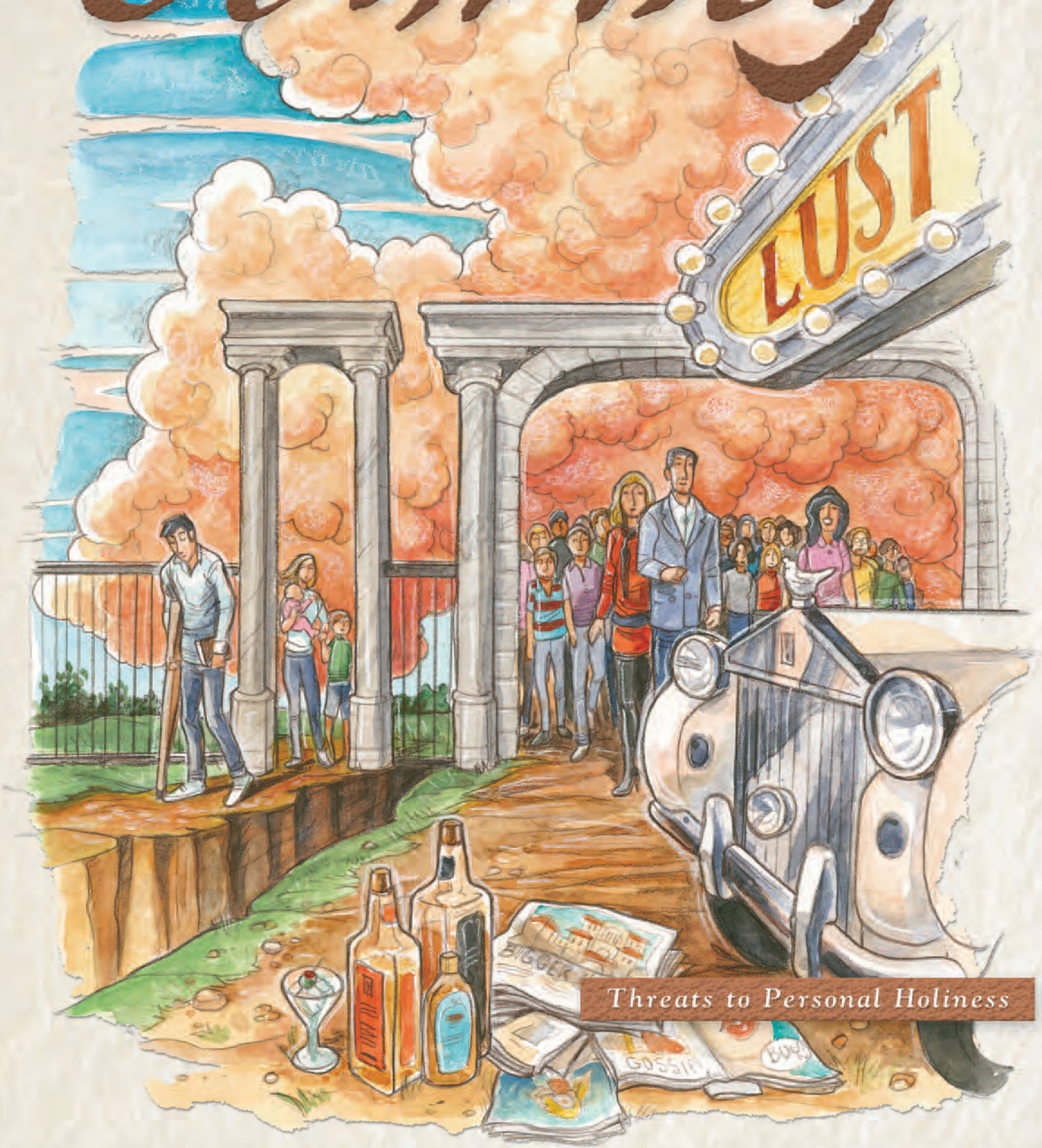


EMMAUS BIBLE COLLEGE • WINTER 2011

Journey



Threats to Personal Holiness

The Law of the Spirit

Jesus Christ is the end of the law for righteousness to everyone who believes (Rom. 10:4). The Law was our tutor to lead us to Christ. Now that we have responded to Him in faith, we are no longer under a tutor (Gal. 3:23-25). We should not interpret this to mean that we are free to live for ourselves (Gal. 2:19-20). We have actually exchanged the old Law for the Law of the Spirit (Rom. 8:1-17). We now set our minds on the Spirit and are led by Him. He guides us in decision making in accordance with New Testament commands:

1. Principle of Christ-likeness: "Walk in the same manner as He walked" (1 Jn. 2:6).
2. Principle of Conformity: "For whom He foreknew, He also predestined to be conformed to the image of His Son" (Rom. 8:29).
3. Principle regarding Past Sin: "Lay aside every encumbrance, and the sin which so easily entangles us" (Heb. 12:1).
4. Principle of Service: "And whatever you do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).
5. Principle of Bad Habits: "I will not be mastered by anything" (1 Cor. 6:12).
6. Principle of Loss of Reward: "Abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming" (1 Jn. 2:28). "Watch yourselves, that you might not lose what we have accomplished, but that you may receive a full reward" (2 Jn. 8).
7. Principle of Worldliness: "Do not love the world" (1 Jn. 2:15).
8. Principle of Our Bodies as Temples: "Glorify God in your body" (1 Cor. 6:20).
9. Principle of Self-Discipline: "I buffet my body and make it my slave" (1 Cor. 9:27). "Make no provision for the flesh" (Rom. 13:14).
10. Principle of Purity of Mind: "We are taking every thought captive to the obedience of Christ" (2 Cor. 10:5).
11. Principle of Avoiding Sin: "Abstain from every form of evil" (1 Th. 5:22).
12. Principle of the Weaker Brother: "Do not destroy with your food him for whom Christ died" (Rom. 14:15).
13. Principle of a Clear Conscience: "Happy is he who does not condemn himself in what he approves" (Rom. 14:22).
14. Principle of Testimony: "Not seeking my own profit, but the profit of the many, that they may be saved" (1 Cor. 10:33). "I have become all things to all men, that I may by all means save some" (1 Cor. 9:22).
15. Principle of God's Glory: "Whatever you do, do all to the glory of God" (1 Cor. 10:31).



Kenneth Alan Daughters
President,
Emmaus Bible College



Features/Departments

6 Holiness and the Problem of Idolatry
Mark Stevenson, Emmaus faculty member, teaches us that idolatry is not always where you think it is. This article will help us understand that there are many idols in our lives that challenge full service for our Savior. Read with contemplation.

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Travel Guides

Holiness by Grace: Delighting in the Joy That Is Our Strength

Bryan Chapell
Crossway, 2003

In 1 Peter, God commands us to "Be holy, for I am holy." But how can he expect fallen humans to meet such a standard? In *Holiness by Grace*, Bryan Chapell reassures readers as he explains that God's grace doesn't relieve us of our obligation to live a holy life, but it does enable us to do so . . . joyfully!

Humility: The Beauty of Holiness

Andrew Murray
Christian Literature Crusade, 1997

When Jesus "made himself nothing...taking the nature of a servant," He modeled for all believers true humility. Andrew Murray calls this "our true nobility" and "the distinguishing feature of discipleship." With insightful, penetrating clarity, Murray calls all Christians to turn from pride, empty themselves, and study the character of Christ to be filled with His grace.

Rediscovering Holiness: Know the Fullness of Life with God

J.I. Packer
Regal, 2009

The pursuit of holiness is nothing less than a lifelong passion for loving God. How can you cultivate that devotion? Packer shows you! His bestseller will help you experience a joy-filled and Spirit-empowered life by following Christ and becoming more like him daily.

Holiness: God's Plan for Fullness of Life

Henry Blackaby
Thomas Nelson, 2003

If there is anything that characterizes God's people in America today, it is the loss of the fear of God, states Henry Blackaby. When you do not fear God, he contends, you will not fear sin. The troubling result of this issue is that many Christians fail to recognize that they have sinned against God. The lack of holiness within the Church has reached epidemic levels. True revival can only come, notes Blackaby, when the people of God return to a healthy, holy fear of Him.

God, in His holiness, is grieved by our lack of it. In this worthy book, Blackaby urges believers to look inward, to see sin from God's perspective, and to live to the standard that He has set in Scripture. He writes, the salvation of the nation has little to do with Washington or Hollywood—it has to do with the people of God! As referenced in 2 Chronicles 7:14, Blackaby notes that the redemption of America lies in the repentance of the people of God. He challenges readers by adding, "If America depended on your prayer life, would there be revival? Revival waits on the holiness of His people; this book provides the path that will lead us back."

The Discipline of Grace: God's Role and Our Role in the Pursuit of Holiness

Jerry Bridges
NavPress, 2006

The Discipline of Grace offers a clear and thorough explanation of the gospel and what it means to be a believer. Written by Navigator author Jerry Bridges, this book explores how the same grace that brings us to faith in Christ also disciplines us in Christ. In learning more about grace, you also will learn about God's character, His forgiveness, and the Holy Spirit.

Holy Available: What if Holiness is About More Than What We Don't Do?

Gary L. Thomas
Zondervan, 2009

What if holiness is about more than what you don't do? Has your faith become a list of do's and don'ts, rather than a powerful revolution in your soul? In *Holy Available*, Gary Thomas, author of *Sacred Marriage*, explores Christian spirituality, showing what it could and should be—a present power and not only a historical reality. Discover just how radical Christian transformation can be, and learn to see with new eyes and a new heart. Formerly titled *The Beautiful Fight*.

The Pursuit of Holiness

Jerry Bridges
NavPress, 2006

What does holiness look like? For starters, it doesn't look anything like perfection. And it doesn't necessarily look like victory. Mostly, it consists of effort, prayer, grace, and obedience. "Scripture speaks of both a holiness we have in Christ before God, and a holiness we are to strive after," writes Bridges. We can ignore neither Christ's role nor our own if we are to successfully pursue holiness. It is as simple as refusing to smudge the truth on a tax return or as complicated as forgiving the person who has most viciously hurt us. Bridges takes holiness out of the realm of the impossible and brings it into the real world of your daily life and decisions. Whether you're continuing your pursuit of holiness or just beginning, the principles and guidelines in *The Pursuit of Holiness* will challenge you to obey God's command of holiness.

Brokenness, Surrender, Holiness: A Revive Our Hearts Trilogy

Nancy Leigh DeMoss
Moody, 2008

Nancy Leigh DeMoss's life message, with probing questions and application, will be the starting point for giving God the right to revive, control, and purify your heart. Found in one hardbound and collectible edition, this trilogy includes Nancy's books *Brokenness*, *Surrender*, and *Holiness*.

Living Above the Average

William MacDonald
Gospel Folio Press, 2001

Must we live ho-hum, hum-drum lives, talking and singing Christianity on Sunday but living the rest of the week in a spiritual desert? Is it possible to live above the average? This collection of true-life stories will not only thrill you to read, but can provoke you in a good way—"to love and good works" (Hebrews 10:24). These are the accounts of ordinary people who want God to do extraordinary things through them. And He will! Paul knew the secret when he wrote about such a God who "is able to do exceeding abundantly above all we ask or think" (Ephesians 3:20).

Walking With God

E.A. Johnston
Gospel Folio Press, 2009

"As you read this book, be prepared to be counseled, corrected, convicted and challenged concerning your own walk with God. Throughout Dr. Johnston's study we are shown that to walk with God must be the believer's passion. Other voices will tempt us to leave His side, but we must be resolute in our resolve to walk with Him." from the Foreword by Dr. Ted S. Rendall.

Win the Battle for Your Mind

Richard L. Strauss
ECS Ministries

What does the Bible say about your mind?

The Bible tells us a great deal about our minds, including how to deal with unacceptable thoughts so that we can have peaceful and productive minds. Yet the instruction available to us in God's Word is often overlooked or ignored. This leaves believers unprepared and ill-equipped to live for Christ in today's secular world.

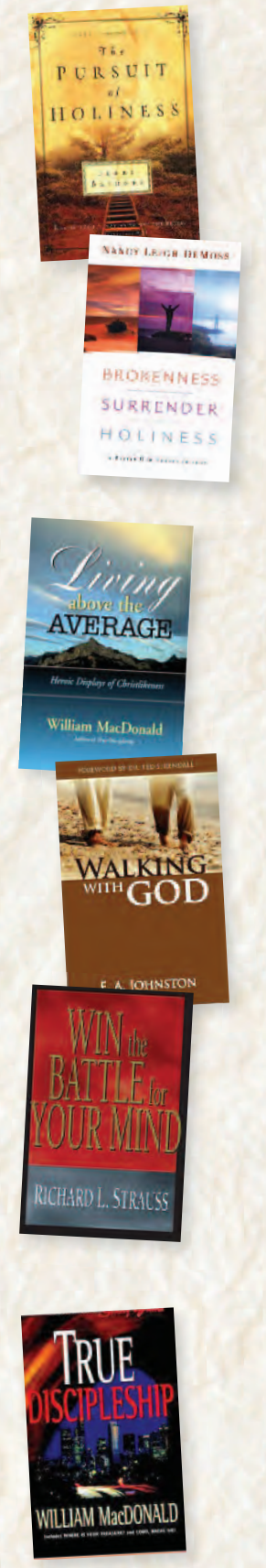
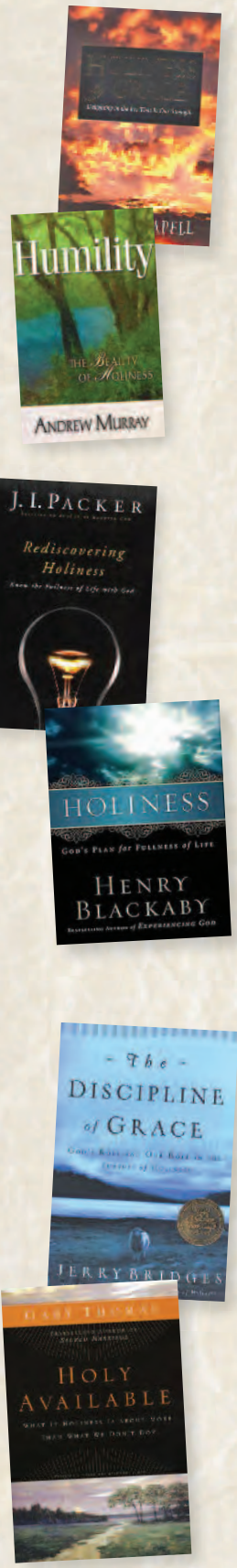
Win the Battle for Your Mind is a practical resource aimed at correcting this deficiency through a simple and direct look at the Scriptures. These studies will be of genuine help in your daily walk with God.

True Discipleship

William MacDonald
ECS Ministries, 2003

A disciple can be forgiven if he does not have great mental ability or physical prowess. But he cannot be excused if he does not have zeal. If his heart is not aflame with a red-hot passion for the Savior, he stands condemned. After all, Christians are followers of the One who said, "Zeal for Your house has eaten Me" (John 2:17). Their Savior was consumed with a passion for God and for his interests. Those who are constrained by the love of Christ will count no sacrifice to great to make for him.

To order contact John Rush at the Emmaus Bible College Library
(jrush@emmaus.edu or 563-588-8000 ext. 1003)



It is written, “BE HOLY, FOR I AM HOLY.”

David Glock



This call to personal holiness comes from Peter's first epistle. In this epistle Peter is giving instruction for the "saving of the soul," that is, living a life for the glory of God. In relationship to God we are to fear and obey Him (1:13-21). In relationship to church life we are to love the brethren and to desire the Word for collect, growth (1:22-2:10). In relationship to human institutions we are to submit to government, submit to vocational authority, and submit mutually in the institution of marriage (2:11-3:7). In relationship to the world we are to have a functioning Christian world view (3:8-4:6). In relationship to the consummation of the age we are to intensify these common characteristics of Christianity (4:7-19).

At the heart of this book of practical guidelines for Christian living is this single, simple exhortation:

But as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear (1 Pet. 1:15-17).

Positionally, we are holy before God because we are "in Christ." We are saints! Holiness is neither taught, nor caught; it is conferred by God. But since we are children of God and call Him "Father" we are to resemble Him in personal holiness, BECAUSE THIS IS HIS DOMINATING ATTRIBUTE. Therefore, "You also be holy in all your conduct."

When we pray the Lord's Prayer we begin with, "Holy is Your Name." When the seraphim sing they sing, "Holy, holy, holy is the Lord of hosts." The song is still being sung in heaven.

The four living creatures, each having six wings, were full of eyes around and within. And they do not

rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" (Rev. 4:8).

And when God seeks to confirm His covenant with Abraham, He swears by His holiness—the God who cannot lie!

Yes, holiness is the dominating attribute of God. Father, Son, and Spirit possess all of the attributes equally. These attributes are not external standards to which the Godhead finds correspondence. Rather, they are expressions of the inherent perfections of Father, Son, and Spirit. Yet these attributes function in harmony one with another—and that harmony is produced in all functions of God through His holiness.

I quote an exquisite segment by Stephen Charnock in *The Existence and Attributes of God*.

He is righteous in all His ways and holy in all His works. It is the rule of all His acts, and the source of all His punishments. If every attribute of the Deity were a distinct member, purity (holiness) would be the form, the soul, the spirit to animate them.

Without it (holiness):

- His patience would be an indulgence to sin
- His mercy, a fondness
- His wrath, a madness
- His power, a tyranny
- His wisdom, an unworthy subtlety

It is holiness that gives decorum to all of His attributes!

In the past we often sang of this holiness as we worshipped in the Breaking of Bread.

The perfect righteousness of God is witnessed in the Savior's blood; 'Tis in the cross of Christ we trace His righteousness, yet wondrous grace.

God cannot pass the sinner by, his sin demands that he must die; But in the cross of Christ we see how God can save us righteously.

The sin is on the Savior laid, 'tis in His blood sin's debt is paid; Stern Justice can demand no more and Mercy can dispense her store.

The sinner who believes is free, can say: "The Savior died for me;" Can point to the atoning blood, and say: "This made my peace with God."

Holiness gives decorum to all of His attributes. And that is why we are called upon to conduct our lives in all holiness—it will give decorum to all of our attributes as well—and we resemble our Father, our Holy Father!

In this issue of *Journey*, the subject of personal and church holiness will be the focus of the articles. We look forward to the day of our Lord's Kingdom on earth. May our present life reflect that in our present journey!

In that day "HOLINESS TO THE LORD" shall be engraved on the bells of the horses. The pots in the LORD's house shall be like the bowls before the altar. Yes, every pot in Jerusalem and Judah shall be engraved "HOLINESS TO THE LORD OF HOSTS" (Zech. 14:20-21). †



Dave Glock

Dave is a graduate of Emmaus, Philadelphia College of Bible, and Dallas Theological Seminary. He has taught at Emmaus since 1968 and has served as Dean of Education for most of that period. He serves as an elder emeritus at Asbury Community Chapel. Dave has four children, all of whom serve in Assembly ministries, and fourteen grandchildren.

HOLINESS

AND THE PROBLEM OF

Idolatry

BY MARK STEVENSON

"HAS A NATION CHANGED ITS GODS, EVEN THOUGH THEY ARE NO GODS? BUT MY PEOPLE HAVE CHANGED THEIR GLORY FOR THAT WHICH DOES NOT PROFIT. BE APPALLED, O HEAVENS, AT THIS; BE SHOCKED, BE UTTERLY DESOLATE, DECLARES THE LORD, FOR MY PEOPLE HAVE COMMITTED TWO EVILS: THEY HAVE FORSAKEN ME, THE FOUNTAIN OF LIVING WATERS, AND HEWED OUT CISTERNS FOR THEMSELVES, BROKEN CISTERNS THAT CAN HOLD NO WATER" (JER. 2:11-13).



Satisfaction



Happiness

This article is an edited version of a message delivered at the 2010 Iron Sharpens Iron conference on the campus of Emmaus Bible College.

Introduction

The theme of the 2010 Iron Sharpens Iron conference was: “The Quest for Holiness.” On any serious quest there are dangers and challenges, and inevitably some setbacks along the way. So it is essential for those engaged in the quest to know something of the nature of the challenges that will befall them. What are the dangers? Where are the pitfalls? Who is the opposition? They need to know these things to be prepared; to recognize when they are facing danger and to know how to respond.

The quest for holiness in the Christian life certainly holds opposition and challenges. There are plenty of dangers and setbacks. Yet many Christians today simply are not prepared to face the challenges. Some do not even recognize the dangers or understand the nature of the problems. It might not even concern them that they make little progress in the quest.

At one level we could identify the major challenge we face in the quest for holiness as the problem of sin. We could go further and speak of dangers from the world, the flesh, and the devil. But in this article we want to identify the root of the problem, and at the root of the problem of sin is the issue of idolatry. Thus, at the heart of the challenges we face on the quest for holiness is the problem of idolatry.

1. The Root of the Problem: Idolatry

The apostle Paul helps identify the problem in **Romans 1:18-32**. This text is an incredibly profound analysis of the human condition. It is really the interpretative key for explaining why the world is the way it is. What Paul is doing in the larger context of Romans is demonstrating why God’s

saving righteousness, revealed in the gospel (1:16-17), is so necessary. We really need the gospel and it is such glorious news because **“the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men”** (1:18).

So starting here in 1:18 through 3:20, Paul deals at length with the problem of sin, and the fact that that all of us—Gentile and Jew—deserve God’s wrath.



WHEN WE REFUSE TO GLORIFY GOD, WE DON’T JUST GO ON OUR MERRY WAY. INEVITABLY WE TURN TO GLORIFY SOME DIMENSION OF CREATION INSTEAD OF GOD.



For three chapters Paul lays bare our guilt and wickedness and shows our situation is desperate. There is no excuse; there is no defense. Every mouth is stopped and the whole world stands condemned before God (3:19).

Why does Paul do this? Why doesn’t he simply say **“all have sinned and fall short of the glory of God”** (3:23) and move on? Because we need a penetrating diagnosis of the problem in order to understand the seriousness of our condition and be led to the right

remedy. If we have a superficial doctrine of sin we will not truly understand the gospel, and we won’t grasp the magnitude of the cross. Paul talks about the problem at length so we might see the power and sheer wonder of the gospel.

So he begins in 1:19-20 by showing that there is a general revelation of God in creation. The fact that there is a Creator, that He is powerful, and that He is God is clearly seen and understood through creation. Verse 19 says it is **“plain to them, because God has shown it to them.”** The problem is people suppress this truth. Verse 21 adds **“For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.”**

So the root of the matter is that although they knew God, they refused to honor Him. In their rebellion they did not give to Him in thought, affection, and devotion the place that belongs to Him. Furthermore, they refused to give thanks to Him. C. E. B. Cranfield says, “They ought to have recognized their indebtedness to His goodness and generosity, to have recognized Him as the source of all the good things they enjoyed, and so to have been grateful to Him for His benefits.”¹ But they did not. As a result, they plunged into futility, darkness, and folly.

Sin is ultimately a refusal to honor God as the true and living God. Sin is a failure to glorify the One who created all things for His glory (Col. 1:16). Sin is not simply a matter of transgressing God’s law. Of course, verses 24-32 show that it includes transgressing God’s law, but the things described in those verses are all rooted first in the rejection of God.

The point is this: when we refuse to glorify God, we don’t just go on our merry way. Inevitably we turn to glorify some dimension of creation *instead* of God. Verse 23 says they **“exchanged the glory of the immortal God for images.”** Verse 25 adds **“they**

exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator.” G. K. Chesterton said that when we “cease to worship God, we do not worship nothing, we worship anything.”²

But what a foolish exchange! On the one hand you have the glory of the immortal God, and man sees Him and says, “No thanks. I’d rather have images of mortal man and birds and animals and creeping things. I don’t want to be accountable to God.” You have the truth about God that He has made plain, and man clearly perceives it, but says “No thanks. I’m more comfortable with a lie.” You have the great Creator who brought the world into being, who is powerful, who is God blessed forever, and man says “I’d rather have the creature.” What folly!

Paul, no doubt, is thinking of Jeremiah 2 where God says: **“Has a nation changed its gods, even though they are no gods? But my people have changed their glory for that which does not profit. Be appalled, O heavens, at this; be shocked, be utterly desolate, declares the LORD, for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns that can hold no water”** (Jer. 2:11-13).

Many in our culture think they are so sophisticated with their materialistic theories of the origin of the universe. They would rather embrace Darwinian evolution, and blind, random chance and impossible odds, than accept that God made us. The intellectual elites mock and ridicule the suggestion of even a nameless intelligent design behind the universe. They cannot concede design as a possibility. **“They became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools.”** And the wrath of God is revealed.

There are judicial consequences to idolatry. Three times in the text

Paul speaks of our rejection of God, and each time it is followed by a statement of God’s judgment.

- 1:23 “[they] exchanged the glory of the immortal God for images” > 1:24 “Therefore God gave them up in the lusts of their hearts to impurity”
- 1:25 “they exchanged the truth about God for a lie and worshiped



FEW OF US ARE TEMPTED BY THAT KIND OF IDOLATRY—LITERALLY BOWING BEFORE IMAGES—AND THUS WE MIGHT NOT REALIZE THAT WE ARE TEMPTED TO BE IDOLATERS EVERY DAY.



- and served the creature rather than the Creator” > 1:26 “For this reason God gave them up to dishonorable passions”
- 1:28 “Since they did not see fit to acknowledge God” > 1:28 “God gave them up to a debased mind to do what ought not to be done.” So the judicial consequence of

our idolatry is that God hands us over to what we prefer, and the result is sin and corruption.

It is interesting that homosexuality is highlighted here: **“For this reason God gave them up to dishonorable natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error”** (1:26-27).

Why does Paul focus on homosexuality? Not because it is the unpardonable sin. Some of the Corinthians had been homosexuals, but they came to Christ and were saved. Paul says to them, “you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Cor. 6:11).

The reason Paul focuses on homosexuality here is because it is the most vivid dramatization³ or illustration of the perversion of idolatry. The creature is supposed to worship the Creator. That’s natural; that’s God’s design. But idolatry perverts that good order by exchanging the glory of God for creatures.

Likewise, sexual relations are to be between a man and a woman in the sanctity of marriage. That’s natural; that’s God’s design. But homosexuality perverts that good order by exchanging what is natural for what is unnatural: women with women and men with men.

The connection is made clear by the way the word “exchanged” is used in verses 25 and 26: **“they exchanged the truth about God for a lie”** (v. 25); **“their women exchanged natural relations for those that are contrary to nature”** (v. 26).

But of course, the distortion is not just related to homosexuality. That might be its most vivid dramatization, but the Old Testament prophets again and again call Israel’s idolatry harlotry, whoredom, and adul-

tery. See, for example, Ezekiel 16 where the Lord vividly describes how His people have “played the whore” (16:15). “Adulterous wife,” God says, “who receives strangers instead of her husband!” (16:32). That is what idolatry is like in God’s eyes.

But again, it is not just at the sexual level that we see distortion. When we exchange the glory of God for other things, all manner of corruption breaks out. When we reject the Holy One, the outcome is not holiness but sin. See **Romans 1:29-32**.

Don’t miss the big picture here. The whole dreadful array of sins catalogued in 1:29-32 “has its roots in the soil of...idolatry.”⁴ Thus David Wells can say “all sin...involves idolatry.”⁵ All sin says “I prefer something else to God and His glory.” Idolatry is why we struggle with covetousness and pride and faithlessness and lust.

Now you might be thinking, “This is Romans 1. It’s all about sinful humans outside of Christ. How does that apply to us as *believers* on the quest for holiness?”

In response, what Romans 1 does is help us understand the true nature of sin. Greg Beale commenting on this text, says: “Paul sees idolatry to be the essence of sin.”⁶ So this text helps us see that ultimately sin is exchanging the glory of God for other things.

That brings us to the second point. We need to clarify the nature of idolatry in our day.

II. Definition of Idolatry - What Is It?

When we hear the term *idolatry* we might picture primitive people bowing down before statues. We tend to think of the golden calf, or Baal, or Dagon.

We might think of the Greek gods like Artemis (Acts 18:21-41). Acts 17 describes the city of Athens as “full of idols” (17:16)—so much so that they did not want to leave anyone out and thus built an altar “to the unknown god” (17:23).

Few of us are tempted by that kind of idolatry—literally bowing

before images—and thus we might not realize that we are tempted to be idolaters every day.

The truth is there is another, more subtle, form of idolatry. The English Puritan David Clarkson called it “soul idolatry,” which he described like this: “when the mind and heart is set upon anything more than God; when anything is more valued...; anything more trusted, more loved, or our



JESUS SAID,
“WHERE YOUR
TREASURE IS, THERE
YOUR HEART WILL
BE ALSO.”

(MT. 6:21)



endeavours more for any other thing than God,” then we are guilty of soul idolatry.⁷

Ezekiel 14:3 talks about taking idols into our hearts. Paul called covetousness idolatry (Col. 3:5; Eph. 5:5). Think about that. Do we view coveting as idolatry? No, in America we call it shopping! In 2 Timothy 3, Paul said in the last days “**people will be lovers of self, lovers of money... lovers of pleasure rather than lovers of God**” (2 Tim. 3:1-4). 1 John 2:15 says don’t love the world because if you love the world, you are an idolater. You are not loving the Father.

So what is idolatry? Tim Keller, in his book *Counterfeit Gods*, gives this definition: “[An idol] is anything

more important to you than God, anything that absorbs your heart and imagination more than God, anything you seek to give you what only God can give.”⁸

Most of us probably recognize that you can make a god out of money and material things; you can make a god out of sports, and hobbies, and TV, and Internet surfing. But we might not recognize that *anything* can become an idol, even good things. In fact, Keller points out, “the greater the good, the more likely we are to expect that it can satisfy our deepest needs and hopes.”⁹

So in order to guard ourselves from idols we have to recognize and identify the idols of our hearts. The sad fact is, as Calvin said, “man’s nature...is a perpetual factory of idols.”¹⁰ We are constantly looking to other things rather than God for fulfillment.

What are the things that are usurping God’s place in *your* life? What are the things you are looking to for significance and security and satisfaction? Maybe it is your reputation or your career or success. Maybe it is your marriage (or a fairytale dream of marriage) or your family that you value more than Christ. For some it is technology (Facebook and iphones and endless gadgets) or a house or car or clothes, or maybe even a clean house and a perfect yard. For many people in our culture it is their physical appearance; we worship at the fitness center. Keller said, “We may not physically kneel before the statue of Aphrodite, but many young women today are driven into depression and eating disorders by an obsessive concern over their body image.”¹¹

Perhaps today the supreme idol is self: putting myself at the center of the universe and seeing everything and everyone in relation to *me*; revolving around *me* and *my* needs and desires, rather than having God at center of my life and focused on His glory; concerned that Jesus Christ

would increase and I would decrease.

What are the idols of your heart? How do we recognize them? Clarkson suggests that things we most highly value we make our God. The things we most love and trust and fear and desire and delight in we worship as God.¹² So examine the workings of your heart. Jesus said, “**Where your treasure is, there your heart will be also**” (Mt. 6:21).

What are the things you can’t do without? What do you spend a great deal of time and money on? Keller asks, “What do you enjoy daydreaming about? What do you habitually think about to get joy and comfort in the privacy of your heart?”¹³ William Temple said, “Your religion is what you do with your solitude.”

What are the idols of our hearts? It’s important to identify them.

III. The Danger of Idolatry - Why Avoid It?

John ends his first epistle like this: “**We know that we are from God, and the whole world lies in the power of the evil one. And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life. Little children, keep yourselves from idols.**” (1 Jn. 5:19-21)

In essence John is saying, “The true God is Jesus Christ. So don’t be deceived into accepting false view of Christ. Don’t love the world, which lies in the power of the evil one. Keep yourselves from idols. Cling to the true God.” But it is helpful to think about the question, *Why?* Why should we keep ourselves from idols when they have such a tug on our hearts?

We need to remember that by definition, idols are false gods, which means they are not real gods. There are several implications from this.

a) Idols are deceptive

We think they can provide what we

are looking for: happiness, security, and meaning. But they cannot deliver because they are not God. Our idols will always let us down; they will always disappoint. We think following them will lead to more freedom, but in truth, they enslave to greater bondage.

Richard Keyes writes, “The message of the Bible is that just as idols



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deceive us, so also they eventually disappoint and disillusion us. They are silent when we turn to them for insight and impotent when we go to them for help.”¹⁴

b) Idols are destructive (Hosea 8:4)

The history of Israel illustrates the devastating results of idolatry. Idolatry led to exile and captivity and the destruction of Jerusalem and the Temple. Think of Tiger Woods, and countless others, who have destroyed their marriages and families through the idolatry of extramarital sex.

c) Idols will never satisfy

In idolatry we say to God, “You’re not enough!” But that is the great lie. We were not made for idols. We were made for God. We were not made to be self-centered; we were made to be God-centered. As long as we go on chasing our idols, our hearts will be restless. Augustine rightly said “our hearts are restless until they rest in Thee.”

Idols are broken cisterns that can hold no water. But Jesus Christ is the fountain of living waters! He said to the woman at the well, “**whoever drinks of the water that I will give him will never be thirsty again**” (John 4:14). So don’t drink from broken cisterns; the little water they do have is full of salt. Drink deeply from the fountain of living water and you will never thirst again.

Scott Hafemann says this: “Those who seek their happiness and security in other gods are condemned to a life of fleeting fulfillment and to an eternity of lasting regret. The reason is clear. Nothing and no one can satisfy the deepest longings of our heart except the One who made us for himself.”¹⁵

d) We Become What We Worship

A fourth reason to keep ourselves from idols is the fact that we become what we worship. Psalm 135:18 says of idols: “Those who make them become like them, so do all who trust in them.”

You love the world and you become conformed to the world. We become what we worship. We will come back to this in the next issue because it is a central concept in the quest for holiness.

IV. The Destruction of Idolatry - How to Fight It

Here is where we turn from the problem to the solution. The key text here is **Philippians 3:2-11**

Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. For we are the circumcision, who worship by the

Spirit of God and glory in Christ Jesus and put no confidence in the flesh—though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

In this passage, Paul warns the Philippian believers about Judaizers who will come along and tell them that Christ is not quite enough. They need to add circumcision; they need Torah. But Paul shows how wrong they are. He was no stranger to the values of these Jewish teachers. In fact, he had more reason to boast in his Jewish credentials than they did! He was of the right stock; he had the right training; he had risen to a prominent position; he had achieved a very impressive status in Judaism.

But in reality, these things were Paul's idols. A Jew might not put it that way, but his whole confidence was in these things. His boast was his heritage. His education and training gave him a certain status. His zeal gained a reputation for himself that he

cherished and that gave his life purpose and that he thought made him righteous before God. These things were gain, they were profit, and they were of ultimate value to him. Therefore they were his idols.

But since Christ took hold of him, all the things that were so valuable, the things that were on the



FALSE GODS LOSE THEIR HOLD ON OUR HEARTS ONLY WHEN WE ARE CAPTIVATED BY THE TRUE GOD.



“gain” side of the ledger, he now considered loss. And lose he did. He was written off by his peers. He lost his status and reputation and security in Judaism. He went from persecutor to persecuted.

Why give it all up? Because he was captured by someone of superior value: Jesus Christ. On one side stood everything his world had to offer, including all the privileges and advantages that came through his status in Judaism. On the other side stood Jesus Christ. And Paul discovered that Jesus Christ is infinitely and incomparably better. In comparison to the surpassing worth and excellency of knowing Jesus Christ, all his former idols were exposed as rubbish because Paul had learned that righteousness before God

comes through faith in Christ, not through faith in your works or your status or your heritage—faith in Christ alone.

a) Replacing Our Idols

What emerges from this text is a key principle. How do we keep ourselves from idols? The principle is this: *false gods lose their hold on our hearts only when we are captivated by the true God.* Idols cannot simply be removed. They must be replaced by something better.¹⁶ And Paul declares that there is nothing better than knowing Jesus Christ.

We have to face the fact that you can't keep yourself from idols by simply trying harder to avoid them; by giving them up through some raw act of willpower. Your heart has to be captured by someone of superior worth. The 19th century Scottish preacher Thomas Chalmers brilliantly captured this in a sermon on 1 John 2:15, **“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.”** The title of Chalmers' sermon was “The Expulsive Power of a New Affection.” He made the point that “misplaced affections need to be replaced by the far greater power of the...gospel.”

Recognizing the danger of idolatry is not enough. You can't “just say no” to the world and all of its seductions unless there is a greater love to which your heart can say “yes!” Chalmers said, “We know of no other way by which to keep the love of the world out of our heart than to keep in our hearts the love of God.”

b) Christ Is Always Better

Why should we love Christ more than anything else? Why should Christ capture our heart and affections and devotion and hopes more than the things of the world? Because Christ is always better! Jesus Christ is infinitely greater than all the world has to offer. In fact the best things in the world are

but echoes of His glory.

Idols are broken cisterns that can hold no water; Jesus is the fountain of living waters. Idols leave us hungry; Jesus is the true bread that satisfies and fills us. Idols destroy us; Jesus saves us. Idols are misleading and deceptive; Jesus is the way, the truth, and the life. Idols cannot deliver on their promises; Jesus always keeps His promises.

Our treasures on earth decay through moth and rust, or thieves break in and steal, but the unsearchable riches of Christ will never decay or be stolen. Idols disappoint and let us down; Jesus will exceed our greatest hopes—the Scripture says **“whoever believes in him will not be put to shame”** (1 Pet. 2:6; cf. Hosea 10:6). Idols offer temporary joy and passing pleasure, but in Jesus' presence there is fullness of joy, at His right hand are pleasures forevermore (Ps. 16:11).

Christ is better than idols because **“all things were created through and for him”** (Col 1: 16)—including your heart and your life. Christ is better than idols because **“he is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power”** (Heb. 1:3). Christ is better than idols because **“the light of the knowledge of the glory of God”** comes only **“in the face of Jesus Christ”** (2 Cor. 4:6). Christ is better than idols because in Him **“are hidden all the treasures of wisdom and knowledge”** (Col. 2:3).

He is better than idols because **“Christ died for our sins according to the Scriptures, and...he was buried and...he rose again the third day according to the Scriptures”** (1 Cor. 15:3-4). And Christ is better than idols because **“God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is**

Lord, to the glory of God the Father” (Phil 2:9-11).

It is no wonder that Paul could say, **“I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord”** (Phil. 3:8). The great Puritan preacher John Flavel said this of the beauty of Christ:

Put the beauty of ten thousand paradises, like the garden of Eden, into one; put all trees, all flowers, all smells, all colours, all tastes, all joys, all sweetness, all loveliness in one; O what a fair and excellent thing would that be? And yet it should be less to that fair and dearest, well-beloved Christ, than one drop of rain to the whole seas, rivers, lakes, and fountains of ten thousand earths. Christ is heaven and earth's wonder.¹⁷

Conclusion

So: little children, keep yourselves from idols. How? By seeing the surpassing worth of Christ Jesus our Lord. Pursue Him with all your might. Labor to see Him and to behold His glory in Scripture. Set your minds on things that are above, where Christ is, not on things that are on the earth.

Let the wonder of the gospel fill your heart and move you to worship and shape your priorities and choices. And as those things happen, we begin to find the satisfaction and joy and security and purpose that we were looking for in all the wrong places.

The hymn writer put it this way: “Whom have we Lord, but Thee, Soul Thirst to satisfy? Exhaustless spring! The waters free! All other streams are dry.” †

¹ C. E. B. Cranfield, A Critical and Exegetical Commentary on the Epistle to the Romans ICC (Edinburgh: T. & T. Clark, 1975), 1:117.
² Quoted in Richard Keyes, “The Idol Factory,” in No God But God, ed. Os Guinness and John Seel (Chicago: Moody Press, 1992), 32.
³ John Piper, “The Other Dark Exchange, Homosexuality, Part 1” (October 11, 1998),

http://www.desiringgod.org/ResourceLibrary/Sermons/ByScripture/10/1053_The_Other_Dark_Exchange_Homosexuality_Part_1/, accessed May 5, 2010.

⁴ Douglas J. Moo, The Epistle to the Romans NICNT (Grand Rapids: Eerdmans, 1996), 110.
⁵ David F. Wells, Losing Our Virtue: Why the Church Must Recover Its Moral Vision (Grand Rapids: Eerdmans, 1998), 189.
⁶ G. K. Beale, We Become What We Worship: A Biblical Theology of Idolatry (Downers Grove: InterVarsity Press, 2008), 203.
⁷ David Clarkson, “Soul Idolatry Excludes Men Out of Heaven,” in The Works of David Clarkson (1864; repr., Carlisle, PA: Banner of Truth, 1988), 300.
⁸ Timothy Keller, Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters (New York: Dutton, 2009), xvii.
⁹ Ibid.
¹⁰ Institutes 1.11.8 (p. 108).
¹¹ Keller, Counterfeit Gods, xii.
¹² Clarkson, “Soul Idolatry,” 301-304.
¹³ Keller, Counterfeit Gods, 168.
¹⁴ Keyes, “The Idol Factory,” 45.
¹⁵ Scott J. Hafemann, The God of Promise and the Life of Faith: Understanding the Heart of the Bible (Wheaton: Crossway, 2001), 38.
¹⁶ Keller, Counterfeit Gods, 155.
¹⁷ John Flavel, The Fountain of Life: A Display of Christ in His Essential and Mediatorial Glory, Vol. 1 of The Works of John Flavel, (1820; repr., Carlisle, PA: Banner of Truth, 1968), 68.



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PURSUIING HOLINESS IN THE CHURCH

BY KEN RAYMOND



Every one of us has certain memories that stick with us—memories that are formative. We remember special occasions: birthdays, a wedding (perhaps our own), a spectacular vacation, a first date, summer camp, a school achievement, a sporting event, a first job. The list goes on and on. In my storehouse of memories, however, there is a seemingly mundane event which has stuck with me because of its spiritual impact. It took place when I was a teenager in Toronto.

Pete was cool: probably a few years older than myself, athletic, fun, and in possession of that kind of charisma that attracts others. Needless to say, I looked up to him and felt quite honored when he suggested that we get together and hang out. We met at a little cafeteria-style restaurant on the

he had the standing to ask it. Pete was genuinely concerned and I felt it. He wanted to know because he cared. I can hardly tell you the impact that question has had on my life. It was as if Christ himself was sitting there and probing me, “How are you doing, Ken? What’s going on in our relationship?” Needless to say it remains a formative memory.

I began with this story because it illustrates all that I could ever hope to say about pursuing holiness in the church. The purpose of this article is not to define holiness or to probe our own personal attempts at Christ-likeness, but rather to ask the question: **how can we as a body of believers pursue holiness together?** Holiness in the church is more than a matter of keeping sin at bay. It will invariably involve correction and discipline but

Love one another with brotherly affection. Outdo one another in showing honor. (Romans 12:10 ESV)

Above all, keep loving one another earnestly, since love covers a multitude of sins. (1 Peter 4:8)

But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. (Hebrews 3:13)

And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near. (Hebrews 10:24–25)

Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you

I’LL NEVER FORGET THE SHOCK I FELT WHEN HE LOOKED ME STRAIGHT IN THE EYE AND WITH ALL SINCERITY ASKED, “HOW ARE YOU DOING SPIRITUALLY, KEN?”

southeast corner of Mt. Pleasant and Eglinton. I don’t remember much about the conversation that day, and I’m sure the event would have long been forgotten if it weren’t for one question that he asked. You see, Pete was spiritually sound and he cared for others. He wasn’t getting together just to pass time or because he liked me. He was there to minister, and I’ll never forget the shock I felt when he looked me straight in the eye and with all sincerity asked, “How are you doing spiritually, Ken?”

What a question! It gripped me on that day and it grips me still. Not much to ask, not particularly novel or deep, but penetrating nonetheless. What struck me at the time, and still does, was the sincerity of the question. Pete wasn’t operating outside of himself, the question wasn’t for show, and

surely these are last resorts. I want us to think for a moment about what the pursuit of holiness should look like before things have gone awry. What can we do to positively build each other up and promote holiness in our assemblies?

The question that Pete asked me that day is a good place to start. I can probably count on one hand the number of times I have been asked a similar question in the years since. It’s not a question we frequently ask each other, but perhaps it should be! Isn’t the body of Christ intended to perform this very function? The biblical teaching on fellowship is full of allusions directing us toward this very kind of interaction. I’m sure we’re all familiar with these texts but let me bring a few to mind:

too be tempted. Bear one another’s burdens, and so fulfill the law of Christ. (Galatians 6:1–2)

Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. (Ephesians 4:32)

Do not lie to one another, seeing that you have put off the old self with its practices (Colossians 3:9)

Therefore, confess your sins to one another and pray for one another, that you may be healed. (James 5:16a)

Isn’t the Word of God wonderful! How instructive these passages are, both individually and collectively. We are reminded quite forcefully that we need one another, and not simply for social contact. The church was never intended to be a club. We are to reflect Christ to one another in a positive,

CARING FOR OTHERS IN A SPIRITUALLY HEALTHY FASHION MEANS HAVING A MEASURE OF BOTH HUMILITY AND VULNERABILITY.

intentional, and dare I say, aggressive manner. It's not enough to pass each other in the hall and exchange pleasantries: we have to engage. That is what my friend Pete did. He asked a simple question with a huge spiritual implication. He probed. He sought me out in an area of my life that I am instructed not to hide from my brothers and sisters in Christ.

What would happen if rather than playing it safe, we were all committed to this kind of probing? What if, within the body of Christ, we expected to be encouragingly challenged and if in turn, we challenged others? Isn't this what the passages listed above suggest? I'm not arguing for something different or unusual but merely what the Bible calls for. We need to be intentional. Quite often we are afraid to engage others. Perhaps we're embarrassed to ask, or we fear having to answer a similar question ourselves. We lack confidence and are apologetic, but these kind of fears don't come from the Spirit. Showing genuine concern by sincerely asking about the spiritual condition of others is something all of us can do and ought to do.

But having said that, let me offer a word of caution. I am not talking about going up to people and trying to "fix" them. Quite often we are aware of specific issues that other people struggle with simply because of our objectivity. It's always easier to see others' faults rather than our own. But God has not called us to be judgmental. In the Sermon on the Mount, Jesus quite sharply reminds us of this truth when he says, *how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye?* (Matthew 7:4) As we

engage others we shouldn't be quick to find fault or be unnecessarily critical. This kind of attitude speaks of self-righteousness and pride and will not be received well.

So how should we engage others? What about open-ended spiritual questions that are offered in humility? When I care for someone I don't have to try to solve their problems—I just have to show genuine love and concern. Indeed it's the love and concern we show that quite often speaks louder than our words. Caring for others in a spiritually healthy fashion means having a measure of both humility and vulnerability. If we approach others as the expert or with any condescension whatsoever, then we ought to keep quiet. But what if we approach others with genuine spiritual concern and with the hope that in loving them God will say something to us about our condition? Doesn't this attitude better reflect the mutuality expressed in the verses listed above?

Let me close by talking briefly about the benefits of this kind of genuine spiritual enquiry. Those committed to caring for others in this way reap enormous spiritual benefits themselves, and the reason is quite simple. By not engaging others, it allows us to hide. It's as if we have our own "don't ask, don't tell" policy. But if we are committed to caring for others spiritually, we are forced to take Jesus' words seriously. The privilege of approaching others about their spiritual condition assumes that we are taking our own spiritual condition seriously which is a tremendous benefit. In being obedient to the call of Christ to love others, we are forced to pursue holiness individually.

The second benefit is to the person receiving the enquiry. Just as

Pete shaped my life so many years ago through his genuine concern, we have the opportunity of shaping others. We don't know all that God can and will do through our simple expressions of concern. What we do know is that God works through us. We are his hands and feet. When we speak into the lives of others, God is able to do his work. Holiness is not an individual pursuit; it is the result of God's work in our lives through all available means of grace, and the body of Christ is not the least of these.

Finally, mutual care and concern within the body of Christ builds the church. A healthy church is one in which we are loved and encouraged and pushed to be more like Christ. As I push you and you push me, the spiritual level of the whole rises. How wonderful to be a part of a fellowship where the benchmark is rising because instead of apathy you find love. May we all have fellowships that model this biblical ideal, and may it begin with you. †



Ken Raymond

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1978 and now enjoy four adult children and three lovely granddaughters. Following Emmaus, Ken completed a bachelor's degree at Ontario Bible College and started a business in the Toronto area. Heavily involved in his local assembly, Ken felt a call to give himself more fully to preaching and teaching. He sold his business interests, finished an M.Div. program at Trinity Evangelical Divinity School and was subsequently invited to serve at Stratford Park. Ken's passion has always been to serve in an assembly context and to be part of a healthy and vibrant church that puts New Testament principles into practice.

THE CHRISTIAN LIFE: MORE THAN MERELY SIN MANAGEMENT

BY LARRY DIXON



“If Christianity is primarily a matter of what you don’t do, then my dog is the best Christian in our home.”
(Tony Campolo)

The Christian life involves a pursuit of holiness, not just the prevention of sin. We are to actively add to our faith, not just subtract bad habits. As we “work out our own salvation” (Phil. 2), we will fight temptation and sin and train ourselves to be godly.

I understand that the Holland, Michigan, Evening Sentinel had an ad which read: “Wanted. Man or woman for part-time cleaning. Must be able to recognize dirt.” The Christian life is more than simply recognizing and getting rid of the dirt of our lives. It is more than dealing with temptation and sin and their effects on us. It is more than caving in to worldliness or its opposite, legalism.

Following hard after Jesus involves a pursuit of holiness and not just the prevention of sin. It is a matter of addition (adding to our faith) not just subtraction (taking away bad habits). Contrary to popular belief, the Christian life will require all my best efforts, all my cooperation, all my surrender to become the person of God He wants me to be.

Saying “NO!” to Passive Spirituality

Some believe the Christian life is to be marked by a “Let Go and Let God” mentality, that spiritual growth is automatic or accomplished by osmosis. But this perspective minimizes the believer’s role in fleeing temptation, resisting sin, acknowledging areas of weakness, pursuing the fruit of the Spirit, confessing wrong choices, seeking to know and do the will of God, putting oneself in accountability relationships, etc.

This perspective also misses the vital role that works play in the Christian’s life. Although our works contribute exactly zero to the atoning work of Christ, after conversion we are required to engage ourselves in good works (Eph. 2:8-10; Gal. 6:10). The Galatians passage says, “Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.” John Wesley eloquently admonished the early Methodists to “Do all the good you can by all the means you can in all the ways you can in all the places you can in all the times you can to all the people you can as long as ever you can.”

Embracing Active Spirituality

There are five biblical texts that I can’t escape and should not want to. These put the pressure on me that I am responsible for the direction of my Christian life, that growing in grace involves me and my choices, that God expects and requires my active participation in becoming more like His dear Son. Let’s look at each of these briefly.

Active Spirituality Text #1:

Philippians 2:12-13 says, “. . . continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.” It is our responsibility to “work out”

the salvation that God has “worked in” us. The late Dr. Carl Henry said, “Your Christianity must be personal, but it dare not be private!” Lest we take credit for our growth in godliness, Paul reminds us that “it is God who works in you to will and act according to his good purpose.” Notice the double emphasis in this passage on our working and His working.

Active Spirituality Text #2:

2 Peter 1:5-7 says, “For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love.” Faith alone is not pleasing to God! We are to “make every effort” to add to our faith. We are to get busy working on these seven virtues: goodness, knowledge, self-control, perseverance, godliness, brotherly kindness, and love. How’s it going?

Someone suggested the following mnemonic device to remember these seven virtues: “Good Kings Should Play Golf Before Lunch.” Does that make sense? GOODNESS KNOWLEDGE SELF-CONTROL PERSEVERANCE GODLINESS BROTHERLY KINDNESS LOVE.

If you were to interview a close friend or your spouse and ask them, “Which of these seven virtues do you think I need to work a bit harder at?”, what would they say? Then pick one of these and get to work!

Active Spirituality Text #3:

2 Peter 3:11-12 says, “Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming.” All Christians should be con-

cerned about the area of theology known as eschatology (the study of endtimes’ events). Some have engaged in wasteful, unbiblical, impractical speculation which hasn’t helped anyone grow. Edgar Whisenant who wrote the classic *88 Reasons Why the Rapture Will Be* in 1988 was a former NASA rocket engineer. He had no doubts about his dating the Second Coming, modestly declaring, “Only if the Bible is in error am I wrong!” [I think such speculative books should come with a money-back guarantee. If they are wrong, they ought to give the reader his money back. If they are right, it won’t matter!]

Prophecy has been given in Scripture not only to provide us hope for the future, but to motivate us to godly changes right now! Speculation about the future without sanctification in the present is an abomination to the Lord. Peter tells us that the fact that this world will be destroyed by fire should cause us to ask, “what kind of people ought [we] to be?” He answers his own question by saying, “you ought to live holy and godly lives as you look forward to the day of God and speed its coming.”

Active Spirituality Text #4:

Jesus says in Matthew 11: “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.” There is an active coming to Christ to have our burdens taken care of. But there is also work to do. This text also teaches us that becoming His disciple involves a lifetime of learning. Today we “come” to Christ by coming to His Word. The believer who is not diving into God’s Word (when he is able to) is not “coming” to Christ.

A.W. Tozer said, “Whatever keeps me from my Bible is my enemy, however harmless it may appear to be. Whatever engages my attention when

Following hard after Jesus involves a pursuit of holiness and not just the prevention of sin. It is a matter of addition (adding to our faith) not just subtraction (taking away bad habits).

I should be meditating on God and things eternal does injury to my soul. Let the cares of life crowd out the Scriptures from my mind and I have suffered loss where I can least afford it. Let me accept anything else instead of the Scriptures and I have been cheated and robbed to my eternal confusion.”

Active Spirituality Text #5:

The Apostle Paul says in Titus 2: “For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age . . .” God’s grace is not just a saving grace; it is also a teaching grace. God’s grace teaches us how to live. Living God’s way involves both the negative and the positive. The negative is that we are to say “No!” to ungodliness and worldly passions. That’s active. The positive is that we are to live self-controlled, upright and godly lives right now. That’s also active. The late Dr. Francis Schaeffer said, “There is only one command for those who do not believe in Christ and it is this: Watch those who do!”

Summary

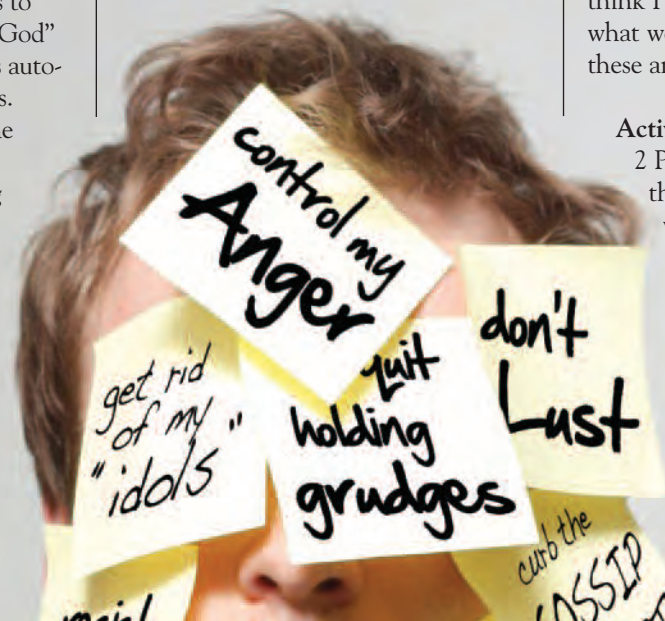
We have seen active verbs used regarding the living of our Christian lives. Philippians 2 tells us to “continue to work out your salvation.” 2 Peter 1 commands us to “make every effort to add to your faith . . .” 2 Peter 3 reminds us that, in light of the future destruction of this present world, we “ought to live holy and godly lives” right now. The Lord Jesus in Matthew 11 invites us to come to Him, to “take [His] yoke upon [ourselves],” and to “learn from [Him].” And the Apostle Paul (in Titus 2) emphasizes that we are to live our lives in this present age, turning away from what dishonors God and pursuing the life that honors Him.

The Christian life does not happen by osmosis or by passivity, but by Holy Spirit-enabled choices and decisions which bring lasting change and Christ-honoring evidences of His work in us. Anything less is shameful. †



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THE MOTIVATION FOR HOLINESS

By Bob Deffinbaugh

GOD SAID, "DO NOT APPROACH ANY CLOSER! TAKE YOUR SANDALS OFF YOUR FEET, FOR THE PLACE WHERE YOU ARE STANDING IS HOLY GROUND" (EXODUS 3:5).

WHAT IS HOLINESS?

I was taken aback by R. C. Sproul's candor in his excellent book, *The Holiness of God*:

*"Here we are, already in the third chapter of this book, and I still have not defined what it means to be holy. I wish I could postpone the task even further. The difficulties in defining holiness are vast."*¹

Rightly defining holiness is absolutely essential and—as Sproul points out—difficult. We will not be rightly motivated to pursue holiness until we first understand what it is and why it is important to us. That is the purpose of this article. I believe that God has progressively revealed both the nature and the importance of holiness in the Bible, beginning in Genesis and ending in Revelation. Thus we shall seek to define holiness as its meaning is unveiled in the Scriptures.

The first instance of the word "holy" occurs in Genesis chapter 2:

God blessed the seventh day and made it holy because on it he ceased

all the work that he had been doing in creation (v.3)².

At the creation God made the seventh day holy by distinguishing it from the other six days; it was a day of rest, not labor. This was a prelude to its designation as the Sabbath in the Law of Moses. The Sabbath was not to be treated as common, but was a special day when the everyday activities of the week were set aside in order to worship God (Isa. 58:13-14).

The word "holy" does not occur again until Moses drew near to get a better look at the burning bush:

God said, "Do not approach any closer! Take your sandals off your feet, for the place where you are standing is holy ground" (Ex. 3:5).

This ground was holy because God was there. Moses rightly hid his face in fear. When God instructed Moses to confront Pharaoh and demand he release the Israelites, Moses raised two questions: "Who am I?" (to do such a thing) and "Who are You?" (vv. 11-13). God's response to both questions was to reveal who He was: "I AM WHO I AM" (v. 14). He was the

Eternal One (as symbolized by the burning—yet never consumed—bush).

When Moses confronted Pharaoh with God's demand to release the Israelites Pharaoh got right to the point: "Who is the Lord that I should obey him by releasing Israel? I do not know the Lord, and I will not release Israel!" (5:2). By means of the 10 plagues, the parting of the Red Sea, and the destruction of the Egyptian army God emphatically answered Pharaoh's question. These were God's judgment on Pharaoh and on the gods of Egypt, proving that He alone was God (Ex. 12:12).

The Israelites' "Song of the Sea" celebrated the meaning and the implications of God's victory over the Egyptians and their gods at the Exodus:

Who is like you, O Lord, among the gods? Who is like you?—majestic in holiness, fearful in praises, working wonders? (15:11; see also 18:10-11)

We may now propose this definition of holiness: **God's holiness is His incomparable and unrivaled perfection that sets Him above and apart from anyone or anything else.** The opposite of what is holy is something that is common or profane (Lev. 10:10). God's holiness is not just one of His many attributes; it is the sum total of all of them (Ps. 93:5). God has no rivals (Isa. 40:25-26; Ps. 86:8-10), a lesson Satan has yet to learn. His holiness is unfathomable, inspiring reverential awe (fear). The holiness of God is nearly synonymous with his glory (Ex. 33:18-34:8; Isa. 6:3; Ezek. 28:22). God's holiness is His infinite "otherness," which encompasses His absolute purity, for being holy means that He is untainted by the sin and the corruption it has brought to this world (Hab. 1:13). Little wonder, then, that after the display of God's holiness at the Exodus He forbade the Israelites to worship any other "gods," since He alone is God (Ex. 20:3).

The Exodus was also the birth of the nation Israel. The Israelites were called to be a holy nation, distinguished from and exalted above all the other nations as God's people:

And now, if you will diligently listen to me and keep my covenant, then you will be my special possession out of all the nations, for all the earth is mine, and you will be to me a kingdom of priests and a holy nation. These are the words that you will speak to the Israelites (19:5-6; see also Lev. 19:2; Dt. 4:7, 32-35; 14:2; 26:18-19).

In spite of the Israelites' holy calling they quickly fell into sin; worshipping the golden calf (Ex. 32), grumbling and rebelling in the wilderness, and intermingling with the Canaanites once they were in the Promised Land (see Ps. 78; 106; 1 Cor. 10:1-11). God's holiness and Israel's sinfulness were on a collision course:

Go up to a land flowing with milk and honey. But I will not go up among you, for you are a stiff-necked people, and I might destroy you on the way (Ex. 33:3; see 32:9-10).

Even Moses sinned when he struck the rock, rather than speaking to it, thereby failing to treat God as holy (Num. 20:12; 27:12-14; Dt. 32:48—33:1). Even in the best of times the people of God failed to revere God as holy (2 Sam. 6).

The Law of Moses was a temporary provision, thereby enabling a holy God to dwell in the midst of His people (Ex. 34:9ff.). The Law established the Levitical priesthood and the Old Testament sacrificial system by means of which the Israelites could approach their holy God in worship. The Law established barriers, to keep the Israelites at arm's reach from God (Ex. 19:23-25). The Tabernacle restricted access to God's presence and the priests were mediators

between men and God. The sacrifices provided a temporary reprieve from the consequences of their sin (Rom. 3:25; Heb. 10:1-4). The Law also taught the Israelites how to distinguish between that which was holy and that which was common, and what was clean from what was unclean.

The Old Testament Law was only a temporary provision because it could

GOD'S HOLINESS IS NOT JUST ONE OF HIS MANY ATTRIBUTES; IT IS THE SUM TOTAL OF ALL OF THEM.

never solve the problem of man's sin; indeed, the Law actually highlighted God's holiness and man's sinfulness (Rom. 3:19-20). No matter how great Israel's resolve to keep the Law, there was no way men could measure up to God's standard of holiness through law-keeping. In spite of the Israelites' promise to faithfully keep God's Law Joshua informed them that this was an impossible task (Josh. 24:16-22). The rest of the Old Testament confirmed Joshua's words.

But there was hope. The Old Testament prophets spoke of a future permanent solution for sin, when God Himself would cleanse men of their sin (Isa. 6:6-7). God would bring about His people's salvation, and inaugurate His kingdom on earth through the coming of the Messiah

and His atoning death (9:1-7; 40:1-2; 52:13-53:12).

How God would achieve this was beyond man's wildest imagination. The holy Son of God would come in human flesh to dwell among men:

Therefore he had to be made like his brothers and sisters in every respect, so that he could become a merciful and faithful high priest in things relating to God, to make atonement for the sins of the people. For since he himself suffered when he was tempted, he is able to help those who are tempted (Heb. 2:17-18; see Lk. 1:35; Jn. 1:14-18; Phil. 2:5-8).

Apart from His transfiguration, spectacular manifestations of our Lord's holiness were concealed, just as Isaiah had prophesied (Isa. 53:1-3). Instead, our Lord displayed the moral attributes of God throughout His earthly life. Jesus demonstrated what holiness looks like in human flesh (Jn. 1:14-18), and then died for sinners to make them holy.

Our Lord was unlike any other human being who ever lived. Even the demons had to acknowledge Him as "the Holy One of God" (Mk. 1:24). No one ever taught as Jesus did (Mt. 7:28-29; Mk. 1:22), and the authority of His teaching was underscored by the miracles He performed (Mk. 6:2; Jn. 9:31-33). His disciples were constantly amazed (see Mk. 4:41). Like Isaiah (Isa. 6:1-5), when Peter perceived the holiness of the Lord Jesus he felt compelled to keep his distance (see Lk. 5:8-10). While many rejected Jesus as the Messiah, the disciples had come to recognize Him as the "Holy One of God" (Jn. 6:69). It was our Lord's holiness that qualified Him alone to be the "Lamb of

God who takes away the sin of the world" (Jn. 1:29).

Who would ever have conceived of the possibility that a Holy God would solve the problem of man's sin by sending His holy Son into this fallen world, to live among sinners, and to become sin on our behalf, so that He might bear the penalty for our sins (2 Cor. 5:21)? The more I contemplate the holiness of God the more difficult it is to fathom the immensity of the sacrifice our Lord made when He came to dwell among sinners and to bear the punishment for our sins. We commemorate the holiness of our Lord every time we partake of the (unleavened) bread in remembrance of Him. To behave improperly at the Lord's Table is to fail to regard Him as holy, and the consequences for this are sobering (1 Cor. 11:27-30).

The church is now described by the same words God used to distinguish Israel as a "holy nation" and a "holy priesthood" (see 1 Pet. 2:4-10). God has distinguished the church, His body, as the people through whom His holiness is to be displayed. The implications of this will be pursued by other articles in this issue. Holiness is accomplished through God's Holy Spirit (see Rom. 8:1-30) and through the Word of truth (Jn. 17:17). When our Lord returns for His church we will spend the rest of eternity exploring the depths of His holiness, resulting in ceaseless praise of the Holy One who took on human flesh so that we might become partakers of His holiness.

OUR MOTIVATION FOR THE PURSUIT OF HOLINESS

The Bible is the unfolding revelation of the holiness of God, and of His amazing accomplishment of transforming unworthy sinners into a holy people so that we might enter into intimate fellowship with Him for all eternity.

GOD'S HOLINESS IS THE CURE FOR THE RELIGIOUS PLURALISM OF OUR DAY. WE DO NOT SERVE A GOD WHO IS ONE AMONG MANY, BUT A GOD WHO IS GOD ALONE.

Let me conclude by summarizing some of the reasons why the pursuit of holiness is important:

- (1) God's holiness requires that we, His people, be holy (1 Pet. 1:14-16).
- (2) Failure to revere God as holy has very serious consequences (Num. 20:11-12; 1 Cor. 11:29).
- (3) God's holiness is the standard by which our sin is exposed, and thus is the starting point for evangelism (see Rom. 3:23).
- (4) God's holiness is the foundation for our faith. The trustworthiness of God is grounded on His holiness (Ps. 33:21; 89:35).

(5) Without holiness we cannot see God (Heb. 12:14; Rev. 22:14-15).

(6) Holiness is the goal of our salvation and sanctification (Rom. 8:28-29; 2 Cor. 11:2; 1 Thes. 3:11-13; 2 Pet. 1:4).

(7) God's holiness is the basis for our worship (Ex. 15; Ps. 96:9; 99:9; Rev. 4:8-11).

(8) God's holiness is the cure for the religious pluralism of our day. We do not serve a God who is one among many, but a God who is God alone (Isa. 40:18-26).

(9) Holiness is the measure of the greatness and supremacy of our God (Col. 1:15-20).

(10) Grasping God's holiness sustains us in suffering and silences our objections (Ps. 73; Job; Hab. 3; Heb. 12:10).

Let us read on, then, and continue in our pursuit of holiness. †

¹ R. C. Sproul, *The Holiness of God* (Tyndale House, 1985), p. 53.

² All Scriptures are cited from the NET Bible unless otherwise indicated.



Bob Deffinbaugh
Bob Deffinbaugh and his wife, Jeannette, have five grown daughters and 10 grandchildren. They moved to Dallas in 1967 to attend Dallas Seminary. Bob graduated in 1971, and remained on as part of the teaching staff at Believers Chapel. In December of 1976 Bob and several other men planted Community Bible Chapel, with the encouragement and support of the elders of Believers Chapel. He has served CBC as a teaching elder for nearly 35 years. In past years Bob conducted in-prison seminars for Prison Fellowship. Bob also teaches abroad, most recently in Asia. Bob is also associated with bible.org, where many of his sermons are available on-line.

LEGALISM, LICENSE, OR LIBERTY?

By Ken Daughters

Finding Balance

Every aspect of my relationship with God is based on grace. He saved me by grace, accepts me by grace, and will reward me by grace. That is a difficult concept to apprehend and apply. Most of us tend to gravitate to either of two extremes, legalism on the one hand, or license on the other. Legalism seems safe. It seems to guarantee obedience. But it does not succeed in either restraining sin (Colossians 2:23), or pleasing God (Hebrews 11:6). On the other hand, many Christians today gravitate in the other direction toward licentiousness, feeling free in Christ to live as others do, perhaps not realizing they are sinning (I Corinthians 6:12). The biblical balance is neither of these extremes. We need to learn to live out our liberty in Christ. We need to come to a better understanding of how grace operates in the Christian life.

Christians in America today are not in agreement regarding lifestyle choices. In the past Christians tended to be more legalistic, so all questionable activities were prohibited. Today Christians tend to be much more permissive. The gray areas in which

Christians disagree are quite large, including alcohol, gambling, smoking, tattoos, coarse language, movies, dancing, premarital sexual exploration, music, worship styles, Sunday Sabbath, schooling choices, child discipline, women's role, etc. The New Testament does not prescribe lifestyle choices in many of these areas, but it does provide principles that are intended to guide us in our choices.

Legalism

A true legalist would restrain himself from all questionable activities, because his salvation would depend on the quality of his works. He is mistaken. We are not saved by our works (Ephesians 2:8-9). Before we dismiss this tendency all together, let us realize that a number of Christians choose to live a very strict lifestyle seeking to gain favor with God. They believe themselves to be in a contractual relationship with God. They serve God out of obligation, thinking that God in turn is obliged to accept and bless them. They reason that since they have obeyed God so carefully, God is obligated to answer their prayers in the affirmative.

License

Licentious Christians know we are free from the law and are saved by grace, and they intend to take advantage of all of their freedoms. Some would think that if God did not specifically prohibit something, we are free. A number would think if an action is permissible for some, then it is permissible for all. They would not seek to investigate the New Testament teaching on gray areas carefully. They may very well fall under John's condemnation in saying they have no sin (I John 1:5-10).

Liberty

Christians who properly understand their liberty in Christ know that they cannot obligate God through asceticism, nor are they free to sin with impunity. They properly understand grace. They know that both our salvation and our sanctification are dependent on grace (Galatians 2:8-9; 3:3). We seek to serve God out of love, following His Spirit's guidance in accordance with the principles taught in the New Testament. He rewards us out of His grace.

The Law of the Spirit

The Old Testament Law was detailed and prescriptive. It was applied equally to all. It was general and protective. It treated the nation of Israel somewhat like children. As New Testament Christians we are free from the Law (Romans 10:4). But that doesn't mean we are any freer to sin. The New Testament treats Christians more like young adults. It provides principles to guide our decision making in borderline (gray) areas. The New Testament Law of the Spirit (Romans 8:2) maintains the morality of the Old Testament Law, but it allows for individual application with the guidance of the Holy Spirit where an individual's needs differ (Galatians 5:18).

Greater Freedom

The Spirit's promptings could allow one Christian the freedom to drink champagne at a wedding reception, and yet prohibit the next person from ever drinking anything alcoholic, based on the individual's strengths and weaknesses and how his actions affect others. How could there be two ethics in such similar situations? It is because the actual New Testament line of demarcation is not to get drunk (Ephesians 5:18). The indwelling ministry of the Spirit and the replacement of the Old Testament Law with the New Testament Law of the Spirit enables customized guidance and increased freedom. Under the Old Testament economy, hypothetically, everyone would have been prohibited from drinking alcohol at any time so no one would ever get drunk. It would have been protective enough to help the weakest person, but it would not have allowed freedom for the strong. We now have the

Spirit to guide and protect us according to our individual needs.

Limitations

The Spirit also takes into consideration how our actions affect others. The question of eating meat offered to idols in an historic example from which we derive a number of principles to guide our ethics. In that situation we would be free to buy meat in the market place and eat it with joy without asking questions as to where the meat had been. Our consciences are clean (I Corinthians 10:25-26). However, we must restrain our freedom if it would cause offense to others, such as a weaker brother, or an unsaved person to whom we are witnessing. If we are eating in an unbeliever's home and he makes an issue of the fact that the meat has previously been offered to idols, we must decline to eat it (I Corinthians 10:28). Or if our liberty in eating meat strengthens an unknowledgeable weaker brother to violate his own conscience, once again we should refrain. We would not want to stumble our brother (I Corinthians 8:9-13).

A number of Christians reason that they do not want to live too strictly less unbelievers think that Christians are legalistic. We need to exercise care lest our liberties confuse unbelievers regarding our allegiance to God. Historically, Christians had been invited to join unbelievers dining in an idol's temple. Christians may have reasoned that they weren't worshipping idols by joining in the feast. The Scripture warns, however, that the unbelievers have made sacrifices to demons in their revelry, and that if we join them, we become sharers in demons (I Corinthians 10:14-22).

There may not be a specific prohibition regarding a particular

activity, but we should choose those activities that are profitable and build us up (I Corinthians 10:23). We must remain in control of our bodily appetites (I Corinthians 9:27). We must pursue peace (Romans 14:19). We are not to merely please ourselves (Romans 15:1).

Many American Christians live close to the world. Yet we are commanded not to love the world. Love for the world is the antithesis of love for God. Living close to the world will make us susceptible to the lust of the flesh, the lust of the eyes, and the boastful pride of life (I John 2:15-17).

In summary, when the New Testament Christian learns to live by grace in his new found liberty in Christ, he will not live for himself (Galatians 2:20), but he will seek to be conformed to the image of Christ (Romans 8:29). He will seek to live his life the way Christ would (I John 2:6). †



Ken Daughters

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By Jeff Riley

“The whole purpose of God in redemption is to make us holy and to restore us to the image of God. To accomplish this He disengages us from earthly ambitions and draws us away from the cheap and unworthy prizes that worldly men set their hearts upon.” (AW Tozer from *The Root of the Righteous*)

What is it Rated?

Rated PG? R? Rated for “mature” audiences only? What is the standard Christians use to make wise media choices in a “media saturated” culture? Romans 12 warns us to be “rated mature” in being transformed by the power of Christ rather than being conformed to the image of the world.

This is especially challenging when working with youth. How can we offer godly insight and practical tools for helping youth productively process media to make healthy faith choices, moving them from simply consuming to intentionally processing?

It’s easy for Christians to have a “knee jerk” reaction to media in culture. Generally, we either block out secular

influence which can lead to isolationism, fear, and legalism or secular influences pour into our lives without restraint or discretion, often leading to atrophied spiritual maturity and an anemic witness. Either extreme is counterproductive to developing holiness in believers or to being an effective witness to unbelievers. Standards Christians readily use in making media choices are the little letters

that show up on the green screen before every movie, those reassuring letters “PG” to determine if it’s “appropriate” for consumption. As a result we inadvertently develop a standard that “PG” meets Christian standards and “R” is emphatically unchristian. I’m not arguing for the appropriateness or permissibility for any one piece of media based upon its rating. However, my aim is to address

the standards we use to make media choices for ourselves as well as others (i.e. young people). Might I suggest that the Motion Picture Association of America consists of parents independent of the industry who’ve compiled a rating system to determine media appropriateness. Though I have little doubt that the well-being of families and youth are in mind and can serve as a help, no secular system

It's not enough to simply tell our youth what they can and can't watch. Rather, it's essential for a young person to be taught how to make active personal choices based on the teaching of scripture.

is the standard that Christians are called to use in any aspect of the Christian life.

Recognizing a Higher Authority

In Romans 12:1-2 the apostle Paul admonishes the saints, "I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect." (NASV)

It's not enough to simply tell our youth what they can and can't watch. Rather, it's essential for a young person to be taught how to make active personal choices based on the teaching of Scripture. They must be given the tools of "faith integration" to discern what the will of God is and the message this world conveys through the appealing vehicle of media. One of the greatest challenges of young people today is that they lack ownership of their faith, failing to take personal

action of what is taught them. Part of the problem is the equipping philosophy we use, which is to simply make decisions for them rather than setting God's will as the authority in which to discern how to rightly live. Thirteen years in youth ministry has taught me that many young people struggle to think and reason with the Word as the standard in which to live resulting in a disconnect between what they believe and how they live. In other words, we learn how to look, act, and talk like a follower of Christ in Christian settings and something totally opposite in all others. Similarly, as Martin Luther said, "When God purifies the heart by faith, the market is sacred as well as the sanctuary." Who we are as Christians is the nucleus from which all of life should spring forth. Everything is sacred, therefore holiness should prevail accordingly.

"Holiness is the everyday business of every Christian. It evidences itself in the decisions we make and the things we do, hour by hour, day by day." (Chuck Colson from *Loving God*)

I've heard many conversations that generally sounded like this: Child: "Mom, can I go see (movie A) tonight?" Mom: "What is it rated?" Child: "Oh, it's rated PG!" Mom: "Great, honey, have a good time, be careful and be home at curfew." Christian parents are generally satisfied if their child isn't exposed to sex and foul language and is home safely on time. There is little concern, investigation, or discussion on how the worldview of the content relates to the worldview of our God. As parents we settle for children who are compliant, good students, don't drink, use drugs, fight, or watch rated "R" movies, who are "good Christian kids." However, I would echo Charles Spurgeon in that: "Holiness is better than morality. It goes beyond it. Holiness affects the heart. Holiness respects the motive. A moral man would not commit outward sin; a holy man would not commit inward sin. And if committed, he would pour forth floods of tears" (from Metropolitan Tabernacle Pulpit). Yet, the same Christian kids fail to grasp these deep realities and

personal convictions that come through the training of thinking critically about who God is, who they are, and what their purpose is as redeemed people living in a fallen world. As a result, they begin to answer these questions through the undermining messages streaming in through popular media rather than finding identity and purpose in the person and work of Christ.

Increasingly, young people in our culture find their favorite fictional characters or edgy musical artist more real and authoritative than the truths of Scripture. Furthermore, I fear, we've raised a generation of Christians who have learned only what a Christian should look like rather than what a Christian "is."

Renewing Our Minds

A Christian is defined in Romans 12 as a person whose inner change is evidenced by his outward behavior. In Christ, our way of thinking is radically transformed through the Spirit of God to new life in Christ and as a result our bodies (lives) are used in such a way that they are a sacrifice unto God. In other words, right thinking produces right motives (both works of the Spirit) and the natural product is right (holy) living. A natural result of right (holy) thinking that changes the heart is a growing desire for the pure, holy, lovely, and praiseworthy things listed in Philippians 4:8 and less of a desire for worldly things. However, what can happen if we instill "right living" without "right thinking" is that we'll fail to see the purpose and value in the reasoning

behind why we do what we do and eventually stop doing it.

If this happens in the faith development of a young person when it comes to media, they begin to arbitrarily make decisions based off an authority that is not directly drawn from God. If we want young people to make wholesome media choices, we must help them realize that the filling of God in their life will push out the desire and foolishness of unhealthy media choices. As Romans 12 says we should offer up ourselves as a holy (right) sacrifice to God. However, this happens only through the transforming of our minds so we can discern what the will of God is first, then we can offer up right living. Many young people make these decisions based off the will of parents, friends, popular culture, or themselves. The core of Romans 12 hinges on the fact that right living comes through knowing God's will, which reveals His desire and standard by which we should be driven. However, the implementation of that will stems from a change in heart and mind. We must be careful not to simply address behavior without considering its source.

A Better Rating

Walt Mueller from (Center for Parent/Youth Understanding or CPYU) says that youth must be challenged to "distinguish those things that God says are good, true, healthy and right, from those things that God says are evil, false, dangerous and wrong." He stresses that this simple but powerful exercise with youth in light of media choices can make the difference in helping

them bridge the gap between knowing and living. Simple questions in identifying how a piece of media defines love, wealth, identity, family, sex, truth, and character and how that fits into God's worldview can help a young person be well on his or her way to a place of processing rather than simply consuming.

If our standard for youth when it comes to media is a secular rating system or an emphatic "can" or "can't" by those in authority without challenging personal faith development and responsibility through the standards of God, or if we settle for merely the right behavior without a transformed mind and changed heart, then we are in danger of producing consumers of secular media and worldliness, for that matter, rather than active processors (or living sacrifices). †



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HOW DO YOU DO HOLINESS?

By Chris Lange



How a believer reconciles holiness in mind and body with the ever-present reminder of sinful flesh may determine the extent to which he or she suffers from a gnawing spiritual conscience or languishes in self-defeat. Believers are called to be holy in mind and body, as Ephesians 2: 3 reminds us of our former state. Believers are to be holy in their behavior, as 1 Peter 1: 14-16 declares. In 2 Corinthians 6: 14-17 Paul urges believers not to be unequally yoked to unbelievers, advocating that we “come out from their midst and be separate...and do not touch what is unclean” (cf. Isaiah 52: 11). In Leviticus 11: 44, the exhortation to the Israelites was not to touch any unclean bird, insect, or animal that was unclean, dead or alive, thereby making themselves unclean...for God was holy, and they were to be holy as well.

Consider with me what happened with Lot in Sodom. In 2 Peter 2: 4-10, Peter’s inspired testimony is that Lot was a righteous man who suffered immensely under the burden of the horrible evil and the blatant sexual perversion of the Sodomites. Lot was “tormented day after day by their lawless deeds.” The scripture also tells us in Genesis 19 that Lot sat in the gate of Sodom as a judge over the people. When the angels come to the city, Lot immediately offers his home as hospitality. It is clear that Lot is acutely aware of the danger these two visitors face if left to stay in the city square.

The narrative is a testimony of the revolting behavior of the Sodomites; yet, it also reveals the compromised lifestyle that Lot and his family have endured while living in the city. Why did Lot choose to stay in that city? Did his wife look back because she regretted leaving the sinful atmosphere of Sodom that had impressed itself into her lifestyle? Were his sons-in-law just as inured to

the despicable behavior of the men of the city? How could Lot give his two virgin daughters into the hands of the men of the city? Can we say that Lot was justified because of the unbreakable laws of Middle Eastern hospitality and that he had no other choice? And what of the later sinful behavior of his daughters who commit incest with their father? Lot was the head of his household! Why would he have abandoned the responsibility to protect his own from such sinful influence? Couldn’t he have returned to his spiritual mentor Abram under a new plan for communal living and relationships in order to escape further compromise?

WHAT ESSENTIAL DISCIPLINES DO YOU PRACTICE THAT KEEP YOU CLEAN BEFORE GOD—HOLY HABITS THAT SECURE AN OPEN, TRUSTING, LOVING, CLEANSING, AND NURTURING RELATIONSHIP WITH THE LOVER OF YOUR SOULS?

My question concerns Lot’s ability to walk in holiness before God in the midst of such surroundings. Was Lot’s home a sanctuary of holiness adrift upon a sea of crude and lascivious behavior in Sodom, or was it a façade of compromise? Somehow, Lot’s lifestyle doesn’t connect with me, especially when I believe the scripture calls for inward and outward holiness to fill a believer’s life. And what of my own life in the midst of the world around me? Little difference appears to exist between Lot’s sinful culture and ours; it’s just that our culture wants to legalize and destigmatize it all. Am I supposed to tolerate the filthiness in our culture, the rampant sexual improprieties that pervade

television and film and daily life, though sorely exercised by it all, just so that I can support a family in preferred living conditions in a financially desirable part of the country? Perhaps some believers will rid their homes of every shred of worldly influence like television, dvd’s, radio, the Internet, and live as islands unto themselves. Maybe the answer is to live on a Christian compound, surrounded by Christians, all of whom home school their children, work for Christian employers, worship together, recreate together, frequent the same grocery and department stores, and attend the same camps. Then, perhaps, holiness would not be so difficult to maintain in this fallen world.

I don’t think our God is calling us to live this way. So how do you do holiness when you are a “sojourner,” as the men of Sodom called Lot (19: 9)? What essential disciplines do you practice that keep you clean before God—holy habits that secure an open, trusting, loving, cleansing, and nurturing relationship with the Lover of your souls? Or are you frantic with guilt and frustration brought about by a closer-than-acceptable kinship with the city in which you live? Will I have to be dragged away from similar worldly compromise—as the angels did with Lot, his wife, and his daughters—because I can’t bring myself to do it? God help me—God help us—to know when to move. †



Chris Lange
Chris Lange teaches history, English composition and literature at Emmaus where he has served on the faculty since 2000. Chris and his wife Nancy have four grown children and are enjoying their two grandsons and new granddaughter.

Dr. MacLeod Asks

Faculty member Dave MacLeod leads us in a public forum to discuss issues pertinent to contemporary Christian life. Last issue he asked the following question:

When I was in my late teens there was quite a debate at youth camp over the need to be baptized before one could participate in the Lord's Supper. As I remember, it was decided that the young people should abide by the guidelines of the home assemblies. If one's assembly required baptism then he could participate only if he was baptized. If his assembly did not require baptism then he could participate whether or not he was baptized. In either case it was assumed that only born again believers would take part. In the Summer 2010 issue of Journey Magazine, Faith Foster Haynes suggests there are not explicit grounds in the New Testament for assuming that Baptism must precede partaking at the Lord's Table. Do you agree with her suggestion, or do you have evidence to the contrary?

Jon Lindberg Responds

The current discussion of baptism and the Lord's Table brought to mind my first year's New Testament Survey class at Emmaus under Bill MacDonald. I don't recall the specific scripture text or context but the discussion at one point centered on the possibility of unsaved persons participating in that meeting. I so well remember Brother McDonald at one point sitting on that high stool and peering over the podium and in his inimitable way saying (and I believe these were nearly his exact words), "Don't kid yourself, you break bread with unsaved people every Sunday." As a young Christian having been raised in a small assembly in Western New York State I was shocked and thought in my heart, "Say it isn't so!" In the ensuing years I have come to believe that in any assembly of significant size MacDonald's words ring quite true. Obviously this is a more serious problem and is inevitable and unavoidable for who can know another's heart?

As has already been pointed out, Scripture says nothing about restricting an unbaptized individual from this feast but there are plenty of examples of people being baptized immediately upon repentance/conversion and hence before participating in a communion service (See Mark 16:16, Acts 2:31; 8:12, 36; 9:18; 10:47; 16:15, 33; 18:8; 22:16). This leads me to believe that it was the "natural" thing in those days to be baptized soon upon conversion and therefore this question of the order of events was not an issue in the experience of the early church. It seems rather that baptism, not communion, was a matter of urgency. If there were any place that this issue should have arisen and be given apostolic attention, it would have been in the Corinthian church where disorder was prevalent. The apostle Paul does make one very potent statement however in I Cor. 11:29 which would imply that if there were any discipline to disorderly conduct at the love feast, it would be judged [not by

man-made rules but by the Lord]—not a comforting prospect.

I think the question that would need to be asked of an initiate (and appropriately so by the local elders) would be, "You wish to participate in the Lord's Supper; don't you want to be baptized too?" I suspect that the answer lies, in part, in the experience so many of us parents have had with our children. Invariably my children asked to take the elements before they expressed a desire to be baptized. Why? Because one feels very out of place and uncomfortable Sunday after Sunday excluded from participation, whereas to be unbaptized at the Table (baptism being a one-time observance) does not draw attention or may not even be known by others in the congregation. Besides, communion is taken quite inconspicuously, whereas baptism is somewhat intimidating, placing the subject front and center before a crowd of others; scary to most children and even adults (I vividly remember my trepidation before my own at the age of 12).

There are places in this world currently and historically where being baptized is a step that subsequently brings harassment, persecution and even death while we have an armchair discussion of its order. Would to God that our Lord's Table were so vibrant that people would first ask themselves, "Dare I be joined to such a gathering that if I am not in reverent obedience to the Lord in all things, I may discover His judgment rather than blessing?"

Jon Lindberg
Kingman AZ

Ruth Allinger Responds

I agree with Faith Haynes that nothing in Scripture requires baptism prior to participation in the Lord's Table. On the other hand, Scripture assumes that all believers will be baptized (Matthew 28: 19–20); and the pattern of Scripture is that baptism follows immediately upon belief (Acts 2:41, 8:35–36, 9:17–18, 10:44–48; 16:14–15, 30–33), except in the case of those who lacked understanding, but who were baptized as soon as they were taught. (Acts 19:1–7)

There are several cases in Acts and in 1 Corinthians 1:13–17 where people believed, but it is not explicitly stated if or when they were subsequently baptized. However, that lack of a detailed narrative of events should not justify building any doctrines or rules of operation.

In my mind, the questions would be "Why would someone professing belief not be baptized? Has their church failed to teach the whole of Scripture? Is there misunderstanding on the person's part? Could there be rebellion or shame associated with the idea of being baptized?" If there is misunderstanding, teaching needs to take place. If, however, there is rebellion or shame, that person shouldn't be participating in the Lord's Table, baptized or not. (1 Corinthians 11:27–32)

Ruth Allinger
Moyie Springs, Idaho

David MacLeod Comments

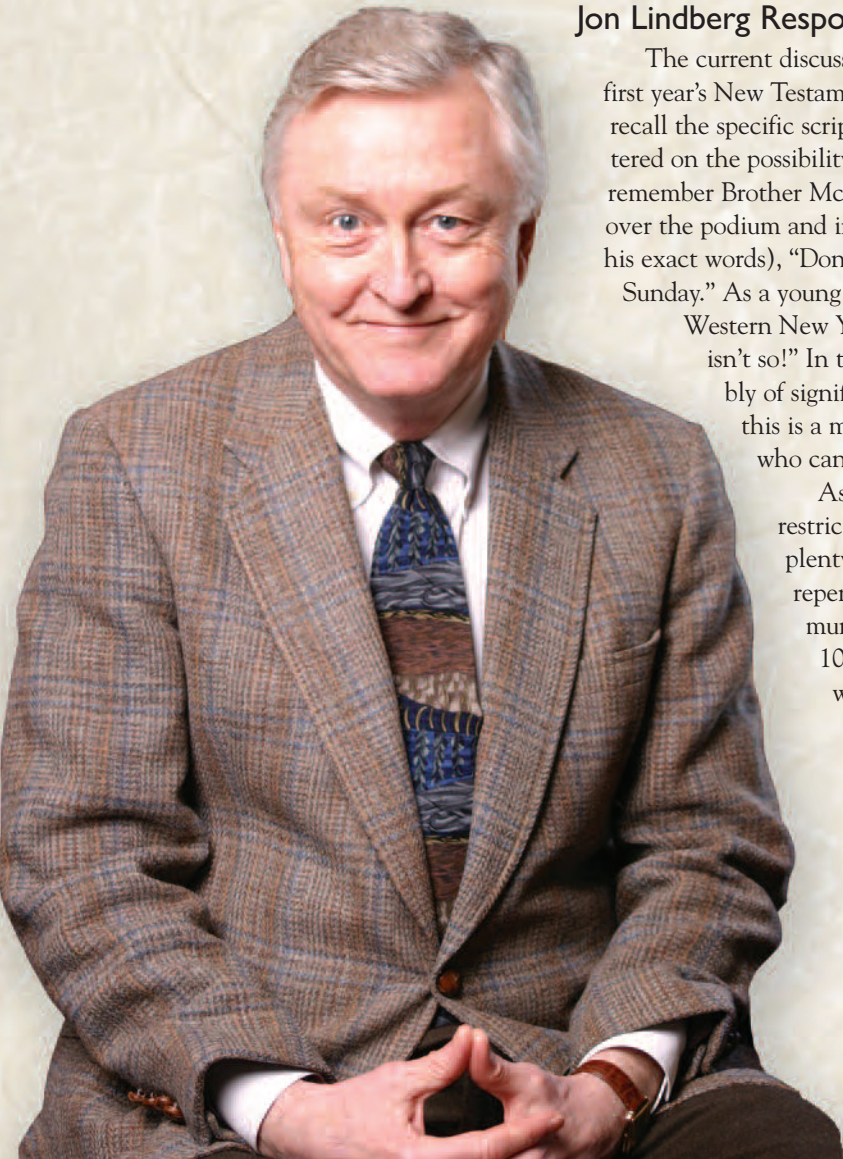
I would add two caveats to Ruth Allinger's letter. First, I do not believe that Acts 19:1–7 is a valid text to justify delaying baptism in the case of those who lack understanding. The people described in this passage were not Christians who lacked under-

standing; rather, they were not yet Christians in the New Testament sense. The KJV's "since ye believed" is better translated "having believed." The "disciples" were John's disciples and not disciples of Jesus. They had not yet believed in Jesus and had not yet received the Holy Spirit (marks of Christian believers (Rm. 8:9). Second, while it is true that rebellious believers should not participate in the Lord's Supper, the proper solution is not to attend (but not participate) with a rebellious heart. Rather, they should examine themselves, confess their sins, and then "eat of the bread and drink of the cup" (1 Cor. 11:28).

Glenroy Prince Responds

I disagree with Faith Foster Haynes' suggestion (*Journey*, Summer, 2010). Admittedly, one cannot identify a single verse of Scripture that expressly states that baptism must precede participation in the Lord's Table. Yet it is still reckless to state that a principle or a practice is invalid because it is not expressly stated in the Scriptures. A principle or practice can be shown to be true, implicitly, from the actions of the early church. For example, why do we celebrate the Lord's Table every Sunday? Is there a verse of Scripture that expressly commands an every Sunday celebration? No. Yet we observe this pattern of celebration being practiced in the early church (John 20:19; Acts 20:7).

This dilemma is of our own making. As central as baptism and the Lord's Table are to the life of the church (Acts 2:41–42), one would think that this issue would have surfaced in the early church, as it did at the youth camp, and expressly addressed by the apostles. This issue, however, was never addressed by any



of the apostles. Why not? Baptism was administered immediately upon faith/repentance (Acts 2:38, 41-42, 8:36-38). Therefore, this question was never an issue in the early church and would not make any sense to the early church. After baptism believers were added to a local assembly and participated in the Lord's Table.

In most, if not all assemblies, for various reasons, we have created a delay between when an individual believes and when the act of baptism takes place. In my opinion, the critical question is why is the individual not yet baptized? Is it due to disobedience for whatever reason or is it due to the assembly requirement that the person must first go through six months (in some cases, twelve months) of baptismal instructions? If a believer refuses baptism yet desires to participate in the Lord's table, the believer should not be allowed to participate in the Lord's table, just as the uncircumcised were not allowed to keep the Passover ((Exd.12:43-49). On the other hand, if a believer's baptism is being unduly delayed because of an assembly rule, the believer should not be prevented from participating in the Lord's Table.

Glenroy H. Prince,
Stroudsburg, Pennsylvania

Tim Goff Responds

I agree that there are *no explicit grounds* in the New Testament for concluding that baptism must precede participation at the Lord's Table. But I do believe there are *implicit grounds* for assuming that we should be baptized before we partake of the bread and the wine.

The New Testament pattern was to be baptized as quickly after salvation as practical. The example is the Ethiopian eunuch who asked "What

prevents me from being baptized?" (Acts 8:36). The answer, of course, was that nothing prevented him, since he was clearly saved. I think that question is worth asking of anyone who claims salvation and yet is choosing not to be baptized. In some cases the answer is that the leaders of the church have not properly communicated the need for baptism to a new believer. But if that excuse is dealt with, what valid excuse remains? What evidence exists of a person's faith if he is unwilling to be baptized in light of the clear teaching of the New Testament?

Both baptism and the Lord's Supper are symbolic ordinances. Do we destroy this symbolism if we allow the Lord's Supper to occur prior to someone being baptized? I remember from my Emmaus Correspondence School course on the subject that baptism symbolizes union with Christ and the Lord's Supper symbolizes communion with Him. What do the symbols mean if someone is willing to symbolically demonstrate his communion with the Lord when he is unwilling to publicly acknowledge his internal union with Him?

Personally speaking, I wasn't baptized until I was 17, and I participated in the Lord's Supper for the first time the following week. I was raised in a strong Christian family and I knew the truth of the Bible at an early age. But my biggest fear in life was being baptized. I don't know if it was fear of being in front of so many people, fear of having to give my testimony in front of the scary elders, or if I was simply ashamed of the gospel. Or perhaps, I thought, my faith wasn't genuine at all. But sitting at the Lord's Table and regularly passing the bread and the cup on without partaking for so many years, kept that salvation/

baptism question at the forefront of my mind. I believe that when the church allows people to participate in the communion service before being baptized, it surrenders one of its most effective tools in ensuring that true believers actually submit to their Lord's command for His followers to be baptized.

Tim Goff
Yakima, Washington

Ross McLaren Responds

Being a credo-baptist myself, I find it fairly easy to agree with Mark Dever [who would forbid paedo-baptists from participating in the Lord's Supper (See Journey, Summer, 2010)]. However I find it interesting how many Brethren today would merely assume credo-baptism is clearly and unmistakably the teaching of the New Testament. We are not that far from the Open-Exclusive mergers that brought in other Brethren who were household-baptists; nor are we that far from when the Emmaus faculty itself could not agree on how to handle the topic in a key correspondence course the school published! If there were so many Grant and other Exclusive Brethren who did not hold to credo-baptism, maybe there's more to other views than we now see—especially since it is some of these very teachers that the Brethren still turn to as "safe" expositors of Scripture. [J. N. Darby, for example, was a paedo-baptist all his life].

Since you mentioned *Believer's Baptism*, edited by Schreiner and Wright (published by Broadman-Holman), maybe you should also point people to something like J. V. Fesko's book, *Word, Water, and Spirit: A Reformed Perspective on Baptism* (published by Reformation Heritage

Books) just to balance the argument. Or would that be too risky for your readers to handle?

Also, in my opinion, I think we run into problems largely because we have made a subtle change from the New Testament doctrine of baptism. As I read the New Testament, baptism is connected with soteriology; we have connected baptism with ecclesiology, thus making for the line of questions you have asked.

As for my own experience, when I asked to be baptized at Fifth Avenue Chapel in Belmar, NJ, in the 1960s, Elie Loizeaux himself questioned me and asked me if I just wanted to be baptized or to be baptized and brought into fellowship! (I guess we did have a "membership role" after all!)

Ross McLaren
Nashville, TN

David MacLeod Comments

My friend Ross McLaren is ever the *provocateur*. He does raise the interesting point that there was a difference of opinion among early brethren over the mode of baptism. This was due, no doubt, to the fact that many of the early brethren came out of churches where paedo-baptism was the norm. In defense of our readers I would add that J. V. Fesko's book would not be too much for them (well, most of them) to handle, and I can add that his section on the history of baptism is of great interest. I did not mention Fesko or other Reformed scholars in my original question because the question dealt with a practice of Mark Dever described in one particular book. Finally, I would add that, unlike Ross, I tend to connect baptism with ecclesiology for these reasons: (1) The apostle Paul says in a richly ecclesiological passage that there is "one baptism" [Eph. 4:5]. (2) He also says we

are placed into the body of Christ by the baptism of the Holy Spirit [1 Cor. 12:13]. (3) Water baptism is the visible symbol of this spiritual reality. It is a rite that indicates what has already been accomplished by the work of God through the Spirit. (4) Water baptism is by immersion to follow NT precedent and to picture the believer's identification with Christ in His death, burial, and resurrection [Rom. 6:3-9]. And to get back to the question at hand: Water baptism/Spirit baptism seem to be a rite speaking of one's initiation into the body of Christ, while the Lord's Supper speaks of his continuation in Christ. In short, I do think that the NT practice was for believers to be baptized before they became communicants. Yet even a biblical rite may be practiced as a lifeless tradition. In the wise letter by Dave Ward that follows we learn that while a practice is normative it may be set aside in the interest of joyfully receiving visitors to our churches who are genuine believers but who may differ with us on the mode or meaning of the rites of baptism and the Lord's Supper.

Dave Ward Responds

It is clear that our Lord commanded His apostles to baptize new believers (Mt 28:19) and that this practice was followed by the early church (Pentecost, Acts 2:38, 41; the Samaritans, Acts 8:12; the Ethiopian eunuch, Acts 8:36-39; Saul, Acts 9:18; the Gentiles, Acts 10:47-48; and the Philippian jailor, Acts 16:32-33). Since baptism was immediate it did precede participation in the Lord's Supper. But problems developed as early as 200 A.D. according to the writings of "church fathers" as infant baptism was introduced. It became the prevailing pattern until the Reformation era and is so for many today. We

then have to deal with the unfortunate consequences.

Believer's baptism is a *public* statement relative to my relationship with the Lord, expressing my *private* faith in Christ who died for me and rose again. Likewise I died to sin in Him and rose to newness of life, Rom 6:1-14. The immediacy of this public statement of our faith was impressed on me while on the visiting staff at Emmaus Bible School in Oak Park in the early '60s. In my personal evangelism class I gave opportunity for students to share on Mondays what God was doing in their witnessing. One student told of a fellow worker at his job who was open and seeking. We all prayed for him and the young man finally professed faith in Christ. Within a couple of weeks (on a Monday) this young man called me saying that he saw from the Bible that he should be baptized and wanted me to do the baptizing. I said that unfortunately I was leaving for home that Friday, but I was sure his friend's home assembly would be happy to do this. He then asked if I could baptize him in the school's swimming pool later in the week?! I indicated that I would seek permission from the administration, and the permission being granted, the baptism took place during the evening study break as he declared his faith before the student body. What a wonderful way to conclude our Personal Evangelism class!

The Lord's supper on the other hand is an expression of my remembrance of my precious Savior and Lord, (Lk. 22:19; 1 Cor. 11:24, 25), expressed in my worship of Him. The two ordinances are distinct and meaningful; the one declaring one's faith and the other expressing to Him our worship. Note some of the lovely words as we gather to remember Him which leads to our worshipping Him.

“Savior, we remember Thee!
Thy deep woe and agony,
All Thy suffering on the tree,
Savior, we adore Thee!
Calvary! O Calvary! Mercy’s vast
unfathomed sea,
Love, eternal love to me, Savior,
we adore Thee!

I was converted while in the army in Tyler, TX on October 31, 1943 and immediately shipped out to Purdue University. Shortly thereafter I found some farmer folk to the west of Lafayette, Indiana, but it was now too cold in November for a baptism in the frigid ponds. But, unbaptized though I was, I was happily and lovingly welcomed to remember the Lord with them! Praise God! I wasn’t able to be baptized until I went home on furlough in February, 1944. Shortly after, I was sent to Centerville, Mississippi, to join the 63rd Infantry Division with whom I went into combat. I found about 25 GIs with whom I fellowshiped as we preached the good news in the open air every Saturday night. This group spent time in prayer and Bible study and shared church backgrounds and baptism experiences—sprinkling, pouring, immersion, infant baptism, believers’ baptism, etc., but that made no difference since

we were all the Lord’s and wanted to remember Him!

After the war ended I was granted a furlough to England where my Dad still had three living sisters in the Exclusive Brethren. I now spent a few days of happy fellowship with these fellow believers and was blessed after many months of combat. When Sunday came my aunts took me to the “Meeting Room” where the assembly met. I was introduced to a couple of brothers at the door and was asked to give my view on “the question”! “What are you referring to,” I asked? “I don’t know what you are talking about.” They then informed me about a controversy between Darby and Newton [100 years in the past!] and that I had decide who was right [“Darby” was the right answer]. When I couldn’t give the correct reply I was shown to a back seat and could not take part in the Lord’s Supper. I had been eagerly looking forward to remembering the Lord after months when it was not possible, and now I was refused that privilege. It hurt! So, unfortunately, many barriers have been erected to refuse God’s people the sweetness and joy of remembering Him.

In conclusion let me share the joy I had recently of interacting with a ninety-three year old man in a con-

valescent home. He had grown up in a strong Roman Catholic family and was baptized as an infant, confirmed and faithful in the requirements of the church. My great difficulty in sharing with him was to help him see that salvation does not come through rituals but rather through personal faith in the Lord Jesus who died and rose again for our salvation! At last he grasped it and professed faith in Jesus as his Savior and Lord. If he was ever able to come out of the nursing home should he be denied the privilege of remembering his newfound Lord because he has not yet been baptized as a believer? Certainly not, for there are no “explicit grounds” for forbidding him!

There needs to be loving and wise pastoral care in handling all such situations. [Yes there are guidelines in the NT for the administration of the ordinances of the church, but we must recognize that grace not law must be operative in special situations—witness the thief on the cross who entered paradise with Christ having never been baptized].

Dave Ward
Mystic, CT

News from Emmaus



The Clinton Surge

How do you reach a whole city for Christ? Clinton Iowa is a city of 30,000 on the banks of the Mississippi, little over an hour’s drive south of Emmaus. Over a year ago, the leaders of Gateway Bible Chapel, in Clinton, met to pray for the city’s spiritual awakening. “How can we reach this city for Christ?” was the question. The answer came to be called *The Clinton Surge*.

The Surge was a massive evangelistic effort, scheduled in the fall and planned to cover the city in two stages: one week of literature distribution, and a second one of door-to-door evangelism. Here are some of the highlights:

1. The Lord enabled the distribution of literature packets to all of the residents of Clinton and small satellite towns in a 10 mile radius to the West.
2. The city was divided into 5 sectors; 2 ? sectors were covered with door-to-door work.
3. A surprising result of prayer was a wide open door to the Ashford College campus. The Surge was able to put a book table for

Gateway Bible Chapel for 2 days at the annual Vendors Fair. Between 50 and 100 students stopped by the table and heard a clear gospel presentation. More than 30 students indicated interest in further Bible study. An on-campus outreach meeting has begun. Several asked for transportation to the chapel, and some have attended the chapel since the Surge.

4. Approximately 25 volunteers from other assemblies converged in Clinton to help.
5. Five former GNOMers (Good News On the Move) greatly enhanced the work as they taught many the art of sharing the gospel to strangers. Jerry Denny distilled many years of experience into a Saturday training seminar. Eric Smith visited the Emmaus campus and taught several workshops to students. During the surge, these experienced evangelists provided on-the-job mentoring to Emmaus students.
6. More than 85 students got involved in the Surge! Several courses, such as Missions and Evangelism, Urban Ministries, and Missionary Life & Work, interfaced course assignments with the Surge’s practical opportunities. Other students not in these courses, however, also joined enthusiastically.
7. A number of several special events also gave opportunity to share the gospel through creative means: a Kids Carnival; a dramatic presentation of the life of Corrie Ten

Boom, for ladies; a College fair and outreach party; street evangelism using sketch board, mimes, tract distribution, and simply starting conversations with strangers.

Though Clinton Surge’s massive effort ended in mid-October, the labor continues. Follow-up of people who indicated interest in a visit has continued. Several outreach studies continue. Prayer for the city of Clinton continues. So does a profound desire to see the gospel proclaimed, spread and embraced in Clinton and beyond.

NCA Evaluation Visit for Reaffirmation

On November 15-17, 2010, Emmaus hosted an evaluation team from the Higher Learning Commission of the North Central Association of Colleges and Schools for reaffirmation of our regional accreditation for the next ten years. The team included four members from other small, faith-based colleges in the Midwest. In preparation for their visit, team members reviewed our institutional self-study and other documentation, such as handbooks, policy manuals, the catalog, and audited financial statements. During their time on campus, the team worked to confirm the findings of the self-study and review evidence that Emmaus meets all of the criteria for accreditation. The visit went very well! The team commended the college for a number of strengths, including “the positive, supporting, and prayerful relationships” that develop between faculty members

NEXT ISSUE’S QUESTION:

Some time ago I received an email from a friend who wanted help in resolving a question about the Lord’s Supper. There was a man in his local church who was quite adamant that only unleavened bread should be used. The Lord’s Supper was instituted at a Passover meal, the man reasoned, and only unleavened bread was used at that annual feast of the Jews. My correspondent wanted to know if his local assembly was being unbiblical by serving leavened bread (bread containing yeast) at the Lord’s Table. How would you have advised my friend?

Please send responses to Journey Magazine, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001, or e-mail to journey@emmaus.edu. Include name, city, state, and daytime phone number. Letters may be edited to yield brevity and clarity.

News from Emmaus

and students and an “institution-wide commitment to mission.” Although the visit was quite positive, two important steps remain in the process of reaffirmation—document review by a reader’s panel and commission approval. Please pray with us for a positive result!



Annual Service Day at Emmaus

Since 2001, Emmaus Bible College has scheduled an annual community Service Day in September. Classes are canceled, and faculty, staff, and students serve together on teams that provide assistance to a variety of community organizations and institutions. This year’s service venues included the YM/YWCA Camp; Dubuque Leisure Services; Tri-State Christian School in Galena, Illinois; various elementary schools in the Dubuque Community School District; the Ellen Kennedy Living Center, an assisted-living facility in Dyersville, Iowa; the Oak Park Living Center; the Dubuque Food Bank; and the YM/YWCA Domestic Violence Center. Teams also assisted owners of a local apple orchard and a local property owner in his efforts to develop county land into a park. Activities at these venues

included cutting down trees, removing foliage, stacking wood, weeding, lawn work, repairing a retaining wall, assisting elementary school teachers, washing windows, deep cleaning, and landscaping. The primary goal for Service Day is to inspire students to lifelong service for others through repeated opportunities to serve selflessly and enthusiastically the community in which they live and study.

Attention, Emmaus Alumni!

We are looking forward to celebrating our 70th anniversary with you this coming October 13-16, 2011! Please make plans to attend and enjoy some great fellowship with your fellow classmates! Watch your mailbox and email for registration and scheduling info in the upcoming weeks! If you have questions or are not already part of the alumni address list, send an email to alumni@emmaus.edu or write to the attention of Justin Smith at the school’s address. Hope to see you then!



Iron Sharpens Iron

Save the date for the 11th annual Iron Sharpens Iron Church Leadership Development Conference to be held on our campus May 26-29, 2011. This year’s conference will focus on missions as we ask and answer the question, “God So Loved the World: Do We?” Make plans to join us for this exciting conference as we rekindle together our zeal for God’s work around the world, renewing what many believe was a founding trademark of the brethren movement. Keynote speakers include Joel Hernandez, Chair of our Intercultural Studies department and veteran missionary to Mexico; Ian Burness, General Director of Echoes of Service in Bath, England; Alex Strauch, author and conference speaker from Littleton, Colorado; Paul and Nate Bramsen, missionaries to Senegal and Egypt; and George Verwer, Founder and former International Director of Operation Mobilisation (OM). Registration will begin in several weeks. Contact Angie Hubbard, conference registrar, at ahubbard@emmaus.edu with your questions or early registration needs.

Emmaus On the Road

Name	Dates	Location/Events	City/State
 Ken Daughters	Mar 6	Wauwatosa Bible Chapel	Milwaukee, WI
	Mar 13	Shannon Hills Bible Chapel	Greensboro, NC
	Apr 3	Brooklyn Bible Chapel	Chicago, IL
	Apr 10, 17	Northwest Bible Chapel	Chicago, IL
	Apr 24	Bethany Bible Chapel	Cedar Falls, IA
	June 13-17	International Brethren Conference on Mission	Strasbourg, France
 Jack Fish	May 14 - June 5	Bible Teaching and Ministry	Argentina
	June 17	Woodside Chapel	Fanwood, NJ
 Ken Fleming	Apr 10	Bayside Community Church	Tampa, FL
	May 26 - 29	Irons Sharpens Iron Conference	Dubuque, IA
 Dave Glock	Mar 4-5	Fenton Crossing Bible Chapel	Fenton, MO
	Mar 6	Bethel Community Church	St. Louis, MO
	Mar 13	Warrenville Bible Chapel	Warrenville, IL
	May 26 - 29	Irons Sharpens Iron Conference	Dubuque, IA
 Jon Glock	Mar 20-23	Tieton Drive Bible Chapel	Yakima, WA
	Apr 1-3	Oakwood Bible Chapel	Windsor, ON
	May 22, 29	Warrenville Bible Chapel	Warrenville, IL
	May 26 - 29	Irons Sharpens Iron Conference	Dubuque, IA
	June 19-24	Iowa Bible Camp	Manson, IA
 Joel Hernandez	Mar 12	Chicago Missionary Study Class	Lombard, IL
	Mar 13	Lombard Gospel Chapel	Lombard, IL
	May 26 - 29	Irons Sharpens Iron Conference	Dubuque, IA
	June 4-11	CMML’s Missionary Orientation Program	Greenwood Hills, PA
 John Jimo	Apr 10, 17, 24	Oak Lawn Bible Chapel	Oak Lawn, IL
	May 1, 8, 15, 22, 29	Arbor Oaks Bible Chapel	Dubuque, IA
 Dave MacLeod	Mar 6, 13, 20, 27	Arbor Oaks Bible Chapel	Dubuque, IA
	May 1, 8, 15, 22, 29	Oak Lawn Bible Chapel	Oak Lawn, IL

Name	Dates	Location/Events	City/State
 Ben Mathew	Mar 11, 12 Apr 8-10 May 15	Ignite Youth Conference Galena Bible Church Countryside Bible Chapel	Des Moines, IA Galena, IL Lexington, MA
 Donnie Patten	Mar 25-27	Whispering Winds Bible Camp	St. James, MO
 Steve Sanchez	May 13-15	Northern Hills Bible Chapel	Cincinnati, OH
 Dan Smith	March 20, 27 Apr 3 Apr 8, 9 Apr 10 Apr 29, 30, May 1 May 15 June 20-24	Woodside Bible Chapel East Freedom Bible Chapel Nashville Men's Conference Nashville Gospel Chapel Palos Hills Christian Assembly Bayside Community Church Lakeside Bible Camp	Maywood, IL East Freedom, PA Nashville, TN Nashville, TN Palos Hills, IL Tampa, FL Clinton, WA
 Mark Stevenson	Mar 6, 13, 20, 27 May 11 May 26 - 29 June 25-27	Oak Lawn Bible Chapel Spurgeon's College Irons Sharpens Iron Conference International Brethren History Conference	Oak Lawn, IL London, England Dubuque, IA Gloucestershire, England
 Steve Witter	Mar 4 Mar 6 (AM) Mar 6 (PM) Mar 8 Mar 10 Mar 20, 27 Apr 3 Apr 10 Apr 29-May 1 May 15, 22 May 29 - June 3 June 12 June 12-17	Rutherford Bible Chapel Kenilworth Bible Chapel Terrill Road Bible Chapel Mt. Ridge Bible Chapel 5th Ave. Chapel Warrenville Bible Chapel Greenwood Hills Gospel Chapel Fairbluff Bible Chapel Verdugo Pines Men's Retreat Park Manor Bible Chapel Horton Haven Christian Camp Christian Believers of Donnelson Horton Haven Christian Camp	Rutherford, NJ Kenilworth, NJ Fanwood, NJ Berkeley Heights, NJ Belmar, NJ Warrenville, IL Fayetteville, PA Charlotte, NC Wrightwood, CA Elgin, IL Chapel Hill, TN Donnelson, TN Chapel Hill, TN
 Mark Woodhouse	Mar 6 Apr 3 Apr 16 May 1, 8	Cedar Rapids Bible Chapel Keystone Bible Chapel Logansport Bible Chapel Woodside Bible Chapel	Cedar Rapids, IA Omaha, NE Logansport, IN Maywood, IL

If you would like more information about having faculty speak at your assembly, retreat, conference or camp please call 1-800-397-BIBLE or e-mail info@emmaus.edu.



FROM THE DESK OF
DR. STEVE WITTER

Dear Friends,

When you receive this magazine, spring semester at the college will be underway. Students are well beyond syllabus shock and have already enjoyed Winterfest, a weekend of fun and games, and Christian Ministries Seminar [CMS]. Held every year in February, CMS is a time when classes are canceled and students are given the opportunity to consider their own service for the Lord. A challenging speaker calls the student body to service and elective seminars allow them to explore facets of ministry that particularly interest them. The hallways are lined with the displays of Christian camps and other ministry organizations our students can consider serving with for a summer, a short-term commitment, or for a lifetime. What a joy to be a part of something like this. Join us in praying that the seeds planted during this critical time will grow and produce a full harvest.

Please thank the Lord with me for HIS continued faithfulness to the college. There are 10 new faces in the student body this spring. Some are brand new to us and some are returning from a previous year. We are thankful for each one. Pray with us regarding the fall enrollment. **WE NEED MORE STUDENTS!** The Lord can supply them and perhaps would use you as a tool to get them here. Help us by encouraging a prospect you know to consider Emmaus; send us contact information; put out EBC promotional literature; or invite someone from Emmaus to visit your area. Thank you in advance for your help in this.

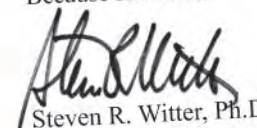
You will recall that we have communicated a financial aid matching-gift opportunity. I am thrilled to tell you that match has been met in full, which means \$100,000 of financial aid is available to Emmaus students this year. We are grateful to God for HIS supply through HIS people. Your gifts certainly make a difference in the lives of our students. Financial aid is an ongoing need and challenge for the college—we simply do not have as much as we need. If you are looking for a good way to encourage the folks at Emmaus while making an investment with lifetime dividends, consider a gift to financial aid.

Gifts to the general fund were strong in the month of December as folks considered their year-end giving. This is a blessing to us in so many ways. Our fiscal year ends June 30, and it has been amazing to see how the Lord has supplied in the past. To date, unlike previous years, we do NOT have a matching gift program for the general fund; however, the need is still there. We are trusting the Lord to meet our budget need this year as HE has in the past.

We are also thrilled that a new gym floor will be installed over the summer. Our athletic program adds much to the esprit de corps of student life and the floor will be a much-needed improvement. Our alumni provided the funds to purchase a passenger vehicle with the capacity to transport teams and student groups. God's blessing on the college is evident and we thank Him.

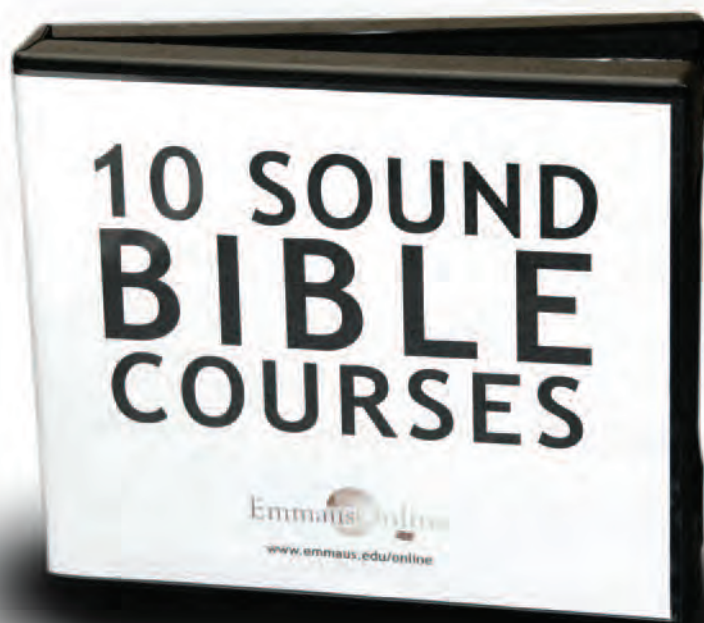
We look to the Lord to continue to meet our needs. Thank you for your partnership in prayer and for the practical ways you stand with us. If I can be of help or service in any way or further clarify any of these items, please feel free to contact me.

Because HE lives,


Steven R. Witter, Ph.D.

Vice-President for Advancement





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