

Cast Away • Christians in Politics • The Wonder of the Incarnation

# JOURNEY

EMMAUS BIBLE COLLEGE • SUMMER 2001



Inseparably Linked to Power: T.M. Flowers

# Features



18

## 12 The Wonder of It All

The paradox of the incarnation, which we easily take for granted, can bring us to our knees when we meditate on its true implications.

BY WILLIAM MACDONALD

## 15 Out of Africa and Back

Yenner Karto left Africa carrying all his worldly belongings in a plastic bag—"a shirt, a hat, and one slipper." Today he is a PhD candidate with plans to return to his homeland.



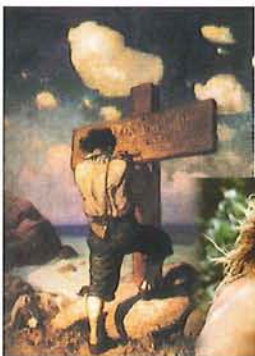
15

## 18 Inseparably Linked: T.M. Flowers

T. Michael Flowers has planted numerous churches in the South and has walked with the Lord for nearly 70 years. He shares some of his insights on prayer, race, and the church.

## 32 Iron Sharpening Iron

Alex Strauch leads elders from around the country in our first annual Church Leadership conference.



25



32

# Departments

## 4 From the President

## 5 Fellow Travellers

## 7 Ask the Faculty

Floyd and Christine Schneider respond to a question concerning the Christian's role in politics.

BY FLOYD AND CHRISTINE SCHNEIDER

## 9 Emmaus Correspondence School

## 10 Trail Guides

## 22 Dr. MacLeod Asks

## 25 Pilgrims and Strangers

*Cast Away but Redeemed*

Our culture's attitudes toward God and man are influenced by New Age thinking, as demonstrated in a recent popular film.

BY GREGORY C. BENOIT

## 28 News from Emmaus

## 34 Readings

## 35 Walking the Walk

*Life is a Vapor*

The epistle of James tells us that life is as fleeting as steam, but steam can also be harnessed for good purposes.

BY JAMES E. DUNKERTON

*Journey Magazine*, volume 1 issue 2, Summer 2001

*Journey Magazine* is published by Emmaus Bible College, Dubuque, Iowa, USA.

Opinions expressed in articles published in *Journey Magazine* are not necessarily those of Emmaus Bible College.

Subscriptions to *Journey Magazine* are sent free of charge to addresses in the United States and Canada, as well as to those serving the Lord full-time overseas. Please contact "Subscriptions" at the address below for additions, corrections, or deletions.

---

Gregory C. Benoit, Editor in Chief

Bible Editor: Dr. David J. MacLeod  
Writing, Design, Lay-Out: Gregory C. Benoit  
Editorial Assistance: Ruth Cumming, Christine Schneider

Circulation: Julie Hansel  
On-line Journey: Sean Fader

---

### How to contact us:

*Journey Magazine*  
Emmaus Bible College  
2570 Asbury Road  
Dubuque, IA 52001  
(800) 397-2425

<http://www.online-journey.com>

Editor: [gbenoit@emmaus1.edu](mailto:gbenoit@emmaus1.edu)

Subscriptions: [journey@emmaus1.edu](mailto:journey@emmaus1.edu)

Subscribe on line: [www.online-journey.com](http://www.online-journey.com)

College Admissions: [mstevenson@emmaus1.edu](mailto:mstevenson@emmaus1.edu)

Alumni: [jdunkerton@emmaus1.edu](mailto:jdunkerton@emmaus1.edu)

Correspondence School: [cfizer@emmaus1.edu](mailto:cfizer@emmaus1.edu)

Believers' Stewardship Services: [dallison@emmaus1.edu](mailto:dallison@emmaus1.edu)

Other: [info@emmaus1.edu](mailto:info@emmaus1.edu)

---

*Journey Magazine* is available on-line at [www.online-journey.com](http://www.online-journey.com)

*Journey Magazine* will consider, but is not responsible for, unsolicited articles. Send submissions to Editor at the address above. Submissions cannot be returned unless accompanied by SASE. Advance query is recommended.



# From the President

Many of us complain that today's youth seem ill-prepared to carry on the work of the previous generation. We think them to be self-centered, lazy, and without principles. Those traits may be endemic to the present generation, but it's not true of all of them. Here at Emmaus we see students who love the Lord and want to serve Him. We see young people whose priority it is to devote their summers to ministry rather than to earn money for the fall's tuition. We see young people who want their lives to count.

It's a privilege to work with these young people, but they're not perfect. They often show signs of immaturity and sometimes lack fundamental skills necessary to be useful to their full potential. The answer to this dilemma is to mold and shape them into the future leaders they need to be. In a word, they need training. A question we need to ask ourselves is whether we are successfully training our young people to assume the responsibility of our assemblies in the future. I have been impressed recently by how often we assume incorrectly that those we work with know what we expect. I imagine that every Bible college in the country claims to train leaders, but how many can document that they really achieve that? Our assemblies need leaders. Our present leaders need to train future leaders. We need to pass the baton to the next generation. How are we to do it?

Far too often we assume that the younger generation will learn how to lead by watching us and copying what we do. Unfortunately, the younger generation isn't watching and learning. Often, they have no idea what we do because we don't show them. The older men need to show the younger men how to serve the Lord. This means that we need to take younger men along with us and allow them to observe what we do. We need to explain what we are doing and why. We need to let them help us, and we need to help them as they take their first baby steps in leadership. Then we need to guide them as we release them to make leadership decisions on their own. Certainly it is easier and more efficient for us to do our work by ourselves, but then we have no trained young people to carry on the work for us when we pass the baton.

Here at Emmaus we do not want merely to pass on information about the Bible. We want to train young people. We don't want to be merely academic—we also want to be practical. We want to personalize our education by getting to know our students personally. We want to assist them in putting into practice the things we teach them in the classroom. Through student leadership roles, Christian service assignments, and local church ministry, we desire to guide our students as they develop into future leaders. We don't want merely to claim that we train leaders—we purpose honestly to achieve it! As president of Emmaus I pledge to focus our resources on training future leaders for servant leadership. Our product is people, trained both to serve and to lead.

*Kenneth Alan Daughters*





# Fellow Travellers

*Journey Magazine* welcomes your letters and e-mail. Please send letters to: *Journey Magazine*, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001. Send e-mails to: [journey@emmaus1.edu](mailto:journey@emmaus1.edu). Please include your full name, town, state, Emmaus class year (if applicable), and daytime phone number. We reserve the right to edit letters for length and suitability. Opinions expressed in letters do not necessarily reflect those of Emmaus Bible College.

Hello, Mr. Benoit!

I just wanted to let you know that it was a pleasant surprise to receive the first issue of *Journey Magazine*. I am a full-time youth pastor at First Baptist Church, and I must say that the articles on Jon Glock's ministry and youth discipleship were just what I need as I'm learning to serve the Lord by ministering to the youth of this community. Keep up the good work—I can't wait for the next issue!

Brian Parkinson, '99  
Newport, WA

Dear Editor,

Just a note to express my appreciation for the new format of *Journey Magazine*. The use of full-color along with art layout work has been done very tastefully. Keep up the good work.

Donald H. Abel  
Appleton, WI

Dear Friends,

Yesterday I finally got around to scanning the beautiful magazine you sent me. It is really thrilling and I couldn't put it down; I lost track of time.

Thank you very much for sending me this first issue. There are a number of features in this magazine that I want to spend more time with and, Lord willing, I am looking forward to getting the next issues.

Charles Billger  
Elkhart, IN

Dear Brother Benoit,

As I saw your advertising for Robert Hicks' book in your Spring 2001 *Journey Magazine*, my wife and I became very concerned. Have you read his book, *The*

*Masculine Journey* or the book he and his wife co-authored called *The Feminine Journey*?

Hicks uses a lot of scripture and Hebrew definitions to uphold his views [in *The Masculine Journey*] and I must say that it is one of the most perverted books I have ever read. I haven't read *The Feminine Journey* but have read reviews of it. Several of the quotations are from a book entitled *The Sacred Prostitute*.

In your advertising of the book there is this comment: "His thoughts and insights may prove unsettling or even threatening, but they will certainly inspire a reader to turn back to scripture for the final answers." I could say the same about the book *The Masculine Journey*. The serious problem is that Mr. Hicks is a master with using the scriptures, and is able to deceive the unlearned or ignorant. To be blunt, I believe he is a master deceiver.

Don Schonberg  
Lawrence, KS

We list recent releases from Christian publishers in our "Trail Guides" section; the College may not endorse all views reflected in those books. However, Mr. Schonberg has agreed to write a review of Hicks' book for *The Emmaus Journal*.

-GCB

Editor:

I have some concerns on the article on the Harry Potter books [Spring 01]. I should tell you at the beginning that I have not read any of the Harry Potter books. I have only heard of some concerned critics who have read the books—even some non-Christian writers—who point out the occult

aspects of HP. In the article, Mr. Benoit agreed that some see occultism in the stories but that he doesn't "respond to the stories that way." To have that view presented in a publication of our Emmaus Bible College puts out a message which could be dangerous. Now, he may be right that there are no occult aspects in the stories, but with all the occult propaganda streaming into our lives through various sources, is it not dangerous for EBC to open up the possibility that HP is free of Satanic influences? The comparison with Aladdin, Sleeping Beauty, and Cinderella may be justified in a strict, logical sense, but are even those stories wise to present to our kids—given the power and subtlety of Satan in our day as well as in days past?

Personally, I'm concerned about the parents that inflict and infect their kids with the Santa Claus lie. Especially as it co-mixes with the marvelous TRUTH of the incarnation at Bethlehem at that same time of the year.

Jim Upton  
via e-mail

Dear Greg,

Your article was interesting on the Harry Potter business [Spring 01]. I mostly agree with you. Are you not that sure about your position on it or were you just being careful to sound fair-minded and even-handed? Personally, I feel strongly enough about it that I would come out swinging on that one.

I disagree with the *White Company* quotation: not everyone is called to be a Martha; some are Marys, and there's nothing selfish about a life of contemplation and prayer.

Jack Hyder, DVM  
Ocean Shores, WA

Sirs,

I received your *Journey Magazine* recently. Please remove me from your mailing list.

I find the half-naked boy on the front cover and the girls on page 21 immodest. The Zambian "savages" on pages 9 and 10 could teach most everyone in your magazine what modest apparel is.

On page 6 you have a group of young people who *at least* appear to be moral, godly and up-right. We may be on the same *Journey*, but we are surely not on the same page.

Bruce O'Neill  
Zion, IL

The photos of young people were mostly stock photos, intended to represent the youth of today to whom the College strives to minister.

-GCB

### Old Photo Once More

Editor:

I just received the spring issue of *Journey* in the mail, and I wanted to identify the young man who is 3rd from the left in the archive picture on page 6. It is me, Conrad Avera. I was there that night and remember standing in the back when the picture was taken. It was one of the joyful experiences I had while there at Emmaus. It wasn't required of us to go out in the evening to witness on the streets in South Chicago. It was something that was in our hearts to do. Dick Farstad named them correctly, as far as he went. The one standing to my right, who is 2nd from the left as you look at the picture is, I believe, one of the two brothers from Detroit who attended Emmaus.

Joseph C. Avera  
Jasper, TN

Editor:

It surprised me to see the photo from archives, "The Street Meeting." I didn't know you wanted information on it. I

guess the only thing left for you to know about the picture is that I was the one who took it.

Fred Brown, '51  
Flint, MI

Dear Brother Benoit,

We are enjoying your new magazine. We also appreciated the space given to the Halsted Street Meeting (pg 6, Spring 01). We've enjoyed many opportunities in the gospel on that corner. My dear wife, Lydia, is shown playing the portable organ.

Relative to the street meeting photo, you might be interested in the following incident that took place just a few blocks from where we held the street meetings. A group of male students, including myself, were passing out tracts at the El on Halsted Street. While working with the crowd, a small, older man approached us and said something to this effect. "My children, you're serving me well. Keep up the good work." His strange statement got our attention and we gathered near him for a possible explanation. He then said: "I am Jesus Christ, and you are serving me well." With that, one of our brethren quickly said, "Sir, may I see your hands?" The bewildered man held out his hands, whereupon our quick-thinking brother said, "You're not Jesus Christ. My Savior has nail prints in His hands." The misguided man dissolved into the crowd.

John W. Rodgers, '51  
Washington, TX

### Dr. MacLeod Asks

Dear Dr. MacLeod,

Thanks again for another great article, this time in the Spring 2001 issue of *Journey*. Like your many articles, especially the series on divorce, I appreciate your insight and your solid biblical approach.

In "Dr. MacLeod Asks," there was one paragraph that did not add to all the great information provided on youth

work. I do not know Benjamin Barker from Granville, NY, but I feel that his remarks regarding "razzle dazzle Awana groups" was one of those things that would have been better not printed.

In the three years that we have had Awana, we have seen kids saved and families added to the assembly, at least in part due to Awana. I know Emmaus has an excellent Awana, as does College Heights Chapel where Jon Glock is the Commander. Mr. Barker's comments bothered me as well as our Awana Commander, Gary Thompson, so I felt constrained to express my thoughts.

John Phelan  
Nashville, TN

Dear Editor,

The question, "How can the church today best minister to our youth?" (Spring 2001) is timely, and the responses of your readers were interesting and provocative. I must disagree with Benjamin Barker's rather absolute assertion that home schooling is a must, TV is to be forbidden, and Awana clubs are unnecessary.

Our three children all attended public schools here in Massachusetts, and all have gone on to serve the Lord in various ways. Our local church has used the Awana program to great advantage, and many Christians continue to have TV sets in their homes. What Mr. Barker does not seem to realize is that all the things he listed are matters of individual conscience (Rom. 14:2-8). Each parent and local assembly is answerable to the Lord Himself and not to the consciences of those who would condemn them for their choices. Home schooling, Christian schooling, and public schooling each has its advantages and disadvantages. Parents must decide for their children and then help them succeed in whichever form of schooling they have selected. In closing, I will cite Daniel as a believing young person who survived very well in a pagan school system (Dan. 1:17-20).

Elizabeth Wainwright  
Hampden, MA

# Ask the Faculty

The Bible says, "Woe unto them that decree unrighteous decrees," and Paul wrote in the New Testament that Christians should "not be entangled with the affairs of this life." Is it scriptural for Christians to enter public office? If so, how does a Christian keep integrity in his decisions and not compromise his beliefs? Would God honor a person who runs for office with Christian ideals?

—Brennon B. Guilbeau

## Answered by Floyd and Christine Schneider

When we lived in Europe, we learned that many, if not most, evangelicals avoid politics to the point of not even voting. Their viewpoint is captured very well by Charles Haddon Spurgeon, who delivered a sermon on the topic in London in 1862.

*We are simply passing through this earth, and should bless it in our transit, but never yoke ourselves to its affairs. An Englishman may happen to be in Spain. He wishes a thousand things were different from what they are, but he does not trouble himself much about them. Says he, "If I were a Spaniard, I would see what I could do to alter this government, but, being an Englishman, let the Spaniards see to their own matters. I will be back to my own country by and by, and the sooner the better." So with Christians here; they are content very much to let the worldly people deal with the worldly things of the earth.... Their politics are spiritual, and as citizens they look to the interest of that divine republic to which they belong. And they wait for the time when, having borne with the laws of the land of their exile, they will come under the more gracious rule of Him who reigns in glory....<sup>1</sup>*

We in the United States and Canada tend to see things a bit differently because our founding fathers tried to separate politics from religion. This made it possible to be a politician without endorsing the state's religious ideal. In looking at politics from this viewpoint, however, we must be very clear on one point: democracy, the republic, capitalism, freedom of speech, freedom of religion, and the whole Bill of Rights (or even the Magna Charta) are not part of Christianity. They are not necessary for effective evangelism, discipleship, or church planting. They do not make loving your neighbor easier, nor do they guarantee a better quality of life. Christianity flourished and spread in the first century although the political scene was oppressive and tyrannical.

In the Old Testament, both Joseph and Daniel used their gifts and talents to govern great nations wisely. Although they were thrust into positions of power against their wills (Genesis 4

1:39-45 and Daniel 1:1-7), they had many opportunities where they could have declined to work within the political machine. They chose to cooperate until righteousness was challenged. In Daniel's case, he had to

make it clear that his ultimate allegiance was to God, not to the king (Daniel 6). It almost cost him his life, but that was a price he was willing to pay.

If a believer wants to go into politics to "make the world a better place" or to legislate morals, he or she still needs to realize that we are aliens in this world (Philippians 3:20). Civic involvement may be the outworking of our faith, as we strive to care for widows and orphans (James 1:27), provide for the needy and oppressed (Matthew 25:34-46), and do justice (Micah 6:8). We can never, however, reform society through politics. Many verses in scripture inform us that governments are to be obeyed, not changed (Romans 13:1-7; 1 Timothy 2:1-2).

*We can never reform society through politics.*

Daniel did not reform the Assyrian or Babylonian empires. With his life and words he witnessed through his position in government. He carried out his duties well, giving credit to God whenever an opportunity presented itself. Most important, he did not bow to the gods of those

societies. Only the Holy Spirit through the Word of God can change a society by changing individuals. For example, when the people in Nineveh heard Jonah's message of judgment, the whole city repented, from the lowliest peasant right up to the king (Jonah 3:5-7).

*Even a politician can  
repent and give his life to  
Jesus Christ!*

Choosing a career as a politician involves many of the same advantages, disadvantages, temptations, privileges, and rewards as other professions. Although some people would disagree, the definition of a politician is not a robber, liar, or criminal. Every job—whether one flips hamburgers or manages a Wall Street investment corporation—has its own set of difficulties, problems, and temptations. God is not so much interested in the profession we choose as He is in how we live our Christian lives within that profession. The Holy Spirit, through the apostle Paul, gives us this first principle of work in Colossians 3:23-24: "Whatever you do, do your work heartily, as for the Lord rather

than for men.... It is the Lord Christ whom you serve." This is our inward motivation. Ultimately, we serve Christ, not a government, a corporation, or a boss.

We who know the Lord Jesus as our Savior have been left on this earth primarily to be salt and light (Matthew 5:13-16). A believer who has chosen a career as a politician will demonstrate the true power of the gospel by how he or she handles stress, temptation, money, and power. The second principle of work is an evangelistic one, and it is the whole point of Matthew 6:33: "But seek first His kingdom and His righteousness, and all these things will be added to you." In every profession, our righteousness will be tested. Our reactions will demonstrate to others our inward motivation. Unsaved politicians need to see this difference in a believer's life. Even a politician can repent and give his life to Jesus Christ!

The third principle of work comes in a military metaphor: "No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier" (2 Timothy 2:4). The word "entangles" pictures a soldier's weapon getting tangled up in his cloak. At the very least, he looks

silly and cannot fight properly; at the very worst, he has disarmed himself and could lose his life. The idea here is for the soldier always to be ready to fight. Although he may have other interests and duties, he simply cannot allow any of them to hinder his soldiering.<sup>2</sup> The believer should not get involved in any job, hobby, or relationship that would keep him from obeying the Lord Jesus or would keep him from using the word of God as the sword of the Spirit (Ephesians 6:17 and 1 Timothy 2:15).

To sum up, if you are a politician or want to become one:  
Do your work for Jesus Christ; He's  
the one we need to impress.  
Do your work with highest integrity;  
the world is watching.  
Make your faith your priority; handle  
God's word accurately. ~

1. Charles Haddon Spurgeon, "Citizenship in Heaven," in *Why Government Can't Save You*, by Dr. John F. MacArthur (Nashville: Word Publishing, 2000), pp.152-153.

2. It is interesting that Paul describes much of the Christian life as the life of a soldier; and nowhere does he ever tell the soldiers to stop being soldiers. In fact, when soldiers come to John the Baptist and ask how they should live their lives in the Kingdom, all John tells them is, "do not take money from anyone by force, or accuse anyone falsely, and be content with your wages" (Luke 3:14).

Floyd Schneider is Chairman of the Intercultural Studies department. His wife Christine is the author of two historical novels.

Submit Your Question

The faculty of Emmaus Bible College address questions from our readers. Address your questions to **Ask the Faculty, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001**, or e-mail to [journey@emmaus1.edu](mailto:journey@emmaus1.edu). Please include your full name, town, state, Emmaus class year (if applicable), and daytime phone number. We cannot respond personally, but will address one or two submissions each issue.



# Emmaus Correspondence School: 50 Years in the UK

by Charles Fizer

Mr. Harold Catlow, an Englishman employed by Lever Brothers, traveled to Canada on a business trip back in 1951. Already a believer, he sought fellowship in a local assembly. As he sat down by friends, he did not realize that Dr. R.E. Harlow and his wife were sitting behind them. They became acquainted and Harold was exposed for the first time to the work of Emmaus Correspondence School. He was thrilled at what he was hearing and seeing, and soon began in his off hours to help grade exams and prepare courses to mail.

By the time he arrived back in England he had a deep interest in beginning an Emmaus work in his homeland. Soon afterwards he established the school, and the work was launched with great enthusiasm.

Harold eventually resigned his position with Lever Brothers and gave himself full-time to the work. His secretary at Lever, Irene Pendlebury, also left the company to be his secretary in the Emmaus office. The ministry grew rapidly throughout the UK, and branch offices were established in various areas in Northern Ireland, Scotland, and England. Eventually, the work was brought back to the main office where the Lord had provided for a new building.

Individuals, groups, and prisoners all enrolled to study the newly introduced Emmaus courses. There was great interest by believers who gave to the ministry and, over the

years, a good number have been involved on staff.

When Harold retired, Mr. Michael Hemming assumed the directorship of the School. Today David Thompson is the director, and the staff has grown to over seven.

## 50th Anniversary

Nearly 200 people gathered this past May in Wirral, England to celebrate the 50th anniversary of the UK correspondence ministry. The celebration began on a Friday night and went through Sunday evening, featuring reports and remembrances given by Harold's daughter, Joy; his former secretary, Irene Pendlebury; and others who have worked with Emmaus over the years. It was thrilling to hear of the impact that God has made on the lives of so many through the Emmaus courses.


We were also privileged to hear some reminiscences and insights into the correspondence ministry from William MacDonald, former president of Emmaus Bible College. He also gave helpful ministry from the scriptures, and I had the opportunity to report on the burden of the

Correspondence School for Mainland China.

## Western European Conference

Following the 50th Anniversary, more than twenty of the Emmaus directors met for a one-day conference. It was very encouraging to hear reports of the work from several countries. David Thompson, current director in the UK, and his staff planned both the anniversary and the conference.

Europe is a needy mission field. Apart from England and France, most of the European countries do not have large numbers of individual Emmaus Correspondence students. But streams of refugees have come into Europe, presenting a whole new mission field. The prisons are also an opportunity, although it is not as easy to gain access to them as it is in North America.

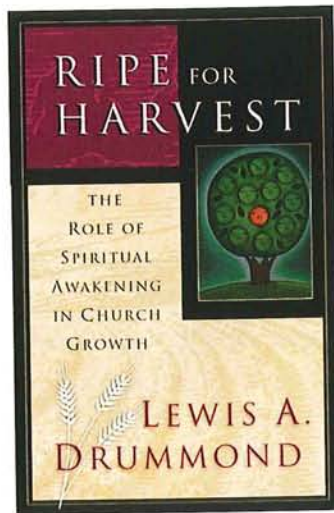
Europe is a melting pot for the immigration of people from many different countries, and there are many opportunities for the use of Emmaus courses. Pray that God will enable the directors to expand their ministry. 

Charles Fizer



# Trail Guides:

Books of interest, both recent and classic



Ripe for Harvest

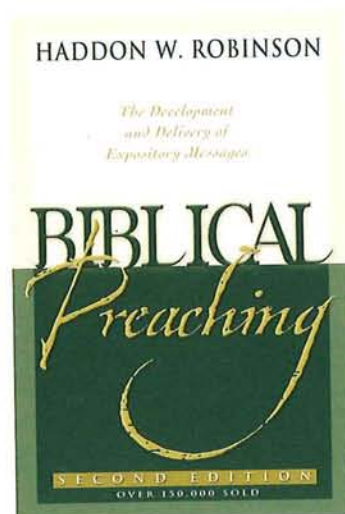
*The Role of Spiritual Awakening in Church Growth*

Lewis A. Drummond

Nashville, TN: Broadman and Holman, 2001

\$22.99, paper

Drummond suggests that church growth needs to be directly tied to spiritual revival, offering practical suggestions on leading in that direction.



Biblical Preaching

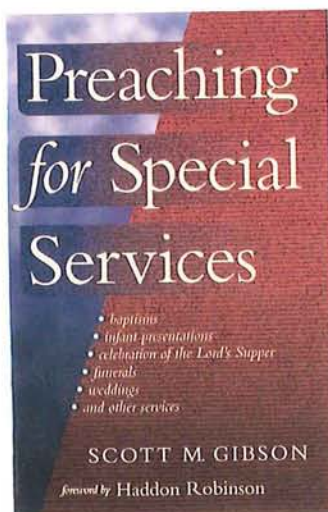
*The Development and Delivery of Expository Messages*

Haddon W. Robinson

Grand Rapids: Baker Books, 2001

\$19.99, cloth

Robinson's book is a traditional stand-by for homiletics, and in this second edition the author has updated and expanded it substantially. Gender-inclusive language may bother some, while others may find his expansions on inductive preaching helpful.



Preaching for Special Services

Scott M. Gibson

Grand Rapids: Baker Books, 2001

\$12.99, paper

Gibson gives very practical advice on how to plan, prepare, and deliver sermons for occasions such as weddings, funerals, and baptisms.

We present these titles to keep our readers informed of books becoming available

Epistles of John and Jude

H.A. Ironside

Neptune, NJ: Loizeaux, 2001

\$7.99, paper

The classic commentaries of Ironside continue to be readily available in this series from Loizeaux. These are good quality books at a good low price.



Tony Evans Speaks Out

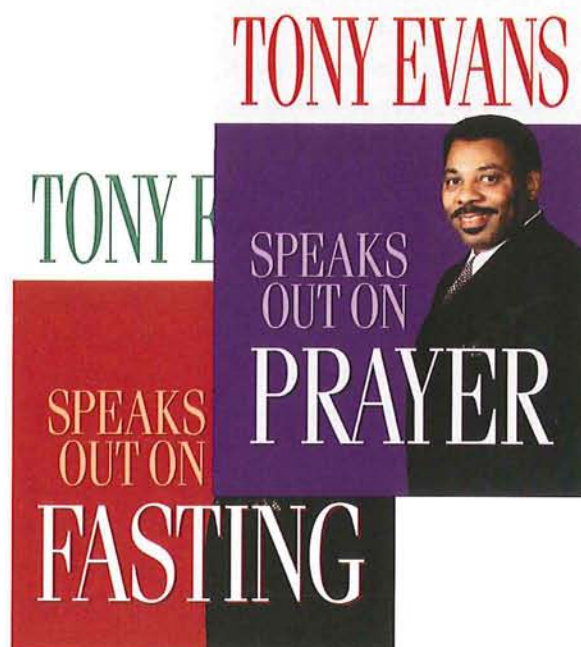
*On Prayer and On Fasting*

Tony Evans

Chicago: Moody Press, 2000

\$6.99 each, paper

These little booklets present very useful explanations of various aspects of Christian life and doctrine. There are a total of eight titles in the series thus far.



Cost Effective College

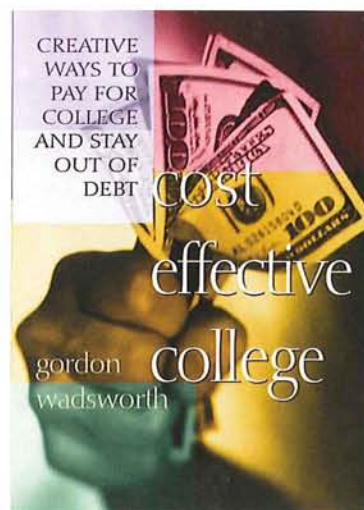
*Creative Ways to Pay for College and Stay Out of Debt*

Gordon Wadsworth

Chicago: Moody Press, 2001

\$14.99, paper

This new title is scheduled for release just in time for college planning. This is a very practical guide to help parents and students alike through the expenses of education.



# The Wonder of It All

by William MacDonald

There is nothing in the world as amazing as the drama of our redemption. It is one thing to know the historical facts, but quite another to be overwhelmed by the immensity of it all. Familiarity with the Gospel narratives can dull our apprehension and appreciation of all that happened to make our salvation possible.

When we think of our Lord as the carpenter of Nazareth or the stranger of Galilee, we are in danger of lowering Him to our own level and forgetting that He is God. We are liable to forget the tremendous fact that it was *God* who visited our planet some 2000 years ago. When we read the four gospels through that lens, we grasp more of the marvel of our salvation—we see that the one who played the leading role was none other than the Eternal God. The truth is so awesome that the most brilliant efforts to describe it are little more than a stutter.

Angels must have gasped in unbelief when they saw the one who spoke worlds into being leave the royal palace to be born in a stable that

reeked with the smells of animals. Yes, it was God who entered time through the anteroom of the virgin's womb. Charles Wesley captured some of the unspeakable wonder of the incarnation when he wrote, "Our God contracted to a span, incomprehensibly made Man." And William Billing invites us to "come, see your God extended on the straw." It is true: "Lo, within a manger lies/Him who built the starry skies." Ian Macpherson also startles us with the reminder that "Jesus was the everlasting God come down, that the infant [of Bethlehem] 'with no language but a cry' was the Eternal Word that spoke the worlds out of the womb of nothing, that the tiny arms of this helpless child were the hands of Him who laid the timbers of the universe."

It was unthinkable that He would leave the magnificence of His eternal home—a scene without sorrow, a palace without sin, a place without pain, a realm without discord. His descent was a stoop without necessity,

condescension without obligation.

When Mary looked into the face of her lovely baby, she actually adored the countenance of the Upholder of the universe. The wise men travelled far to see an infant, but God travelled farther to meet them in a stall. Incredible but true: in that baby boy lay all the fullness of the godhead bodily.

When He visited our world, what kind of a welcome did He receive? Were banners streaming, bands blaring, throngs cheering? No! In spirit, if not in fact, there was a "No Vacancy" sign on the door of the inn. Imagine the owner offering the ever-great I AM nothing better than a feed box for a crib.

Now fast-forward to His youth when He, the architect of the universe, wore a carpenter's apron, and thence to the beginning of His public ministry at age 30. As the teacher in Galilee, He looked into the eyes of people who owed their heartbeat to Him. Yet, as the owner of all, He struggled with poverty. Some



PhotoDisc

*The Architect of the universe wore a carpenter's apron.*

Who sees God's face, that is self life, must die;  
 What a death were it then to see God die?  
 It made his own lieutenant Nature shrink,  
 It made his footstool crack, and the sun wink.

John Donne, from *Good Friday, 1613*

nights He slept under the stars while His disciples went to their homes. The all-present one had no place to lay His head. He enjoyed none of the comforts that we take for granted: inner-spring mattresses, hot and cold running water, showers, refrigerators, electric ovens. He wandered "as a homeless stranger in the world His hands had made."

Because His great delight was to bless, He did nothing but good to the sons of men, healing the sick, giving sight to the blind, restoring limbs to the maimed, casting out demons, raising the dead. And what thanks did God the Son receive for all His kindness? He was despised and rejected by His people, the most hated person who ever lived. Sinners accused the Holy One of being born in sin. On one occasion they drove Him out of town. They insulted Him, accusing Him of being Beelzebub and a Samaritan half-breed. They said He was demon-possessed, a glutton, and a wine-bibber. They mocked Him with a crown of thorns, a sham robe, and a pitiful scepter. It seemed that there was no indignity too malicious to heap on their God.

The religious establishment should have known who He was. He perfectly fulfilled Isaiah's prophecy of Immanuel and the mighty God. He performed the miracles that were predicted of the Messiah, miracles that no other person had ever done. But

they only saw Him as a threat to their religious position.

Things came to a head when one of His disciples betrayed Him to the authorities. Then in quick succession they arrested Him, tried Him before the religious leaders, and condemned Him for alleged blasphemy. It was a sorry episode—guilty mortals putting their Judge on trial. The civil court could find no fault in Him, yet the soldiers scourged Him until His back was furrowed like a plowed field. His body was marred until He was unrecognizable. Worse than all the sufferings at the hands of men were the awful three hours when God the Father hid His face from the Son of His love, while that Son was bearing the sins of the world.

One never knows the depravity of the human heart until he stands before the cross of Calvary and watches man killing his maker. The thought is overwhelming, breath-taking, and unimaginable. God the Son comes to earth to rescue His ungodly creatures, and they turn on Him like savage

beasts and murder Him.

Then comes the astonishing climax. The marvel is not just in what happened, although that in itself is enough to defy the imagination. The marvel is that the one who played the leading role was none other than the Eternal God, the brightness of God's glory, the express image of His person; yet frail men take Him who is high and lifted up in glory and suspend Him on a pole of shame—an amazing paradox. The one who upholds all things by the word of His power allows Himself to be held up by nails on a cross of wood. The King of the Jews, expiring on Calvary, was the God-Man. It was the Immortal who was dying. The truth is that it was divine blood that stained the ground at the place of the skull "to wash the stains of sin away and turn our darkness into day."

No wonder that Charles Wesley soared in rapturous adoration when he wrote, "Amazing love! How can it be/That Thou, my God, shouldst die for me?" Once we grasp the truth of what our God has done for us, of the sacrifice He made to save us, of the price He paid to redeem us, that truth will shape all of life.

This truth will make us compulsive worshippers. Our lives will be unending psalms of praise to Him. In the words of Charles Wesley, we will "dissolve our hearts in thankfulness

*He who upholds all things allowed Himself  
 to be upheld by nails.*



PhotoSpin

and melt our eyes in tears." We will be "lost in wonder, love, and praise," and "drowned in love's mysterious deep." We will be forever done with a ho-hum Christianity, with business-as-usual church services. Like David, we will call on all creation to praise the Lord and everything on earth to shout for joy. We will invite men and women, kings and princes, angels, yes everything that has breath to unite in harmony. All land and sea creatures will join our choir. We will enlist every kind of instrument to swell the strain. If David was justified in engaging in a sacred dance, how much more would we be. We will expect the mountains, trees, and stars to sing the praises of their Designer.

If we really understood that our God died for us to save us from eternal condemnation and to give us life everlasting, Calvary would be "the center of the universe" and "the axis of history." Nothing else in life would be so important. The truth would save us from petty lives of insignificance.

We must recapture the staggering immensity of Calvary—that the suffering Savior is none other than the omnipotent, omniscient, omnipresent Lord of Glory—God manifest in the flesh. When we boldly confront this truth, there is only one conclusion: it must be everything for Christ or nothing at all. No longer can we fritter away our lives in trivial pursuits. No longer can we be content to be "minor officials in transient enterprises." Henceforth, we must determine that "love so amazing, so divine" will have "our souls, our lives, our all." ~

William MacDonald served as the president of Emmaus Bible College from 1959 to 1965, and now lives and writes in San Leandro, CA.

O all ye who pass by, whose eyes and mind  
To worldly things are sharp, but to Me blind—  
To Me, Who took eyes that I might you find:  
Was ever grief like Mine?

Some said that I the Temple to the floor  
In three days raz'd, and raised as before:  
Why, He that built the world can do much more.  
Was ever grief like Mine?

Then they condemn Me all, with that same breath  
Which I do give them daily, unto death;  
Thus Adam my first breathing rendereth:  
Was ever grief like Mine?

Herod in judgment sits, while I do stand,  
Examines Me with a censorious hand;  
I him obey, Who all things else command:  
Was ever grief like Mine?

They buffet Me and box Me as they list,  
Who grasp the earth and heaven with My fist,  
And never yet whom I would punish miss'd:  
Was ever grief like Mine?

Behold, they spit on Me in scornful wise,  
Who by My spittle gave the blind man eyes,  
Leaving his blindness to Mine enemies:  
Was ever grief like Mine?

O, all ye who pass by, behold and see:  
Man stole the fruit, but I must climb the tree—  
The tree of life to all but only Me:  
Was ever grief like Mine?

Such sorrow as if sinful man could feel,  
Or feel his part, he would not cease to kneel  
Till all were melted, though he were all steel:  
Was ever grief like Mine?

But, O My God, My God, why leav'st Thou Me,  
The Son in Whom Thou dost delight to be?  
My God, My God—

Never was grief like Mine.

George Herbert, from *The Sacrifice*



PhotoSpin



# OUT OF AFRICA AND BACK

## *The Story of Yenner Karto*

Yenner Karto is a young man whose face lights up whenever someone mentions God's guiding hand. For him, such discussions are not mere theology; he's seen the hand of God in his own life in ways that he cannot forget.

An Emmaus graduate, Yenner is presently working on his PhD in economics with the University of Iowa. When he has finished his degree, he plans to return to his home in Africa to work with the struggling church in his home village. But he has learned that no man can be certain of what the future may bring.

### Leaving Home

During the late 30s, Wonmenker Karto took a job as a guide for missionaries who were working to bring the gospel to a small village in Liberia. He became a Christian, and when the missionaries started a small Bible school he worked with them as an evangelist to his own people. He and his wife had four children, the youngest of whom is Yenner.

When Yenner was 14 his father died. "This was a very hard blow for me, and it forced me to take seriously the things my father had taught me about my need for God." It was at this time that he committed his life to the Lord's

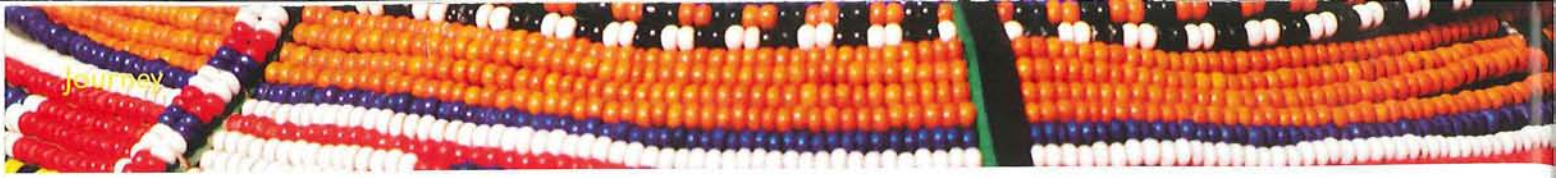
leading, and asked that God would direct his steps as He saw fit.

During the late 80s political unrest grew in Liberia as several tribes struggled for control of the government. The situation exploded into war in 1989, and Yenner's family fled along with thousands of others to the Ivory Coast. For the next four years he lived with his family in a refugee camp and struggled to eke out a daily living. Yenner, now in his early 20s, began to look ahead and wonder what his future could possibly hold.

"I used to go around every day and collect cans and bottles and anything else that I could sell. But I could see that I was going to need some education if I was ever to get my family back on our feet. One day I was looking around in the dump for bottles to sell and I found a catalog about colleges in the United States."

This catalog was actually focussed specifically on colleges in the midwest, and one of them was Emmaus Bible College. "The ad for Emmaus said 'Assembly' and I thought it was Assembly of God!"

Yenner began to apply to Christian and Bible colleges whose addresses he found in that catalog, completely at random. He knew nothing of American Bible colleges nor



of life in the midwest; he only knew that God could open the right door for him.

"Pretty soon I began getting responses from colleges in America, but always they would find out I was a refugee and that would be the end of it." Then one day he received a letter from a man named Keith Leverentz who was the registrar at Emmaus Bible College. He began what turned into a lengthy process of helping Yenner make his way to the United States. "He kept working with me, telling me how to find funding, what papers to file, what people to talk to, all that sort of thing."

Eventually persistence paid off, and Yenner got the academic financing that he needed. He applied for a visa at the embassy in Africa... and was denied. "I was denied so many times I can't even remember them all!" But he doggedly pursued permission from the embassy, and finally they told him that they would let him travel to America provided that he purchased a round-trip ticket to prove that he intended to return to Africa.

"I was ready to give up. I just went home and said, Lord, if this is Your will, You're going to have to make it work because I've done all I can." He gradually let go of the dream and six months passed. Then one day a Federal Express package arrived from some people named Didtrisch in a city called Chicago. "I didn't know who these people were. I

hardly knew even where Chicago was. I had no idea how they heard about me or what I needed." But somehow they had heard, for inside that package were round-trip tickets on TWA.

"Well, I received those tickets on Wednesday, and the embassy gave me my visa, but the flight left Friday and I had no money to get to the airport." So Yenner started walking. "It was 40 miles to the airport, and I went along with all my possessions under my arm: a letter from the embassy, an I-20 form from Leverentz, and my TWA tickets." His face breaks into a beaming grin. "Oh yes, I also had all my clothes in a plastic bag: a shirt, a hat, and one slipper."

## America at Last

Eventually, Yenner found his way to Dubuque, Iowa. There he began the process of adjusting to American life. "Mr. Leverentz picked me up at the airport and took me to Burger King. He bought me a Whopper." There is an embarrassed pause. "I did *not* like it!"

That night the reality hit home of his new adventure. "I felt so lonely. I had no towels, clothes, anything. Home seemed so very far away." But the Emmaus family quickly banded together and helped him get all that he needed, both in simple comforts, such as clothes and towels, and in the more important elements of Christian love and family.



PhotoDisc

Yenner found a magazine in an Ivory Coast dump which contained an advertisement for Emmaus Bible College.



During summers he would remain at school, working on his academics in order to graduate in three years. Staff and faculty families would make schedules of meals, inviting him to their homes for dinner and giving him left-overs to eat for lunch the next day. "I have met many people that I liked at U of Iowa and elsewhere, but nobody else ever invited me home for dinner!"

Yenner worked hard and diligently during his time at Emmaus, a character trait that has consistently set him in good stead. "That first summer Shorti Cribb gave me a job painting. I'd never painted anything in my life! And I only had one pair of pants which I covered with paint my first day. So Shorti gave me a pair of his...." He breaks again into the good-natured grin. "They didn't fit me too well."

He graduated from Emmaus in 1996 with a BS in Bible and Theology, but that was only the first step toward his goal of returning to work in Africa. His Emmaus training prepared him for the ministry work that he wants to do, but he also needed to gain a commercial degree which would equip him with tent-making skills.

"I applied to the University of Iowa for their program in economics, but they would not accept me because Emmaus was not regionally accredited. Then Dr. Smith and Mr. Leverentz wrote some letters and they accepted me on probation." That probation did not last long; it quickly

became evident to all his instructors that Yenner was prepared to work hard.

## Back to Africa

Today Yenner is preparing his dissertation and working with a large banking corporation on multi-national corporate lending in the emerging markets overseas. He anticipates finishing his PhD work in the next two years, at which time he will return to Liberia.

His plan is to work in banking as a consultant, advising overseas corporations on how to invest in the African market. "But that will be a part-time position. I want to pay my bills, but I also want to be heavily involved in ministry to my own people."

He is presently helping people in his home village in Liberia to build a new church. "Believers in Puerto Rico and Wisconsin are helping me to send money, and they have already reached the roof level of construction. This is the very first church in my village!"

At age 31, Yenner has already learned that God is in complete control of his destiny. "The prophet Nehemiah has become a role model for me. God blessed him in exile but he kept his vision to go back home. I, too, have struggled with the temptations of corporate America or the prestige of academia, but I believe that God is continually leading me back. I trust Him to finish what He has begun." 🌿

Yenner Karto left Africa in 1992 carrying all his possessions in a plastic bag. He plans to return one day carrying the gospel to his own people.

Yenner Karto



# *Inseparably Linked*

## An Interview with T. Michael Flowers



Theodore Michael Flowers was born in the Bahamas on April 1, 1920 and accepted the Lord 17 years later. He began his "life's mission" in Savannah, GA in 1955, and since that time has been instrumental in the planting of numerous assemblies in the South.

The years have left little mark on him, as he stands a straight 5-foot 11-inches and walks with an easy spring in his step. He speaks with the voice of an orator, now leaning forward in a confidential whisper, suddenly declaiming passionately on a truth that he holds dear.

This interview was conducted in March 2001, just before his 81st birthday.

### The Miraculous

T.M. Flowers came to North America in 1950 from his native Bahamas, expecting to serve the Lord "way up north" in Canada. But the Lord had other plans, and it was not long before T.M. had received an invitation to work in Detroit. He spent the next four years serving the Lord there, but during that time he began to recognize that he still had not gone as far south as the Lord intended.

He did not run away from Georgia as Jonah did from Nineveh, yet T.M. did have some apprehensions about moving to Atlanta. The first year or so, living in a YMCA, was a difficult time, a time of discouragement and doubt. Yet he found encouragement in a seemingly insignificant event from several years earlier.

"In the early 50s I was on my way to Detroit and to Canada to be involved with some ministry there, and I

stopped over briefly in the South. I was reading a devotional, *This Morning with God*, and I still remember—January 26—the portion was Genesis 28, God speaking to Jacob fleeing from Esau: ‘I will bring you back to this land.’ Now remember, I had no intention of staying here, I was just passing through. But do you know, I felt the presence of the Lord so real in that room—I was afraid if I put my arm out I would touch Him! It seems so silly now, but in that room it was so real. And from that day until now I was convinced that God called me to this work.”

Now, nearly 50 years later, it seems a small foundation on which to build a church, yet in those 50 years Flowers has been instrumental in the planting of more than seven assemblies in Georgia and South Carolina. He has come to be a firm believer in the reality of God’s daily interactions with men—often occurring in small ways that we overlook or take for granted.

“Sometimes, even in Brethren circles, there are some things we tend to overlook, even the miraculous. I believe that God spoke to me that way to say ‘I’m God—I can do it!’ If God didn’t speak to me that way, I don’t think I would ever have come to the South; but I went on to Detroit and I said to the people ‘Now I know where God is leading.’”

The thread of the miraculous, of God’s interventions in the affairs of men, is woven throughout the conversation of T. Michael Flowers. His conviction is that any time the Almighty God touches a person’s life a miracle takes place, whether we recognize it or not. “Our God can use anything as an instrument, but we’re always forgetting that. We must understand that we are in touch with God, we are associated, we’re joined—inseparably linked with *power!*” The walls echo the word. “And that’s the power of God—not to destroy people, but to bring them to see who Jesus Christ is.”

### Prayer and Fasting

Flowers’ view is that the power of God is most easily seen in a broken, humble vessel. When he first arrived in Georgia, he felt overwhelmed with the magnitude of the spiritual needs he found. “The people I was meeting didn’t know religion, they didn’t know about Christ or anything. And the Spirit seemed to say ‘You have just come in from Detroit and you’re gonna come in here and just save everybody? This kind—this which you’re faced with—is not going to be removed and you’re not going to have victory unless by prayer and fasting.’”

This began a lifelong discipline of prayer and fasting. Flowers decided to make a habit of fasting one day each week, allowing him extra time to spend in prayer. Around 1970 he invited a few other Christian men to join him for a weekend of prayer and fasting, interceding for the Lord’s work in the South. That weekend became an annual event which still continues today.

“The first two days are *murder* unless it’s a regular discipline. I’m fasting today—nothing until after 5:00. I do it now every Friday. This is not a doctrine, but this is part of evangelism. If you are going to move and impact the ignorance of your religious folks around you then you’ve got to fast and pray.” He leans forward earnestly. “Get this down—write this down: this is *not* a doctrine. What I mean by that is this: fasting is a personal discipline, not something *required* for salvation or anything like that.

“But this is the thing: the Divine Eternal Son became my substitute; He identified with me by taking my sin, and now I’m going to Galatians 2 and 20. I’m supposed to identify with Him and reckon myself dead with Him—is that true?”

“See, I don’t think the emphasis is strong enough on forsaking everybody for Jesus Christ. I kind of think somewhere we’re just satisfied, just comfortable. Some people say, ‘Oh, but fasting’s not part of our culture.’ Really? Did culture die for you? Others say, ‘Well, fasting is gone today.’ The Lord just used these things to say to me, ‘Idiot! it is in the Book! Unless I tell you don’t do it, you just pay attention to what I’ve written!’”



Benoit

### Loving God, Loving Others

A lifetime of such disciplines has, ironically, turned his focus outward rather than inward. He has devoted his life to serving his neighbor, to reaching out to the people that he passes on the street every day. He sees this as a natural outgrowth from the disciplines of prayer.

"You see, I am now alive with Him and Christ is now living with me. For instance, I look at you, you look at me, and I say 'I don't like you.' But the Lord Jesus says to me, 'I love you and now my love in you is the love that you shed abroad'—it's God's love, it isn't my love. And God has said, 'Will you allow this governing of the Spirit to so control your life that you learn to love my creation?'

"I heard something the other day on the radio about homosexuals. I know the Bible says it's wicked, it's *rotten*. But the point is how much do we care for those people apart from condemning them?" He quickly flips his Bible to John 4. "Here's a woman rotten to the core and Jesus obviously sat by the well and waited for her. If it were Michael Flowers I'd have said, 'You dirty rotten girl!' But He didn't say that. And therefore she left her water pot and carried the well with her!

"The thing is, that's real love. Now is there anybody or anything I can place before someone like that Who loved me with the kind of love... hey, there's nothing that can be compared to this, it's *incomparable!* The more we see this, the

more we shed His love abroad in our hearts, the greater a love we can have for other people."

### Love Across Races

Mr. Flowers' ministry has been predominantly within the Jamaican and African American community in the South. Does he feel any tension within the church between the races? "We're on top when it comes to the doctrine that we hold, we're on the bottom when it comes to practice—we're not practicing what we preach. White missionaries will go to Africa into the bush and expose themselves to all kinds of tropical disease and get sick and then they're heroes and heroines. And right next door or across the street is a black family and they won't give them the gospel! You know what you do? You wait until I rape a woman and then I go to prison, then they come to prison and say 'You need to get saved.' Hey! Why didn't you reach me when I was a teenager?"

"Don't you think, that with all this truth, that we should be fleshing it out? If God is no respecter of persons, shouldn't I be able to reach out to a black man in America just like I do in Africa? I think if we were to come together and fast and pray, God would say something to us. I think if we sit together and pray together and begin to relate to each other and understand that we love each other because the love of God has been shed abroad in our hearts—I think a



*"You're not going to have victory except by prayer and fasting."*

lot of these differences will drop off.

"I mean, He's a universal Savior, brother, isn't He?"

### The Church Today

At the age of 81, T.M. is able to look back with a long perspective on the life of the church in America. But what of the future?

"I think that one of the greatest needs in the church today is that we need to behave what we believe. People were always complaining about President Clinton, and that's all true, but we are in touch with a God who can *change* President Clinton! Saul was a bad man, too, wasn't he? But look at the Apostle Paul now—and that's the same God!

"Now can we by our behavior, by our lifestyle, with the Spirit's working, convince people that the Bible is authentic and authoritative, that it should be followed? Let's do that! But it's gonna cost us because if it's gonna happen we must remember that we have a powerful weapon called prayer. We have to learn to *use* that weapon.

"We need to evangelize. The best approach to dealing with the world is to be friendly, to make friends and then lead them to Jesus—make friends of people then lead them to the Friend of Sinners.

"But mostly, I think we just need to worship the Lord. Worship is a celebration; if I read the Book right, we're gonna have a *blast* in heaven! Let me tell you a story: my wife

is a school teacher, very prim and proper, and one day our son was playing ball at the ball park—and she was sitting there all prim and proper—and then Martin got the ball and suddenly she jumped up and yelled 'RUN!' And I said to her, 'Where did *that* come from?' I mean, if you can jump when your son gets the ball... Hey! this is Jesus we're talking about!

"Now God is a God of order, and we need to maintain a delicate balance between too much emotion and too much stiffness. But I tell people, 'Hey, I'm a *tropical* flower!' We tend to forget that worship is a celebration. If your birthday is tomorrow and we come for a celebration and everybody comes and sits down and says 'hm' in a teeny tiny little voice, all prim and proper... how is that a celebration?

"Brethren, we need to maintain a delicate balance: I don't want us to get so excited that we forget Jesus Christ is Lord; I don't want us to get so still that we cannot say 'amen' to truth. But that's why we have teachers around; you can't correct these things overnight."

He leans forward with an intent look. "Our sole mission is to magnify the Lord Jesus and let the Spirit work. Our greatest need today is to remember that God has called us to represent Him. What's our authority? The Bible! And we have to live by that without being pugnacious because we are here to glorify the Lord Jesus, not ourselves or our traditions. And *that's* what it's all about!" ~

*"Did culture die for you? You just pay attention to what I've written!"*



# 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:

Dispensationalists tend to view the current unrest in the Middle East largely in perspective of that region's importance in biblical prophecy. Some of our non-dispensationalist brethren say that we should be more interested in basic issues of righteousness and political justice. Are these just the complaints of amillennialists or those who are politically pro-Arab, or do they raise a valid point?

## Steven Herzig responds:

In the scheme commonly known as Dispensationalism, Israel must exist as a nation, with Jewish people living there, before Jesus Christ returns to rule as King. Therefore, it is no surprise that many evangelicals are Zionists, believing that the Jewish people are the rightful heirs to the land. Many support the nation in very visible ways, including defending the actions of the Israeli government when they feel it is appropriate. Israel is a secular state. Should Christians support it? Should support of Israel assume zero criticism? Does Israel do everything correctly? Do the Palestinian people have legitimate claims? Shouldn't there be a concern for righteousness?

Scripture makes it clear that the Jewish people have a unique relationship with the Lord. He is often referred to as the God of Abraham, Isaac, and Jacob. Moses told the nation, "thou art a holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people who are upon the face of the earth" (Dt 7:6). It is clear that the Jewish people are God's chosen people. He has a special relationship with them.

God did not choose Israel to be His special people because they were better than others. He chose them because He chose them. He is sovereign; He can do as He wills. As a result of His choice, the Jewish people became special objects of His love (Dt 4:37; 10:15). The covenant that He made with Abraham was based on His performance, not Abraham's (Dt 7:7). It is clear that God has a special sovereign purpose for them.

The prophet Isaiah stated that God created Israel for His glory (Is 43:7). Israel would be impressive and influential. Moses records that Israel would be a source of blessing to the whole world (Gen 12:3). Israel would be impressive because of the tremendous blessing she would bring to the world. This has been manifested in a number of ways. Significant contributions in such fields as science, medicine, music, and law have been attributed to Jewish people in numbers disproportionate to their status in world population. The holy scriptures, the Old Testament as well as the New, with the exception of Job and Luke, were penned by Jews. These writings have proven a source of blessing to people from every walk of life. Most important, the greatest Jew who ever lived came to this planet to seek and to save that which was lost. It is clear that God is glorified through the nation of Israel.

God has a definite future plan for His people. Both the Old and New Testaments spend many words on the

place of Israel in the program of God. The description is clear: there will be tremendous tribulation; there will be incredible repentance followed by tremendous reconciliation; unique blessing will follow. It is clear that Israel will be restored permanently in her homeland.

God has given His special people a special place to live and it belongs to them for all time (Gen 12:7, 13:14-15, 15:18-21, 17:8). God gave it to them not because of what they did or who they are but because He wanted to give it to them. Their merit or lack of merit plays no role as to ownership of the land. He gave them a homeland because He promised to do it. God always keeps His promises.

On the other hand, historically God has not endorsed everything Israel does—nor should we. Any judgment made concerning the Middle East must be made within the context of the Middle East. Several questions need to be asked. Is there a sincere desire for peace? What tangible, documental evidence demonstrates that desire? Are the terms of the agreements being kept once the documents have been signed? What are the consequences when they are not being met?

*Reciprocity* is defined as "a mutual action that can be validated." When countries sign agreements they need to carry out the actions to which they have agreed. The Israelis and the Palestinian Authority (PA) have signed agreements dating back to the Oslo Accord in 1993.

**It has been said of Arafat that he never misses an opportunity to miss an opportunity.**

-Steven Herzig

Primary in the agreement is the philosophy of land for peace. Israel has returned most of the land but the violence continues.

The official PA daily newspaper printed an article in May stating, "It is proper that the call to hate Israel continue to be worn on the chest of every Arab and should be regarded as a measurement of patriotism." The policy of using children as human bombs in Israeli marketplaces and bus stations does not demonstrate a desire for peace. The PA has done little, if anything, to stop or even to condemn this practice. The Authority not only allows but even endorses the use of school textbooks depicting the Jewish people in hateful ways.

Certain questions need to be addressed in regard to the Israeli-Palestinian problem. First, who initiates attacks? Are these attacks military or civilian? Second, in the absence of violence, would there be negotiations? Third, would Israeli soldiers, tanks, and jets be used in battle if there were an absence of terrorism? These are fair questions.

The word *righteous* means "to act in accord with moral law." No nation on earth today governs righteously all the time. Imperfect men govern imperfectly. As a result, instances occur that are unfair, illegal, or worse. America is a good example of a country with a track record of a just, fair, and proper philosophy, but with specific instances of bad mistakes. When these mistakes take place they should be dealt with. Israel's track record in the Middle East has been positive. The PA does not come close to matching it.

Just before President Clinton left office, he met with PA Chairman Yassir Arafat and Ehud Barak, Prime Minister of Israel, at Camp David to try to negotiate a settlement. With America acting as the middle man, Israel had just made the most extensive land offer in her history. They were prepared to give up 95 percent of what is called the West Bank. So extensive was the offer that it threat-

ened to bring down the Barak-led government. President Clinton came out of the meeting with a discouraged look on his face, announcing that no agreement could be reached. Chairman Arafat had refused the offer, believing it was better to have nothing if he could not have everything. It has been said of Arafat that he never misses an opportunity to miss an opportunity.

Israel is unique among the nations. God tells us it is the very center of the world. As with us, even when she fails, God loves with an everlasting love. Should the Christian do any less?

Steven Herzig  
Bellmawr, NJ

Mr. Herzig is the North American  
Director of The Friends of Israel.

#### Anthony Keating responds:

I don't exactly know what is meant by "basic issues of righteousness and political justice." These words have a large range of meaning, but I certainly do believe that many Christians are taking an inappropriate stance toward the Middle East. The Lord certainly does have future plans for the Jewish people (Gen 15; Ex 32:13, 14; Mtt 2:6; Rom 11; etc.); however, some people have concluded that all of these verses refer to people who are of the "faith of Abraham" (Rom 4). Paul, however, does make a distinction between Jews and Gentiles in both words and actions. It was his policy to go first to the Jews and then to the Greeks (Rom 1:16). When speaking of the Jews, Paul writes, "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (Rom 11:28, 29). The covenant God made with the Israelis cannot be revoked even though the day of mass conversion and acceptance of Christ by the Jews has not yet come.

*Our primary concern with  
the Middle East should be  
with our fellow Christians  
who live there.*

-Anthony Keating

Other Christians often take the opposite extreme. There are many who want to, in a sense, assist the Lord in bringing about fulfillment of prophecy. Many of these saints give money to organizations that help Jews settle in Israel from countries like Russia. Although they are improving Christian-Jewish relationships, they are not sending the right message that salvation is only through faith in Jesus Christ alone. Furthermore, they are perpetuating the Israeli-Palestinian conflict.

The Lord does not need any help bringing about His plans. We should just continue to do whatever He does ask of us. The Bible instructs in Galatians 6:10: "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." I spent some time in Israel getting to know some Palestinian Christians. Palestinian Christians are persecuted by the Israelis because of their race. They are afflicted by other Palestinians because of their faith. For Palestinian Christians, finding a job, establishing good housing, or even walking to the market can be a degrading experience. To make matters worse, they constantly see all their fellow Christians flocking to the Holy Land as tourists. They see these tourists spending money lavishly, giving full approval to Zionism, and completely ignoring their plight.

We don't exactly know what the Lord is doing at this time in the Middle East. We can see the nation of Israel coming back together but not as a nation that worships the Lord in true faith. God does have plans to bring back Israel for

Himself, but we do not know the specific details as to when and by what means. We need to be careful what kind of political involvement we have in the Middle East for fear that we may find ourselves working against God (Acts 5:39).

**The Middle East will have peace when God gives Israel pre-eminence in Palestine.**

-Alvin Reid

Our primary concern with the Middle East should be with our fellow Christians who live there. Our next aim should be in evangelism. Today we do not see people in the Middle East coming to Christ in the same numbers as in some other parts of the world. Despite this, I believe that there will be a time when both Arabs and Jews will come to Christ in large numbers. We should be praying for the people who live in the Middle East. We should especially be praying that the Lord Jesus Christ would return soon. We should be sending more missionaries to the Middle East, trusting the Lord to bring forth fruit from our efforts.

*Anthony Keating  
Denver, CO*

**Alvin Reid responds:**

Before the birth of Ishmael the Bible tells us, "and he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen 16:12). When Hagar was expecting Ishmael, Sarah had problems with her (Gen 16:4-9). In the early days of Ishmael and Isaac, there was not harmony; for example, Ishmael mocked when a feast was kept for Isaac.

Sarah asked Abraham to send Hagar away from her home, saying to him "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen 21:10). God confirmed the words of Sarah when He advised Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called" (Gen 21:12).

Isaac is the heir to the land of Palestine, and the descendants of Ishmael

are to allow the descendants of Isaac to lead. Concerning Ishmael, the Bible says "he shall dwell in the presence of all his brethren."

Isaac represents freedom, Ishmael represents bondage. In Ishmael, we see the old man, man in his natural state; in Isaac we see the new man, man in his redeemed state.

The new man and the old man cannot co-exist peaceably. In God's dealings with Hagar and Ishmael God's government is seen; in His dealings with Abraham and Sarah God's grace is manifested.

The same principle is seen when Moses struck the rock instead of speaking to it: in God's government Moses could not enter the promised land, but in God's grace water came out of the rock for Israel to drink. The Middle East will have peace when God restores Israel and gives her pre-eminence in Palestine.

*Alvin Reid, '47  
Jamaica, West Indies*

**THIS ISSUE'S QUESTION:**

Dr. David Sommerville of Argentina, speaking nearly 30 years ago at Wheaton College, said the following: "Brethrenism may die out... but the groups that practice the New Testament principles will not." What difference do you see between Brethrenism and the practice of New Testament principles? How would you evaluate Dr. Sommerville's remark?

Please send responses to Editor, *Journey Magazine*, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001, or e-mail to [journey@emmausl.edu](mailto:journey@emmausl.edu). Include name, city, state, and daytime phone number.



# Cast Away but Redeemed

by Gregory C. Benoit

The cry of “why would God allow this?” is as old as the human race. I would venture to suggest that every human philosophy, every false religion began its days as a man’s attempt to make sense out of suffering. The spirit of man yearns to provide a sensible answer to the apparent chaos of life on earth. The Psalmist was not exempt from this struggle:

*How can God know? Does the Most High have knowledge? Surely in vain have I kept my heart pure; in vain have I washed my hands in innocence.*

(Ps 73:11, 13)

Daniel Defoe uses the story of Robinson Crusoe to describe the plight of man, cut off from God as a marooned sailor is cut off from mankind. In *Robinson Crusoe*, Defoe continually instructs the reader about the providence of God, seeing His hand guiding and controlling all the events which come into the protagonist’s life.

The motif of a man marooned on a deserted island has been used many times since—the image of a man shipwrecked on an unknown island, completely alone and completely helpless, closely resembles the condition of fallen man. When an author writes about a castaway, he has the opportunity to expound on his own views of the condition of man and the providence of God. Defoe published *Crusoe* in 1719, and to some

degree the theological views which he expresses reflect the prevailing world view of his age. Similarly, if Robinson Crusoe’s tale were told today, it might well exhibit the prevailing view of our age, as well.

We can find an excellent example of this in the recent film *Cast Away*, starring Tom Hanks. Hanks plays Chuck Noland, a Federal Express employee who is marooned on an island after a plane crash. It is significant that the title is “cast away,” not “castaway;” man has not been marooned on an island accidentally, but rather has been cast apart from a God who cannot tolerate sin. Even the character’s name—“No Land”—suggests that he has been completely cut off from the home and fellowship for which he was created.

A brief comparison of *Cast Away* and *Robinson Crusoe* (the book, not the recent film version) may help us to understand the thinking of the world around us and thus to be more effective in sharing the gospel.

## Free Will and Consequence

Robinson Crusoe is a young, impetuous man whose father forbids him to consider pursuing a life as a seaman. But Crusoe’s adventurous spirit gets the upper hand, and he embarks aboard ship, and the remainder of his life is spent at sea as a merchant and slave trader, and finally marooned on an island. Crusoe spends most of that time (he is a

castaway for nearly 30 years) lamenting that his fate is a direct judgment from God for his disobedience and wilfulness, his stubborn insistence on pursuing his own course in spite of repeated instances of God’s intervention and rescue. In short, he recognizes that he has made wicked choices and foolish choices, and that his banishment is God’s deliberate judgment on his sin.

Now, Tom Hanks’ Chuck Noland is neither an impetuous youth nor a wicked sea pirate. He is, on the contrary, quite compulsive, a slave to the clock rather than a trader in slaves. But what he bears in common with Crusoe is that he is a man who must face the consequences of his choices.



Noland's choice is to board a Federal Express plane for a routine overnight trip. That's it. He has the most fleeting moment, saying goodbye to his fiancée at the airport, to make a choice: stay home for Christmas, or board the airplane. Like Crusoe, he is fully responsible for that choice and must be prepared to accept its consequences, and like Crusoe, he has no way of knowing in advance what those consequences will be.

The makers of *Cast Away* do not speak for the entire secular culture of America, yet I do think that their views on these matters reflect the culture in which we live to some extent. It is interesting that, with our over-emphasis on free will and license, with our veritable worship of "choice," our culture has still not lost sight entirely of the fact that those choices do bring consequences. However, consequences and responsibility are not necessarily the same thing, and

there is a very significant difference between Crusoe's attitude and that of Noland toward their fate: Crusoe recognizes his situation as his own fault, while Noland is lost on an island merely due to his own ignorance. He had no way of knowing that the plane would crash at sea, and therefore could not very well be held accountable for making an evil decision. There is, in fact, a sort of randomness about his whole situation, which brings us to the core difference with Crusoe.

### Time and Tide

Both Crusoe and Noland find that the ocean can be a deadly enemy. The waves are like prison walls to them, the deadly sharp coral acting like barbed wire, as Noland discovers. It is the ocean which has, after all, marooned them in the first place. But both men also learn that the ocean can be an ally of sorts.

For example, Crusoe on several

occasions finds that the tides have swept ashore the hulk of some wrecked ship. He seizes these occasions to secure tools, food, clothing, and even a pet dog (more significant than we might imagine for a man who's had no company in years). Noland also finds that the tide washes in some odd articles, such as a pair of ice skates, which prove invaluable tools for his survival. Ultimately, Noland finds the remains of a port-a-potty washed ashore, which provides the final means of escape.

And this leads to the very distinct difference between the two men: how each perceives the ocean and the tides. Crusoe rejoices when the tide brings in a gift, such as tobacco (perhaps the most grievous deprivation a man can face). "God wonderfully sent the ship in near enough to the shore, that I have got out as many necessary things as will either supply my wants or enable me to supply myself, even as long as I live." Crusoe sees that God's hand is guiding the tide, using it both to bless and to chastise.

Noland, on the other hand, begins to view the tide, not as a tool of Fate, but as Fate itself. When he gets back to Memphis he shares with a friend the profound wisdom he has learned about life: "you just have to wait and see what the tide will bring in."

The difference here is subtle yet profound. Crusoe's God has an intimate, daily, deliberate interaction with His castaway. Crusoe views his cast-off condition as being a deliberate, meaningful act of God:

*Why has God done this to me? What have I done to be thus used? My conscience presently checked me in that*



*You have overwhelmed me with all your waves.*

*inquiry, as if I had blasphemed, and methought it spoke to me like a voice: "Wretch! dost THOU ask what thou hast done? Look back upon a dreadful misspent life, and ask thyself what thou hast NOT done? Ask, why is it that thou wert not long ago destroyed?"*

He also views his blessings as gifts sent to him by a God who knows him and cares for him. Once he accidentally drops some corn on the ground, only to discover later that it has grown up into edible food. "It was really the work of Providence to me, that should order or appoint that ten or twelve grains of corn should remain unspoiled."

But Noland's tide is not something that he can interact with. He recognizes that there is some external force which is involved with his life, but he never discovers His name. The fate which, in Noland's mind, governs the affairs of men is an impersonal, mysterious force, as mutable and as unpredictable as the ocean. Indeed, it may not even be an intelligent force. The thought of actually speaking with it is ridiculous; how does one converse with the ocean?

### Joy and Despair

It is interesting to note that the condition of both our castaways is identical. Both men are utterly helpless, unable to escape from their prisons without some form of aid from beyond the breaking waves. Both men are in need of a redeemer, and both men recognize that need.

Both men finally do escape. Crusoe is rescued by British sailors, while Noland's redemption is much more picturesque, using the remains of the port-a-potty as the sail for his raft.

It is significant that the man's redemption should come from such an object—from something so despised and rejected of men.

The chief difference in the two men's condition is their reaction to it. Crusoe clings to the trust that God is completely in control of all the events in his life; he comes to rest in the assurance that whatever the tide brings in will be in his best interests because the tide is merely one small tool in the hands of his God. But Noland believes that the tide *is* the god, or at least one manifestation of it, one to which he cannot appeal or pray, and this leads him to despair. He has no way of knowing what will come next on the tide, whether it will be good or evil or, worst of all, nothing at all, and he has no hope whatsoever that there is any intelligent being who is responsible for what comes in. Therefore Noland tries to kill himself, for with such a loss of hope one is left

only with despair.

If *Robinson Crusoe* captures the prevailing world view of Defoe's age, perhaps *Cast Away* does so with our age. If that is true, then we live in a society that is in despair. It is, as we've said, easy to recognize the hopeless condition of man; all men know it. It is more difficult to understand that the events of life are not random, not mere accident and coincidence. Paradoxically, it is in the long run much more difficult to cling to a sort of chaos theory than it is to believe in a personal Savior. If one clings to Noland's views of life, one is clinging to the tide, one is clinging to water. But to cling to Jesus Christ is to cling to a person, a man who knows my name and who actually wants to converse with me.

We who were once cast away have been redeemed, and our Redeemer is a man, not something the tide washed in. ~

*You rule over the  
surging sea; when its  
waves mount up,  
you still them.*



60<sup>th</sup> Homecoming • In Focus Youth Retreat • Personnel Changes

**Rally in the Rockies**

This past March nearly 200 young people gathered in Colorado Springs from all over the country for a Rally in the Rockies. This youth retreat was sponsored by Emmaus Ministry Resources, a ministry of the College geared toward supporting assembly ministries.

George Groezinger of Spanish Wells, Bahamas was the speaker, and both the *Small Town Poets* and *The Waiting* performed in concert. The weekend proved to be a tremendous time of teaching and challenge for the youth, and EMR is now planning to offer youth retreats several times a year at various points around the country, as follows...

**In Focus Youth Retreat**

This September Emmaus Ministry Resources will be hosting the first of our new In Focus conferences

for young people, which will be held twice a year around the country.

Ben Matthew, an Emmaus alumnus living in Dallas, will be the speaker. Ben is currently a graduate student at Dallas Theological Seminary. We will also have a concert featuring *The Normals*, as well as much good fellowship, Bible teaching, and fun. Accommodations will be at Echo Grove Camp and Conference Center in Leonard, Michigan, 45 miles north of Detroit.

Please call (800) 397-2425 ext. 4 or e-mail [info@emmaus1.edu](mailto:info@emmaus1.edu) for information.

**Iron Sharpening Iron**

The first annual Iron Sharpening Iron conference was "a stellar success," in the words of one attender. Over 150 people attended from coast to coast to discuss issues relating to shepherding a church.

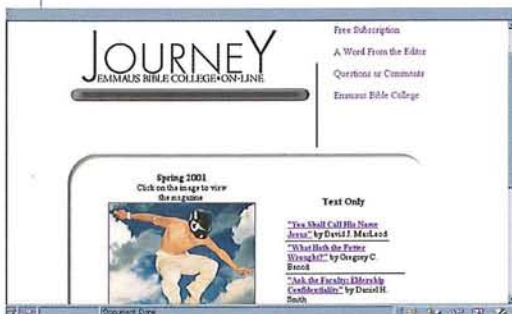
Please mark your calendars now for next year's conference: May 23–25, 2002. Alex Strauch will again be the plenary speaker. Tapes are available from this year's plenary sessions for \$10 a set. Please call (800) 397-2425 or e-mail [info@emmaus1.edu](mailto:info@emmaus1.edu) for information or to register.

**60th Anniversary**

This year marks the 60th birthday of Emmaus Bible College, and we'd like you to come celebrate! We are inviting all alumni and friends of the College to join us in Dubuque for the weekend of October 18–21.

Come and meet with friends from your Emmaus years. Tour the campus, which has changed so remarkably in the past 10 years. Sit in on classes and get a taste of the many new academic programs that our students are taking. Learn about all the blessings that the Lord has been

<http://www.online-journey.com>



*Online-Journey*

Download the current issue in PDF format

Read the current issue on line

Download text-only articles

[www.online-journey.com](http://www.online-journey.com)



PhotoSpin

bestowing in recent years in *all* facets of the Emmaus ministries.

Please call Jim Dunkerton at (800) 397-2425 or e-mail at [jdunkerton@emmaus1.edu](mailto:jdunkerton@emmaus1.edu) for information.

### New Faculty

We are pleased to welcome Art Manning to the faculty of Emmaus Bible College. Art will be joining our Computer Systems Management department, teaching first- and second-year computing classes.

Art and his wife Lois have moved to Dubuque from New Brighton, MN, where he worked for 3M as an electronics engineer. He holds an MS from the University of Texas, Austin in Electrical Engineering and Computer Vision.

Art and Lois have four children,

ages 2 through 12. We are very pleased to have him join the Emmaus family.

### Mary Ann Harper Retires

Mary Ann Harper has decided to retire from the College after 14 years of faithful service as the faculty secretary.

Mrs. Harper's husband, the late John Harper, taught biblical languages, Johannine literature, and church history for over 30 years, and it was after his death that she took on the duties as faculty secretary. She also has been vital in her work of overseeing the mechanics of *The Emmaus Journal*, keeping track of subscriptions, mailings, and the myriad details that are involved in producing a periodical.

In her retirement, Mary Ann wants to focus on other aspects of the

Lord's service. "I hope to continue my Bible study and to find ways to help people. I'm retiring from Emmaus, not from the Lord's work!"

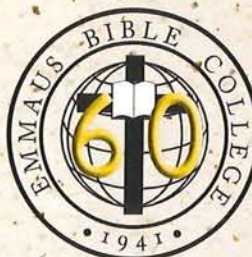
### Online-Journey

You can now read the latest issue of *Journey* on your computer, or catch up on articles from past issues. You can download the current issue in PDF format to print out or to read on-screen. You can also download text versions of selected articles for more convenient reading and printing. Previous issues will also be available in PDF format.

Sean Fader, a junior in the Computer Systems Management program, has designed the site and will be acting as the webmaster. Please pay us a visit at [www.online-journey.com](http://www.online-journey.com).

*You are Invited*

SIXTY YEARS



Catch up with friends

Take a class or two

Tour the changing campus

Be blessed!

(800) 397-2425

Join us in

BUILDING ON BLESSINGS

### New Academic Dean

Dr. Henry Pitman has taken on the responsibilities of Academic Dean, succeeding Dave Glock.

Henry has been at the College since 1994, serving as chairman of the Elementary Education department. In his new position as Dean he will have oversight of all academic matters at the College. He will also continue to be involved in teaching classes for Elementary Education.

Dr. Pitman holds an EdD from the University of Sarasota. He and his wife, Ruth, have three children, one of whom is currently a student at Emmaus.

### Dave Glock Retires

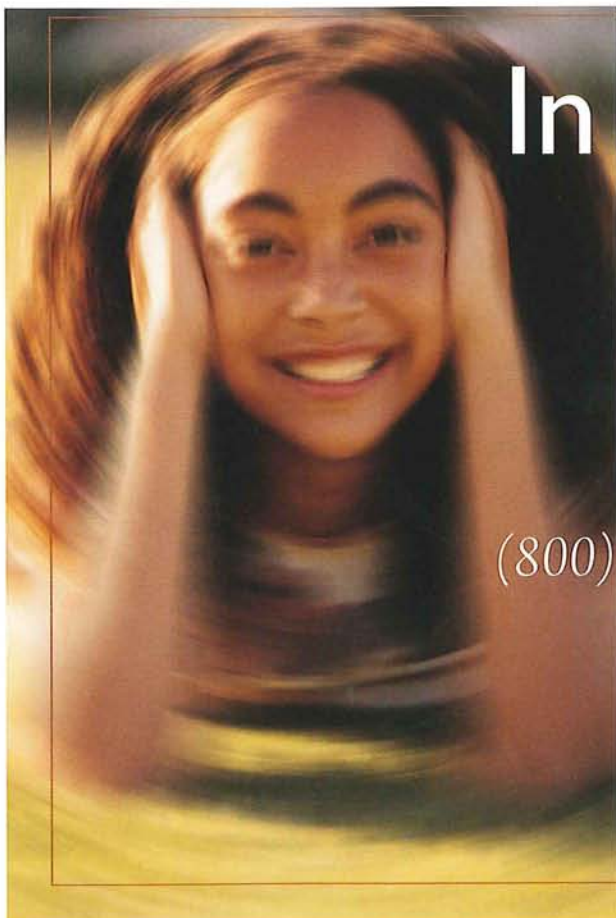
David A. Glock, who has served as Academic Dean at the College for the past 25 years, is retiring from the Deanship this summer.

Dave came to Emmaus in 1968 upon finishing his ThM at Dallas Theological Seminary. He has taught Christian World View, Survey of Doctrine, Hebrews, Acts/Paul, Life of Christ, General Epistles, and many other Bible classes.

While he is stepping down from his position as Dean, Dave will continue to teach, and he and his wife Melsie will continue opening their home to students.



Corbis



## In Focus

Echo Grove Camp & Conference Center  
Leonard, Michigan

Ben Matthew

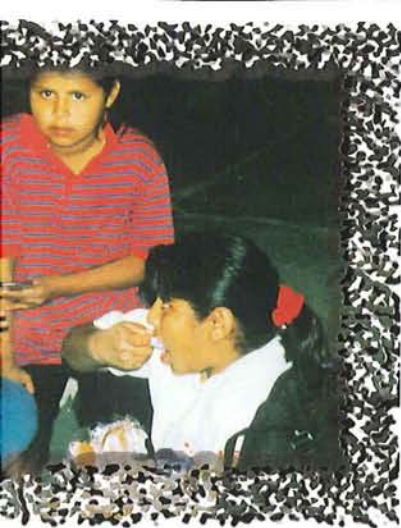
The Normals

(800) 397-2425

ext 4

September 21-23





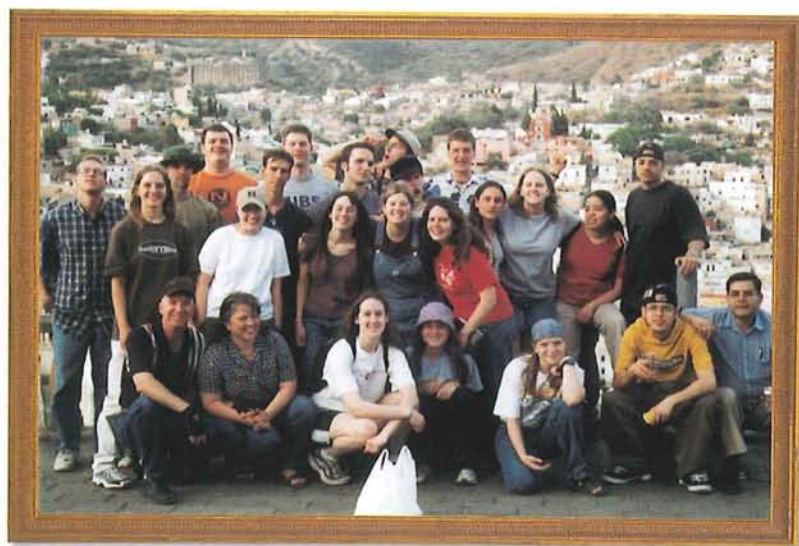
The *New York Times* ran a front-page story this past March on college students who spend their spring break serving others, "working instead of partying." In a tone of wondering admiration, the writer described college students who spent their vacation week building homes, doing research, planting crops, helping the poor—many of whom received financial help or college credit for their efforts. Yet students from Emmaus have been doing this—and more—for generations, and mostly at their own expense, without academic credit.

One such trip occurred this past March, as 18 Emmaus students drove to Mexico to serve the Lord by spreading the gospel and helping some small local churches with their youth programs. This was not an official College trip, but rather the desire of the students to use their time to serve others.

The group spent their spring break witnessing, sharing the gospel, and working with youth groups. Furthermore, each participant paid \$275 to cover costs of van rentals and incidentals for the trip. It may never make the *New York Times*, but spring break mission trips are nothing new at Emmaus!



## Spring Break with Emmaus



Photos provided by Josh Landrum

# IRON

## Sharpening

# IRON

*"A great idea whose time has come!"*

This past Memorial Day weekend, more than 150 men and women from across America and Canada gathered in Dubuque to address the subject of church leadership at our first annual Iron Sharpening Iron conference.

The schedule was packed, beginning with seminars immediately after breakfast and going strong until late in the evening. Those who attended were, paradoxically, weary but recharged by the time they returned to their home assemblies.

Our plenary speaker was Alex Strauch, an elder at Littleton Bible Chapel in Littleton, CO and author of *Biblical Eldership*. His topic, "How to Shepherd People," was not restricted to elders, but was intended to help anyone with a shepherd's heart to better minister to the Lord's people. His points ranged from very practical methods of helping people, such as how to remember names and how to be an encourager, to large doctrinal issues such as what is entailed in feeding the flock.

Leadership teams from three assemblies also presented practical advice on ministry approaches. Men from Lakeside Bible Chapel in Sterling Heights, MI discussed growth and finances, the teamwork of elders and deacons, and their approach to youth ministries. Leaders from College Heights Chapel in Murfreesboro, TN discussed care groups and music ministries. Each leadership team also fielded questions during an open forum.

The Emmaus faculty provided teaching on evangelism and missions, the church and the fragmented family, Christian education, use of spiritual gifts, church government, the ordinances of the church, music ministries, and many other topics. There were also seminars just for the women.

In fact, there were so many seminars to choose from that no one could have covered them all. The fortunate attendees were those who came with others from their home assembly, since they could split up and pool their information. For those who did not already have enough to think about, we also provided some books to read for further study, including *Understanding the Church*, edited by Joseph Vogl and John Fish, and



Our plenary speaker was Alex Strauch of Littleton, CO, author of *Biblical Eldership* and other titles.



*Growing a Healthy Church* by Dann Spader and Gary Mayes.

Attendees also had the opportunity to be among the first to use our new dormitory space in Smith Hall. The spacious two-room suites are nearing completion, with only a few desks and minor modifications remaining. The new computer lab also provided an excellent forum for a hands-on seminar on the use of the computer in ministry.

The cost of the weekend was entirely underwritten by a designated gift, which enabled people to attend from long distances. Attendees were encouraged to contribute \$20 to assist the student workers with their college expenses, and an offering was also taken which was used to allay travel expenses for those who had come long distances.

The goal of the conference was to gain insight from assembly leaders, to address specific questions and issues, and to seek answers and ideas from God's word and from the wisdom of

Benoit

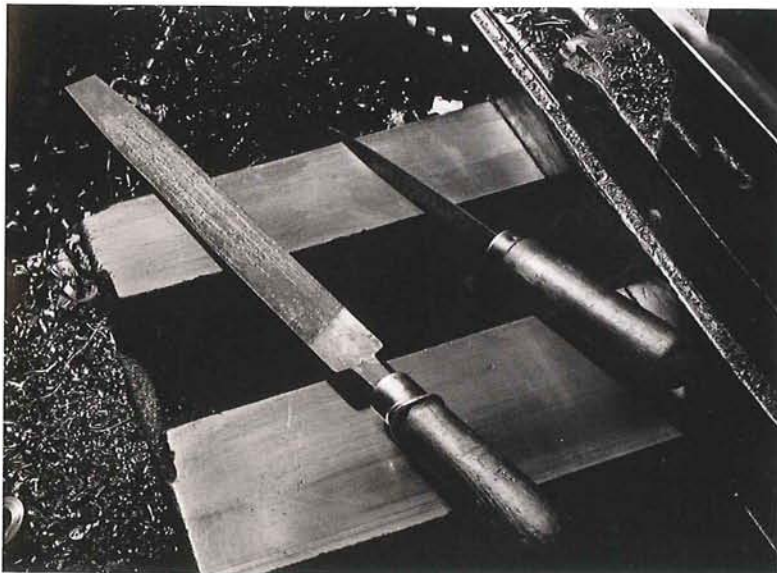


*"I've never had an opportunity like this."*

experience. Those who attended overwhelmingly expressed that the Lord had blessed them through the gathering. "In 15 years as an elder I have never had a training opportunity like this." "This was a life-changing experience for me." "Very challenging, very busy, very rewarding." "A great idea whose time has come!"

We hope that you will join us next year. The dates are May 23-25, 2002. Please call (800) 397-2425 or e-mail [info@emmaus1.edu](mailto:info@emmaus1.edu) for information or to register. ~

PhotoDisc



*"A life-changing experience."*

# Readings

## On Fear

Peace of mind, peace of soul, peace of heart—our spiritual leaders promise them all, and we, for whom there is no peace, snatch at them in our bewilderment and despair: God, for many of us, is a life preserver flung to a drowning man.

And so he is, if you happen to be drowning. But you can't drown all the time. Sooner or later you have to start merely living again; you reach shore, splutter the water out of your lungs—and then what? Throw away the life preserver? If your interest in God is based upon fear rather than love, very likely. In such a case, you will be willing to pay very high for that life preserver as you go down for the third time; you will offer for it all your worldly treasures, your lusts and greeds and vanities and hates. But once safely on shore, you may be minded to throw it away and snatch your treasures back.

We are in danger of forgetting that God is not only a comfort but a joy. He is the source of all pleasures; he is fun and light and laughter; and we are meant to enjoy him....

In a healthy nation Grandmother's smiling wisdom ought to balance Granddaughter's reckless and restless energy; Grandfather's serene detachment should offset the youthful passion of Grandson. But what if there is no deep youthful passion? What if Grandson, in Army at twenty, complains over the loss of Mom's cooking and the tame desk job? What if Granddaughter, married a year or so, finds beating up cake batter too great a task for her slack muscles and fretful mind? What if the highest ambition of youth is to be safe?

Ecclesiastes has summed it up for us:

"...The years draw nigh, when thou shalt say, I have no pleasure in them;... also when they shall be afraid of that which is high, and fears shall be in the way, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets."

Fear is so much our disease that we have forgotten it is a disease; we take it for granted as the normal basis of all human actions.... Our advertising men base half their art of money-making upon fear. Our psychiatrists found an entire theory of

our misbehavior on it, telling us that the holdup killer shoots, not out of a desire for money, but out of fear of the slum; that the wayward girl picks up men, not out of sexual desire, but because she's afraid of her father; that the spoiled child throws tantrums, not because he can't have the toy he wants, but because he's terrified that Mother doesn't love him. Whether or not such interpretations are true, they reveal the mental state of the age that accepts them—an age when, for many, fears are in the way and desire has failed.

...To the American who is too worried, the Ten Commandments seem at first glance irrelevant. We clamor like Christ's contemporaries for a new, a modern restatement, a positive interpretation in the terms of our own time; and we fail to see that we already have it. We have had it for two thousand years. The positive form of the Decalogue is in the Sermon on the Mount. And at the very core of it are the words: "Take therefore no thought for the morrow." That is, better translated: "Don't worry about the future."

That is what our Lord took upon himself, "that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage."

Joy Davidman  
from *Smoke on the Mountain*

It was not in the open fight  
We threw away the sword,  
But in the lonely watching,  
In the darkness by the ford.  
The waters lapped, the night-wind blew,  
Full-armed the Fear was born and grew,  
And we were flying ere we knew  
From panic in the night.

Rudyard Kipling  
from *Plain Tales from the Hills*

### In the Current Issue of *Emmaus Journal*

THE TEMPTATION OF CHRIST (MTT 4:1-11), by David J. MacLeod

NO OTHER GOSPEL! AN EXPOSITION OF GALATIANS 1:6-10, by S. Lewis Johnson, Jr.

ISRAEL AND CHRISTIAN THEOLOGY: SOME EFFECTS OF THE NEW MAJORITY VIEW, by Ronald E. Diprose

READING JONAH AGAIN FOR THE FIRST TIME, by Robert Spender

GOD'S SANDPAPER: A SERMON ON HEB 12:4-13, by Jim Townsend

REVIEW OF *SURPRISED BY THE POWER OF THE HOLY SPIRIT: ARE MIRACLE WORKERS AND THE GIFT OF MIRACLES FOR TODAY?* by David J. MacLeod

The Emmaus Journal is available for only \$7 a year (\$10 Canada and overseas), and each issue contains thoughtful and scholarly articles on issues facing the church today. For subscription information, please write to THE EMMAUS JOURNAL, 2570 ASBURY ROAD, DUBUQUE, IA 52001, or call (800) 397-2425.

# Life is a Vapor

by James E. Dunkerton

Imagine that Willard Scott of NBC's *Today Show*, after his traditional birthday greetings to centenarians, would conduct an interview with James, the Lord's brother. Perhaps Willard would ask James, "What do you think about people reaching their 100th birthday?" Maybe James would reply, "Well, you know, what I wrote some 2,000 years ago even applies to these folks who are celebrating birthdays of 100 years or more: 'What is your life? It is even a vapor that appears for a little time and then vanishes away.' Even a life span of a century or more is still like a puff of steam."

Maybe James would point out to Willard and his viewers the meaningful prayer of David in Psalm 39:4-5, "Lord, make me to know my end, and what is the measure of my days, that I may know how frail I am. Indeed, You have made my days as handbreadths, and my age is as nothing before You. Certainly every man at his best state is but vapor."

When James asks his thought-provoking question, "What is your life?", he provides the picturesque answer in a metaphor freighted with meaning: "It is even a vapor that appears for a little time and then vanishes away." The Greek word that he uses is *atmis* (ατμῖς), which is related to our English word *atmosphere*. Lexicons inform us that it can mean "mist" or "vapor" or "steam." Peter uses the same word in Acts 2:19 to refer to

"vapor of smoke." About AD 97, Clement of Rome, the first of the so-called "Apostolic Fathers," uses the same Greek word to refer to "steam rising from a cooking pot." James specifically explains the import of the metaphor as highlighting the evanescence of earthly life, appearing briefly and then disappearing.

Steam rising from an open cooking pot can just lazily dissipate into the surrounding atmosphere and disappear. However, over the course of time, people found that steam could be harnessed for good uses. One such use was in the pressure cooker, which was developed as early as 1679 by a French physicist. The confinement of steam from boiling water can build up pressure to force the temperature of the water as high as 266 degrees Fahrenheit. The higher temperature will penetrate food quickly, reducing cooking time without diminishing vitamin and mineral content. A specialized form of the pressure cooker was the *autoclave*, a steel vessel designed and sealed to withstand high temperatures and pressures for sterilizing medical instruments. The development of steam engines in the 18th and 19th centuries greatly fostered the British industrial revolution, driving pumps to clear water from the shafts of coal mines, propelling the paddle wheels of barges, driving the milling processes, operating sawmills, and powering many agricultural functions. The technology

underwent continual improvements, leading to the development of high-speed steam turbines to generate electricity.

The point of the metaphor emphasized by James is the evanescence—the transitoriness—of life. Like steam, however, a rapidly vanishing life can have a powerful impact when properly channeled. Instead of allowing life's energy to drift lazily like steam rising from a cooking pot, we can allow our lives to be surrounded by the engine of the revealed will of God. In Romans 12:2, the Apostle Paul tells us, "Do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." The writer of Hebrews reminds us in 10:36, "You have need of endurance, so that after you have done the will of God, you may receive the promise." Peter urges us in 1 Peter 2:15, "This is the will of God, that by doing good you may put to silence the ignorance of foolish men." In 1 John 2:17, the Apostle tells us that "the world is passing away, and the lust of it; but he who does the will of God abides forever."

Steam vanishes quickly; but even as it passes, it can be channeled to make a significant contribution when a wise designer provides the environment of the right engine. ~

Jim Dunkerton teaches Pastoral Theology at Emmaus and is the College's Alumni Director.

We're  
**BUILDING ON BLESSINGS**

Come join us

**October 18-21**

(800) 397-2425

**SIXTY**  **YEARS**



**EMMAUS**  
BIBLE COLLEGE

2570 ASBURY ROAD, DUBUQUE, IA 52001

RETURN SERVICE REQUESTED

Nonprofit Org.  
U.S. POSTAGE  
**PAID**  
Cedar Rapids, IA  
Permit 214

Emmaus Bible College does not discriminate on the basis of sex, race, color, national or ethnic origin in its educational or admission policies.