' prevailing prayers. We catch this when we consider how the missionaries plead for prayer more than money; they ask us to hold the ropes (II Cor. 1:11).

How do things turn? By the intercession of the Church and the constant supply of the Spirit.

Paul recognized his need for Christ's Spirit to endure to the end, to bear trial with patience, and to receive the consolation required. Clarke translates, "Furnishing whatever is necessary."

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

It is the baptism of the Holy Spirit which establishes and gives strength to bear trial. He is the great Comforter. To endure in the great work of building the Kingdom, we need the Church praying and the Holy Spirit empowering.

Everyone has a heavy load. We ought to pray more for one another. Bear one another's burdens. Then we ought to constantly abide in Christ and know the daily refreshment of His Spirit.

—GEORGE W. PRIVETT
Selma, Alabama

A SEAL OF TRUE GODLINESS

SCRIPTURE LESSON: I Tim. 4:8; Matt. 7:21

INTRODUCTION: Jesus was trying to explain to His followers that godliness is not something that is worked up in religious services, but the reflection of an experience the soul possesses. Thus he tries his best to do the will of God from the heart. Let us examine these scriptures in the light of the Holy Spirit.

I. GODLINESS IS OBTAINED ONLY BY ACCEPTING CHRIST'S TEACHING (I Tim. 3:3).

A. Forsaking worldly lust (Gal. 5:24).

B. Nothing is substituted for God's Word.

1. Be it things or people, your friends or God's foe (II Pet. 2:1-2).

2. Following the pattern of Christ's teaching (I John 2:27).

C. An unmistakable faith in God, His will, His power, and His ability.

II. GODLINESS IS MAINTAINED ONLY BY A CONTINUED SURRENDER TO HIS WILL.

A. A walk of holiness reflects Godlikeness.

1. Hypocritical service cannot satisfy a truly sanctified man.
a. It is time wasted.

b. Society would look down upon the Church.

III. GODLINESS IS THE ONLY BASIS OF TRUE WORSHIP.

A. Our devotion to God will display genuine piety and love.

1. Lip service, memorized prayer, singing songs do not imply true worship.

B. It is more than morality, outward profession, or natural goodness, but a condition of the heart that reveals submission to God.

IV. GODLINESS IS IMPOSED UPON US THROUGH THE MOUTH OF PROPHETS, LIVES OF SAINTS, AND THE WORD OF GOD.

A. Since it is God-inspired, it is given freely.

B. It is therefore obtainable.

CONCLUSION. May God enable us to grasp the true meaning of godliness and thereby seek to do His will continually.

—HENRY T. BEYER, JR.
Baton Rouge, Louisiana

THE PLACE NEAR TO GOD

TEXT: "Behold, there is a place by me . . ." (Exod. 33:21).

INTRODUCTION:

To me, Moses' greatest distinction was that he was a man who talked face to face with God. God invited Moses into a place near Him. What sort of place could that be?

I. A ROCKY, MOUNTAINOUS PLACE

- A. Moses had to climb (and not by influence, either).
- B. Many people have a fairy-tale idea of religious experience; "they got married and lived happily ever after."
- C. Actually, learning to know God is a process as well as two crises—it takes time and effort.

II. A LONELY PLACE

- A. Moses had to leave the multitude below.
- B. *Most* professing Christians are *not interested* in really getting close to God!
- C. Christianity isn't any more powerful than Buddhism unless it is put to work! Most people do not have any more reality in their Christian religion than the average non-Christian. Do you?

III. A SAFE PLACE

"I will put thee in a cleft of the rock."

- A. There is only one safe plan in salvation: keep climbing nearer to God.
- B. The people, even while Moses was on the mountain, were reveling in idolatry.
- C. We can be hid in the Rock, where we can see God, and the sinfulness of sin.

IV. A PLACE OF PREPARATION FOR GREATER SERVICE

- A. Mountaintop blessings are not an end in themselves; we do not seek blessings just for thrill.
- B. We do not seek to selfishly stay on the mountaintop alone with

God. We must go down (with a glow) to serve God and man.

- C. Moses here received the Ten Commandments; and we too will be of greater service for our mountaintop experiences.

V. A PLACE OF FELLOWSHIP WITH GOD

- A. By perfect obedience, Moses had the great distinction of vital contact with God in holy fellowship.
- B. "If we [will] walk in the light, . . . we [will] have [such] fellowship" (I John 1:7).

CONCLUSION: There is a place near to God. Who will accept the challenge, and see what great heights and depths God has for him?

—R. F. METCALFE
Atwater, Ohio

PILLARS IN THE CHURCH

TEXT: Rev. 3:7

INTRODUCTION: A wonderful promise to a good church, if they continue their faithfulness.

I. EVERY ESTABLISHED CHURCH HAS ITS "PILLARS."

- A. No church has ever come to a place of usefulness without consecrated laymen that might be termed "pillars" in the church."

- B. Two things can be said of such pillars:

1. They can bear weight—at least as much as they were designed for.
2. They can be found always in their places.

- C. (ILLUSTRATION: Story is told of an army base chaplain that wanted his chapel moved. Told it was impossible, he arranged for several hundred men to catch hold of the building, and together they walked away with the 'impossible' task . . . and even so, any church *moves* when every Christian keeps his feet on the ground and his hands on the task at hand.)

II. EVERY CHURCH NEEDS MORE GOOD PILLARS!

- A. Not merely "an elite few" are eligible, but our text states the qualification as: *overcoming!*
- B. *Overcoming what?*
 1. *Sin*: Must be saved!
 2. *Selfishness*: Must be sanctified!
 3. *Moods and feelings*: Must approach maturity (so that he takes Christian responsibility as seriously at least as he takes secular work).
 4. *Opposition and stress*: Even when defeat threatens, we must trust God and stick by the stuff. "Having done all . . . to stand." "Him that overcometh will I make a pillar."

III. THERE IS GREAT REWARD FOR THOSE WHO ARE PILLARS."

- A. Reason one: My church is strong if I am strong. The greatest sorrow of pastors is what *could be accomplished IF* . . .
- B. Reason two: A sense of personal achievement; the thrill of helping God do His holy work!
- C. Reason three: We are more than business partners with God. The greatest thrill is *fellowship* with God. Those who are overcomers know a precious sweetness of fellowship.

CONCLUSION: Are YOU doing your *potential* fully? "Him that overcometh will I make . . . a *pillar*."

—R. F. METCALFE

EVERYBODY OUGHT TO KNOW!

TEXT: Isa. 63:1

INTRODUCTION: Who is Jesus? A simple question? Yes, but also as profound as can ever be asked.

I. JESUS IS LORD.

- A. Their opinions fall short . . .
"Great . . . teacher . . . martyr . . . philosopher . . . religious leader."

- B. He is Lord by right of Creator.
 1. Scripture.
- C. He is Lord by right of Sustainer.
 1. Scripture.
- D. He shall be acknowledged Lord and Master of the universe.
 1. Scripture: "Every knee shall bow . . ." Isa. 45:23; Rom. 14:11; Phil. 2:10).

II. JESUS IS THE SACRIFICE FOR SIN.

- A. Worldly opinions of the Cross do not change its intrinsic worth. He was not (ultimately) martyr, victim, pawn. In reality he was:
 - B. Conqueror!
- C. The middle Cross holds the only hope of bridging the chasm of disobedience!

III. JESUS IS EMMANUEL! "GOD WITH US."

- A. This concept is totally unreal to the masses, and too much neglected by Christians.
- B. We can take literally "Lo, I am with you always."
- C. This results from making Jesus to us, personally, both "I" and "II."

CONCLUSION: Everybody ought to know . . . and *you can know* . . . now!

—R. F. METCALFE

THE GOSPEL FOR THE BARBARIAN

TEXT: Rom. 1:14-16

INTRODUCTION: The Greek worshiped beauty. The Roman worshiped law and obedience. As the Jew classed all others as gentiles, the Greeks and the Romans classed all others as barbarians. Let us look in on them together.

I. THEIR VIRTUES

- A. Two errors were held.
 1. That man was half beast and half devil.
 - a. No one believed this low state of man. No mother could believe this of her baby.
 2. That of placing too high value on natural virtues.

THE GOSPEL FOR THE ROMAN

TEXT: Rom. 1:14, 16

INTRODUCTION: The Romans were the world power; they had conquered the Greeks by force but not the Greek mind. The Roman had greatest respect for the law and obedience. We would do well to notice a few things about the people to whom Paul must carry the gospel.

II. THE BARBARIAN IDEA OF RETRIBUTION

A. The viper bit Paul.

1. They thought that this was because he was a murderer and could not escape penalty.
2. They did not understand that the rain falls on the just and the unjust alike.
3. They thought that all nature was against the evildoer.

B. Experience proves that this is wrong.

1. The righteous suffer and God gets glory.
2. All are human and must face things common to humanity.
3. They thought much of crime and little of sin.
4. The Pharisee was no murderer but was rotten to the core.
5. To the sinner the fang is in the soul.

III. THE BARBARIAN CONCEPT OF DEITY

- A. When the viper fell, Paul was unhurt. Then they changed their minds and thought he was a god.
- B. They would worship Paul because of this mystery and not because of his character.
- C. When they knew Paul to be a man like themselves, their worship was all gone.

CONCLUSION: Paul would say to them, I show "you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The Son of God came into the world because of love. Love in the heart cannot be defeated or dissolved. "God is love." Our benevolence and love will manifest Deity. This gospel of love is for us all today.

—PAUL E. CABLE

Indianapolis, Indiana

I. THE PUBLIC LIFE OF ROME

- A. Religion: Roman word, means "obligation, a binding power." Religion based on law.
- B. Temple worship. No sacrifice of blood. Nothing could go on to disturb their rites of religion.
- C. They did not worship beauty as the Greeks, whom they had captured.
- D. Their desire was to rule the nations. They wished to force law and order.

II. THE PRIVATE LIFE OF ROME

- A. Home ties strong. No separation granted by law for 170 years.
- B. The home was a sacred place like unto the altar.
- C. The build-up: first the family, then the clan made up of the families, then the tribe, then the nation.
- D. So we find manly courage, duty, and obedience.
 1. Here was a form of the spirit of the Cross.
 2. Duty and sacrifice.
- E. Still deeper courage and honor in her women.
 1. Purity held high—hence the *Scarlet Letter*.
 2. Devotion to the home and family.

III. THE DECLINE OF ROMAN LIFE

- A. Corruption of moral character.
 1. Turned his eyes only upon human law as right.
 2. Turned his heart on worldly affairs and pleasure.
 3. The ruin came swiftly.
- B. Skepticism and superstition went hand in hand.
 1. Pilate—"What is truth?"

- C. Religion degenerated into elegance to the state, which brought worship of the emperor.
- D. The last step is the decline of religion into expediency.
 - 1. Ministers became fearful to speak what they believed.
 - 2. Philosophers were afraid to speak because of the martyred. They kept still and left the people in darkness.

CONCLUSION: It became necessary that one should come into the world who should be true and pure to bear the truth.

He (Jesus) preached to the poor and healed the brokenhearted. He gave His life. Men saw the mortal die, but others saw the immortal arise to take His place at the right hand of power.

Jesus, the Light of the World. Paul said: "I must preach this gospel to the Romans"—yes, and Jesus said to the world, "It is for you."

—PAUL E. CABLE

The Gospel for the Greek

TEXT: Rom. 1:14-17

INTRODUCTION: There are some things about the Greeks that are pertinent to our day. Let us notice but a few of them.

- I. RESTLESSNESS—POLYTHEISM (MANY GODS)
 - A. Many gods.
 - 1. Wisdom from one deity.
 - 2. Eliquence from Mercurius.
 - 3. Purity from Diana.
 - 4. Protection from a family deity.
 - 5. Success from another.
 - 6. Their hearts cried out for unity.
 - B. Paul taught one God and one Mediator, Christ Jesus.
 - 1. Peace in unity. Truth is one; errors are many.
 - 2. If all went well, they thought that God was pleased; if not God was angry. But John said, "God is love."

II. WORLDLINESS

- A. The Greeks saw this world as being very good as is. The results:
 - 1. Disappointment—Depending on world for satisfaction, they found only husks (as did the prodigal son), and husks are empty shells.
 - 2. Degradation—To feed on husks is to waste away. You are according to what you feast upon.
 - 3. Disbelief in immortality—To the Greeks this world was all. They were startled to see Christians to whom death was nothing. Only life in Christ does this for us.

III. WORSHIP OF THE BEAUTIFUL

- A. Religion degenerated into the arts.
 - 1. Tried perfection through the human: the body, the material. Still there was an emptiness.
- B. Real beauty in God.
 - 1. Note the lily—yes, the Lily of the Valley.
 - 2. Inward beauty far outshines outward deception.

IV. WORSHIP OF THE HUMAN

- A. He projected himself upon nature; humanized it. Gave human feelings to clouds, rivers, forest, etc.
- B. This was a step above other idol worshipers, who turned to monsters or animals.

CONCLUSION:

- A. The Greek worshiped the beautiful, adored the human, deified the world—this gave no place against sin. They would not have spoken to you of sin.
- B. For sin they had no remedy—the world has none.
- C. There is but one remedy—the shed blood of Christ. THERE IS POWER IN THE BLOOD.

—PAUL E. CABLE

Nazarene Ministers' Book Club Selection

BEYOND OUR SELVES

Catherine Marshall (McGraw Hill, 1962, 272 pages, cloth, \$4.95)

There are two strong reasons why *Beyond Our Selves* is placed as a book club selection: (1) It will give strength to any holiness preacher. The subtitle of the book, "A Woman's Pilgrimage in Faith," tells the story of how Catherine Marshall discovered Hannah Whitall Smith's *The Christian's Secret of a Happy Life*. She relates how much this book meant to her in her own Christian experience. Out of it there came two definite spiritual convictions: (a) that becoming a Christian is a definite spiritual transaction which results in a clear-cut assurance; (b) the Christian life is not complete without possessing the fullness of the Holy Spirit.

I was thrilled as I read chapter twelve, entitled "Ego Slaying." In nontheological terms, the author deals with the necessity for the crucifixion of what we call the carnal nature.

This yearning for the Holy Spirit in her life as a Christian, she discusses in chapter fourteen, entitled "Journey into Joy."

(2) The author's name is the second reason the book is placed in the book club. She became famous as the wife of Peter Marshall, but really when her book *A Man Called Peter* was released, she won her way to the hearts of thousands. Now, in a substantial way, she gives her testimony to the Wesleyan position of second-blessing holiness. This she does in her own, nonacademic phraseology.

You will be a bit bothered about her theological implications. She overemphasizes the love of God without attention to the holiness of God. Also she assumes the position that all sickness is sin and that healing is essentially in the atonement.

But having noted this, I assure you some hours of delightful reading. When you have finished it, you will feel as though you can put your head up higher and walk out on the street as a preacher of second-blessing holiness.

BRIEF AND TO THE POINT

Arthur E. Dalton (Clarke, 1961, 264 pages, cloth, \$2.25)

This book is crammed full of sermon suggestions, literally thousands of them. The entire Bible is covered almost verse by verse, with brief alliterative sermon starters. You can turn to any spot in the Bible and find a sermon starter in this delightful volume. It will be a gold mine for busy pastors who like to cover entire books of the Bible in their preaching ministry.

THE PREACHER-PROPHET IN MASS SOCIETY

Jesse Jai McNeil (Eerdmans, 1961, 116 pages, cloth, \$2.50)

I recommend this book as one which you should not attempt to read at one sitting, nor one which you should try to read through in one evening. Rather, it is the kind of book that should be read chapter by chapter with a slow assimilation. The title is intriguing. There is a basic insistence by the author that the preacher consider himself "preacher-prophet." To him no preacher is doing his work effectively unless he makes it a basic assumption that he is to be both preacher and prophet.

The rest of the title is also illuminating. This preacher-prophet finds himself inextricably in mass society, where mass thinking and mass emotions are demanding mass loyalty.

Chapter one, "Challenge to a Self Portrait," should be read prayerfully. Then that chapter should be followed quickly by chapter two, "A Man Sent from God." In these two chapters the author establishes his basic premise that, regardless of the calls for denominational program and social involvement, the preacher must always be the prophet of God to dying men.

On through the book then he develops his thesis that communication of the gospel is more than communicating good will or warm fellowship. In a very delightful way he points out the difference between culture and civilization, and relates both of them to the ministry.

I am not suggesting that you will agree with every statement made by this author. But if this book is read slowly, taken in rather small installments and assimilated with plenty of mental chewing, there is much intellectual and spiritual protein.

A TREASURY OF PRAYER

Compiled by Leonard Ravenhill (Bethany Fellowship, 1961, 192 pages, cloth, \$3.00)

Scarce a preacher who has not read the famous book by E. M. Bounds, *The Preacher and Prayer*. It may not be as familiar to us that the godly, prayerful Bounds was also the author of several other books, *Purpose in Prayer*, *The Necessity of Prayer*, *The Essentials of Prayer*, *The Weapon of Prayer*, *The Possibilities of Prayer*, *The Reality of Prayer*.

Evangelist Leonard Ravenhill has gleaned from all of these books on prayer by E. M. Bounds and presents herewith a compilation entitled *A Treasury of Prayer*.

In the thinking of many, Bounds's name is as thoroughly interlocked with the practice of prayer as the name of John Wesley is linked with Methodism and holiness.

In each chapter of this book are gleaned the most quotable, punchy, penetrating paragraphs from these various books from the pen of E. M. Bounds. There perhaps has never been a man who wrote with greater pathos and power in the field of prayer than did E. M. Bounds. There probably will not be found a book for a long time more meaningful on the minister's library shelf in the prayer section than this book, *A Treasury of Prayer*.

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31 And he sent messengers unto A-bim'-ê-lêch privily, saying, Re-

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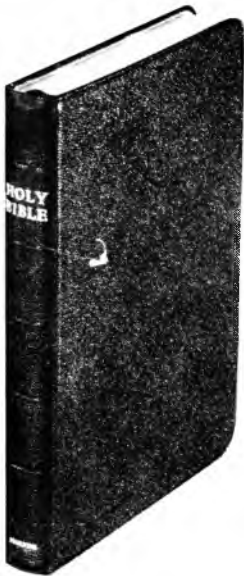
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3 ¶ Then came Isaiah the prophet unto king Hêz-ê-ki'-âh, and said unto him, What said these

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