

EMMAUS BIBLE COLLEGE • SUMMER 2011

Journey



Pursuing Personal Holiness

You Lost Me

I recently attended a seminar given by David Kinnaman, president of the Barna Group. He is preparing a new book to be released in the fall called *You Lost Me*. It describes today's Mosaic Movement, which consists of 18-25 year olds. College students would identify with this generation. They are self-aware, confident, courageous, and genuine. They are concerned about poverty and health. They seek the common good. They want to change the world. Change is good. They want to take action, and do not fear taking risks. Process is more important than product. Relationships count; institutions don't. Technology is their ally.

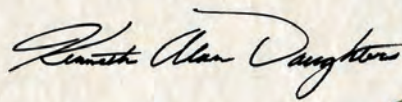
Their methodology has changed. They have unprecedented access to products, services, ideas, and worldviews. Think of how quickly one can stream any movie one likes. Their social relationships have changed. They are experiencing new levels of isolation from their family, their community, and even each other. Forty-one percent are born to unwed mothers, compared to 5 percent in 1960. Their spiritual context has changed. They question authority. They are skeptical about everything.

Ministry to this generation is surprisingly difficult. They aren't so much leaving their faith as they are leaving the church. Six out of 10 disengage from the church during their 20s. They become nomads, exiles, and prodigals. What happened? Why isn't their faith sustainable? How did we lose them?

They are highly influenced by the world. Their central challenge is to be IN the world but not OF the world. Jesus prayed asking the Father not to take us out of the world. We are here to be His witnesses. We are sent INTO the world

(Jn. 17:18), but we are not to be OF the world (v. 16). We are to be sanctified in the truth, which is His Word (v. 17), and be kept from the evil one (v. 15).

What can we do to reach out to this generation? What ministries will be effective? First, we need to realize that our services and ministries look a lot more like the 1960s than we care to admit. We may be completely out of touch with the present generation and how they think and function in society. Yet, they are willing to respond if we sincerely reach out to them. The answer is not to create programs to mass produce disciples. We need to return to the methods of Jesus. He invested His life in 12 disciples. We need to live authentically among them. We need to relate to them personally, caring for their needs. Paul said the Corinthians had countless tutors, but only one father, him! He was willing to say, "Imitate me" (1 Cor. 4:15-16). If we want to reach the 20-somethings, we need to reach across the generations and show them Christ's love through our actions. We need to show them how to live IN the world without being OF it. If we do so, we will not only reach our small discipleship group, we will prepare them to reach their peers.



Kenneth Alan Daughters
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WHAT MANNER OF PERSONS OUGHT YOU TO BE IN HOLY CONDUCT AND GODLINESS?

By David Glock

The apostle Peter started his first epistle with a call to holiness:

"But as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy.'"

As he concludes his second and last epistle, he restates his exhortation:

"Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?"

And, in the beginning of his second book Peter warns us that he would repeat himself:

For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

Why the repetition? Sometimes repetition is necessary. It is necessary because we often learn slowly. It is necessary because we lack understand-

ing. It is necessary because we are not motivated to learn. It is necessary because we may prefer sinning to holiness. And so Peter repeats himself in his quest for holiness in the life of the church; and he continues after his death in his writings—as promised.

In my Ecclesiology course here at the college we just studied "Spiritual Gifts in the Local Church." The gifts under question were *teaching and exhortation* and the distinction between the two. Teaching brings new truth and instruction. *Exhortation* brings encouragement to practice what we are taught or rebuke when we fail to practice what we are taught. Truth remains unchangeable, practice is a variable. In church and in the academic setting of our Bible college, excellent teaching is appreciated and honored. But such honor may not be the case for exhortation to obedience to the truth. We may say or more probably think, "I didn't learn anything from that message—nothing new." A gift of exhortation is directed to obedience to known truth by encouragement or rebuke! The gift of exhortation is not to be undervalued. Until we habitually practice a truth learned by teaching, we will need the exercise of the gift of exhortation—that's what Peter thought, and so should we!

This is the second issue of *Journey* dealing the pursuit of holiness. The

last issue focused primarily on holiness in a church setting, this issue focuses primarily on personal holiness and holiness in the family. We are following the precedent set by Peter of repeating and reminding one another of our continuing quest—that we who are positionally holy in Christ should be more practically holy in life. A noble and natural outcome of salvation!

"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it" (1 Th. 5:23–24).



Dave Glock

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Holiness

THROUGH BEHOLDING THE
GLORY OF

Christ

BY MARK STEVENSON

WHY DO WE TRIFLE WITH IDOLS WHEN THERE'S AN ASTONISHING CHRIST, FULL OF INFINITE GLORY AND SUPREME WORTH WHO ALLOWS US, WITH UNVEILED FACE, TO BEHOLD HIS GLORY? WE WILL NEVER PLUMB THE DEPTHS OF THE GLORY OF CHRIST. ETERNITY WILL NOT EXHAUST OUR PRAISE, OUR WONDER, OUR ADORATION OF THE GLORIES OF THE LION WHO IS THE LAMB!

This article is an edited version of a message delivered at the 2010 Iron Sharpens Iron Conference on the campus of Emmaus Bible College. The theme of the conference was “Living the Truth: The Quest for Holiness.”

Introduction

The glory of Christ is the most important reality in the universe. Therefore it is a subject that is overpowering. How do we speak of One whose glory is “like the sun shining in full strength” (Rev. 1:16)? C. H. Spurgeon said this of the glory of Christ:

Hope not, my brethren, that the preacher can grapple with such a subject. I am overcome by it. In my meditations I have felt lost in its lengths and breadths. My joy is great in my theme, and yet I am conscious of a pressure upon brain and heart, for I am a little child wandering among the mountains...I stumble among sublimities, I sink amid glories.¹

In what follows, we want to explore 2 Corinthians 3:18 to see the

exegetical foundation for the concept that growth in personal holiness comes through beholding the glory of Christ. Once we have the biblical foundation, we want to think through the implications and the application of that truth.

I. We Become What We Worship

Human beings were created in the image of God. That means we reflect, to some degree, the likeness of our Creator. Sin, of course, distorts that image. When we worship and serve the creature rather than the Creator (Rom. 1:25), the image of God in us is marred and disfigured. Thus redemption, at one level, has as its goal to restore the image of Christ in us. The process of growth in holiness is about reflecting more and more the image of Christ.

So this issue of what we worship—whether Christ or idols—has huge implications in the quest for holiness. New Testament scholar Greg Beale has written a book entitled *We Become What We Worship*. The main thesis of the book is this: “What people revere, they resemble, either for ruin or restoration.”² Beale writes:

God has made humans to reflect him, but if they do not commit themselves to him, they will not reflect him but something else in creation. At the core of our beings we are imaging creatures. It is not possible to be neutral on this issue: we either reflect the Creator or something in creation.³

For example, Psalm 115:4-8 says, “Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear... **Those who make them become like them; so do all who trust in them.**”⁴ Likewise 2 Kings 17:15 says regarding Israel: “They went after false idols **and became false**, and followed the nations that were around them.”

But how is this reversed?

II. Becoming Like Christ Through Beholding His Glory

In Romans 8:29 Paul writes, “For those whom he foreknew he also predestined to be conformed to the image of his Son.” That is the goal to which God is bringing us. We know how it will ultimately happen. 1 John 3:2 says, “Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.” When Christ appears, one look at Him in all of His glory and holiness will be so powerful that it will instantly and com-

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pletely change us into His likeness. The quest for holiness will be realized through seeing the glorified Christ.

But how do we become more like Christ now—before that day of glory, when we face a thousand temptations to be idolaters? How do we become more like Christ and reflect His image? The same way as in the future, by beholding the glory of Christ. Notice our key text: **2 Corinthians 3:18** “**And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.**”

In the context of 2 Corinthians 3, Paul has been demonstrating the superior glory of the new covenant. The old covenant contained letters carved on stone that pronounced condemnation to those who disobeyed. But the old covenant was simply an external code. It did not deal with the heart. It did not provide the transforming work of the Holy Spirit. Paul says, “The letter kills, but the Spirit gives life” (v. 6). Thus the old covenant was temporary; it pointed forward to something far greater.

In verses 12-16, Paul shows that even the temporary glory of the old covenant was veiled, as Moses veiled the reflected glory of God in his face. Likewise hearts are veiled and minds are hardened so that people are blind to the superior glory of Christ.

But under the ministry of the new covenant, the veil is taken away in Christ. Notice verses 16-17: “But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.”

When you turn to the Lord, Paul says you encounter the life-giving,

new covenant ministry of the Holy Spirit where there is freedom, not condemnation and bondage, and where our eyes are opened to the glory of God in the face of Jesus Christ.

That brings us to verse 18.

Transformation Through Beholding the Glory of the Lord – 3:18

a) Who is transformed?

Exodus 34:34 indicates that whenever Moses entered the tent of meeting to speak with the Lord, he removed the veil from his face. But that was the privilege of one man, only Moses.

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Here in 2 Corinthians 3:18, Paul says, “**we all with unveiled face**” have the privilege of beholding the glory of the Lord. It’s not just for Jews or apostles; it’s for all who have turned to Christ. The veil is forever gone, and we behold the glory of the Lord.

b) How are we transformed?

The word “beholding” is unique in the sense that it is only used here in the Bible. Other translations render the word “behold as in a mirror,” and

that is probably accurate.

c) Beholding what?

What is it that we behold as in a mirror? Nothing less than “the glory of the Lord.” Paul describes it further in 4:6 “For God, who said, ‘Let light shine out of darkness,’ has shone in our hearts *to give the light of the knowledge of the glory of God in the face of Jesus Christ.*”

So “the glory of the Lord” is God’s glory revealed to us in the face of Jesus Christ. Paul also speaks in 4:4 of “the light of the gospel of the glory of Christ, who is the image of God.” Colossians 1:15 calls Christ “the image of the invisible God.” Hebrews 1:3 declares that “He is the radiance of the glory of God and the exact imprint of his nature.” John could say, “We have seen his glory, glory as of the only Son from the Father” (Jn. 1:14).

So what we behold as in a mirror is God’s glory as it shines forth in his Son. In fact we could say the mirror is Christ because “believers see in Christ the reflection of the very nature of God.”⁵ The glory of the Lord is “mirrored” in the face of Jesus Christ.⁶

This raises all kinds of questions about how we see it and what exactly we see. We will return to those questions. But the main point of 2 Corinthians 3:18 is that through beholding this glory of the Lord we are transformed into the same image.

d) What happens?

“Transformed” is the main verb of verse 18 and you will notice that along with the word “beholding,” “transformed” is in the present tense: “we all...*are being* transformed.” Philip Hughes comments: “The effect of continuous beholding is that we are continuously being transformed.”⁷

That is why it is so essential to keep our eyes fixed on Jesus (Heb. 12:2). Paul is telling us that the way we grow in holiness; the way we are continually transformed is through continually mediating on the glory of Jesus Christ.

e) Into what?

The text says we are being transformed into “*the same image*.” What is that? It’s the same image we see mirrored, namely Christ. Second Corinthians 4:4 makes that clear when it speaks of “the light of the gospel of the glory of Christ, *who is the image of God*.”

It is interesting this word “image” is the Greek word *eikōn*, from which we get our English word “icon”. It can be used to speak of an idol (e.g. Rom. 1:23; Isa. 40:19, LXX). But here the image is no lifeless idol. It’s the real thing, Jesus Christ, the image of the invisible God (Col. 1:15). And as we behold him, we are being transformed into His likeness, restoring God’s purpose in creation.

What does this transformation look like? One day it will affect our whole being, including our bodies. Paul says in Philippians 3:20-21, “But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body.” We long for that. We groan, eagerly awaiting the redemption of these lowly bodies (Rom. 8:23).

But that is not the transformation we experience now. Paul says in 2 Corinthians 4:16 “our outer self is wasting away,” but “our inner self is

being renewed day by day.” So the transformation now is inward. The same word is used in Romans 12:2: “Do not be conformed to this world but be *transformed* by the renewal of your mind.” As we behold the glory of the Lord our thinking becomes less conformed to the world and its values, and more conformed to Christ. What becomes visible in this transformation is our behavior, our character, our manner life.

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But also, as we behold the glory of Christ our affections are transformed. Our hearts are stirred and we love Christ and see Him as infinitely glorious. We get a taste for His glory that seems better to us than all the things the world has to offer (1 Pet. 1:8).

Two more things to notice about our text.

f) To what degree do we experience this transformation?

This is a progressive transformation. We are being transformed “*from one degree of glory to another*.” The glory reflected in Moses’ face faded, but the

glory of the Lord that’s reflected in our lives is to gradually increase.⁸ We are to make progress in becoming more like Christ.

Are we making progress?

Unfortunately we experience setbacks. But this text would imply that setbacks come when we take our eyes off the glory of Christ and become more enticed with the glory of other things; with idols. That is why the battle of sanctification is a battle to see the glory of Christ again and again, and to treasure Him above everything else, and to sing with Fernando Ortega, “You can have all this world, but give me Jesus.”

g) Who is the source?

Finally in our text, the source of this transformation: “For this comes from the Lord who is the Spirit.” The One who enables us to behold the glory of the Lord, and the One who does the work of transformation in our hearts is the Holy Spirit. Apart from the work of the Spirit, we do not see Jesus Christ as glorious. Our hearts are hardened; our minds are blinded. But the Spirit comes and shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6).

This does not mean we just sit back and passively wait for the Spirit to sanctify us. Sam Storms puts it this way, “[The work of the Spirit] doesn’t eliminate human effort, but rather makes it possible. We act because we are acted upon.”

How does the Holy Spirit work this transformation in us? John Piper suggests this: “The work of the Holy Spirit in changing us is not to work directly on our bad habits but to make us admire Jesus Christ so much that sinful habits feel foreign and

distasteful.”¹⁰

So 2 Corinthians 3:18 provides the biblical foundation for understanding that growth in holiness comes through beholding the glory of Christ. We now want to think through some of the practical implications.

III. How Do We Behold the Glory of Christ Today?

Not with physical eyes, but with what Paul calls in Ephesians 1:18 “the eyes of your hearts.” Remember 2 Corinthians 4:6 says, God “has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” So the way that we behold the glory of Christ now is not in some mystical vision, but in the Word of God.

Consider, for example, Revelation 1 in which John receives a magnificent vision of the glorified Christ. But observe what the Lord says to John in verse 11, “Write what you see in a book and send it to the seven churches.”

It is very significant that Christ wants the vision *written down* and sent to the churches. He could have appeared to each of the seven churches, but He did not. You and I don’t get an ecstatic vision like John did, but we do get a book that records the vision. The implication is that Christ wants us to see

His glory in Holy Scripture. John got the vision. We get the book. And when we see something of the glory of Christ in the Word and meditate on it, we are changed.

Think also of Luke 24. The risen Christ appears to two disciples on the road to Emmaus. He could have immediately revealed Himself to them and taken away their grief and doubts. But He does not. In fact, Luke 24:16 says that the disciples “eyes were kept (or prevented) from recognizing him.”

Why? Because Jesus wanted them to see *from Scripture* the things concerning Himself. “And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (Lk. 24:27).

When their eyes were opened to recognize Him, they said to each other, “Did not our hearts burn within us while he talked to us on the road, *while he opened to us the Scriptures?*” (24:32). That is where we behold the glory of Christ now as we await to see Him one day face to face.

Martin Luther said of Christ: “For although he is everywhere and in all creatures and I may find him

in stone, fire, water, or rope, since he is assuredly there, yet he does not wish me to seek him apart from the Word.... There if you seek him you will truly find, namely in the Word.”¹¹

The implication is obvious. We need to spend time reading and studying and mediating on the Word of God. That’s where we behold the light of the gospel of the glory of Christ. And it is through beholding that we are increasingly transformed into His image.

Part of our problem is we don’t have much of an appetite for meditating on the glory of Christ. We have stuffed ourselves with so much entertainment and so many diversions that when it comes to something substantive like contemplating the glories of Christ, it often does not resonate with us. We are so full of junk food that when we come before the exquisite banquet of the glories of Christ, we’re not very hungry.

Perhaps it is time to turn off the computer or TV or put away other

2 Corinthians 3:18

“AND WE ALL, WITH UNVEILED FACE, BEHOLDING THE GLORY OF THE LORD, ARE BEING TRANSFORMED INTO THE SAME IMAGE FROM ONE DEGREE OF GLORY TO ANOTHER. FOR THIS COMES FROM THE LORD WHO IS THE SPIRIT.”

distractions in order to spend more time in the Word. And as we do, ask God to open the eyes of our hearts to see Jesus; to thrill our souls with the Lord of Glory.

John Owen, in his classic book *The Glory of Christ*, says “we need to think much about [Christ] if we wish to enjoy him fully (1 Pet. 1:8).” But our culture does not encourage us to think and meditate and reflect deeply on things of eternal value like the glories of Christ. And so Owen says this:

If we are satisfied with vague ideas about him we shall find no transforming power communicated to us. But when we cling whole-heartedly to him and our minds are filled with thoughts of him and we constantly delight ourselves in him, then spiritual power will flow from him to purify our hearts, increase our holiness, strengthen our graces, and sometimes fill us “with joy inexpressible and full of glory.”¹²

So let’s spend a few moments thinking about the glories of Christ.

IV. Meditating on the Glory(ies) of Christ

A fascinating study is to trace in the Gospels how often people were amazed at Jesus. Again and again people respond in astonishment; they marvel at Him. A few examples:

- Mark 1: 22 “They were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.”
- Jesus heals the paralytic and Mark 2:12 says, “They were all amazed and glorified God, saying, ‘We never saw anything like this!’”
- They marveled when He calmed the storm and said, “Who then is this, that he commands even winds and water, and they obey him?” (Lk. 8:25).
- They were “overcome with amazement” when He raised a dead girl (Mk. 5:42).
- They were “utterly astounded” when walked on water (Mk. 6:51).
 - After He healed a man, Mark 7:37 says this: “And they were astonished

beyond measure, saying, ‘He has done all things well.’”

What these and many other texts do is remind us that Jesus Christ is amazing! There are countless ways to see His glory as we reflect on His person and work. Here are a few dimensions of His glory that will profit our souls.

1. We could meditate on His pre-incarnate glory and His eternality as the Son of God, who never had a beginning, but has always existed. Think of John 17:5, where Jesus, anticipating the cross, prays: “And now, Father, glorify me in your presence **with the glory that I had with you before the world existed.**”

The Jews said to Him in John 8, “You are not yet fifty years old, and have you seen Abraham?” What does Jesus say? “Truly, truly, I say to you, before Abraham was, I am”!

2. We can meditate at length on His deity. Romans 9:5 says the Christ is “God over all, blessed forever. Amen.” From this flow all kinds of thoughts.
 - a. His power. He spoke and worlds appeared; He upholds the universe by the word of His power (Heb. 1:3).

2 Corinthians 4:6

“FOR GOD, WHO SAID, ‘LET LIGHT SHINE OUT OF DARKNESS,’ HAS SHONE IN OUR HEARTS TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST.”

- b His holiness. Think of Isaiah 6:3 where the seraphim call to one another: “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!” John 12:41 makes clear that it was *Christ’s* glory that Isaiah saw.
 - c. Ponder some of His divine attributes such as wisdom, righteousness, love, mercy, grace and goodness.
 - d. We can speak of Christ’s moral glory, that is, His intrinsic or essential glory seen in His moral perfections, and we can distinguish that from His *acquired* glory—the glory He acquired through accomplishing our redemption.
3. We meditate on His real and true humanity, and marvel at the humility that characterized the incarnation of the Son of God.
 4. We worship as we consider what theologians call the hypostatic union—the union of Christ’s divine and human natures in one person. We should be more familiar with the monumental Creed of Chalcedon. Sometimes we are afraid of creeds, but this one will keep from Christological error, and ought to move us to worship.
 5. We meditate on the wonder of His teaching, His miracles, and His sinlessness.
 6. And what shall we say of the cross, where Christ the mighty Maker died for man, the creature’s sin. There is so much glory to behold at the cross. Paul could say, “Far be it from me to boast except in the cross of our Lord Jesus Christ” (Gal. 6:14).
 7. We behold the glory of Christ in

His offices: prophet, priest, king. We can meditate on how all these things were prophesied and typified in the Old Testament, and Christ came and fulfilled them. For example, we behold the glory of Christ in the superiority and finality of His sacrifice. Under the old covenant the same sacrifices, which could never ulti-

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mately take away sins, were repeated year after year after year. But Jesus Christ comes and offers one sacrifice for sin that forever satisfies the righteous requirement of God. He appears once for all at the end of the ages to *put away sin by the sacrifice of Himself!* (Heb. 9:26).

8. Think of the glory of Christ in the gospel—justification by faith in Christ alone. Redemption, reconciliation, regeneration, propitiation, imputation—all great gospel words and all accomplished through the work of Christ!
9. We behold His glory in the resurrection and sing, “Death could not keep its prey, Jesus my Savior; He tore the bars away, Jesus my Lord. And up from the grave He arose.”
10. We behold His glory in His ascension, His exaltation, and in His continued teaching through His apostles.
11. And we long for the glory of His return, and His Kingdom, and the eternal state and the New Jerusalem where “the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb” (Rev. 21:23). Revelation 22:4 says we “will see his face.” We will behold then and forever, in a way we cannot now, “the light of the knowledge of the glory of God in the face of Jesus Christ.”

When we think of the glory of Christ, there is so much to ponder, and behold and delight in and rejoice over. John Flavel, in the opening of his book on the glory of Christ said this:

The whole world is not a theatre large enough to shew the glory of Christ upon, or unfold...one half of the unsearchable riches that lie hid in him...What shall I say of Christ? The excelling glory of that object

dazzles all apprehension, swallows up all expression. When we have borrowed metaphors from every creature that hath any excellency or lovely property in it, till we have stript the whole creation bare of all its ornaments, and clothed Christ with all that glory; when we have even worn out our tongues, in ascribing praises to him, alas! we have done nothing, when all is done.”¹³

Why do we trifle with idols when there’s an astonishing Christ, full of infinite glory and supreme worth who allows us, with unveiled face, to behold His glory? We will never plumb the depths of the glory of Christ. Eternity will not exhaust our praise, our wonder, our adoration of the glories of the Lion who is the Lamb!

Let me exhort you to find authors and books and preachers that will help you meditate on the glories of Christ. The Lord has given teachers to the church to help us.

Let me recommend one example. Jonathan Edwards preached a sermon in 1736 entitled: “The Excellency of Christ.” It is one of the most powerful sermons on the glories of Christ that I have read. Edwards’ text was Revelation 5:5-6 which says: “And one of the elders said to me, ‘Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.’ And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain.”

Edwards takes this text and brings out example after example of how in Jesus Christ we see both lion-like and

lamb-like excellencies. Edwards’ thesis is this: “There is an admirable conjunction of diverse excellencies in Jesus Christ.” He goes on to unpack that in ways that lead you to worship and have a fresh vision the glory of Christ.

If you want a more recent author, I recommend John Piper’s little book called *Seeing and Savoring Jesus Christ*. There is also a DVD series with the same title. Get both and try turning off the game or the movie Saturday night and reading a chapter (or watch-

THE IMPLICATION IS OBVIOUS. WE NEED TO SPEND TIME READING AND STUDYING AND MEDITATING ON THE WORD OF GOD. THAT’S WHERE WE BEHOLD THE LIGHT OF THE GOSPEL OF THE GLORY OF CHRIST. AND IT IS THROUGH BEHOLDING THAT WE ARE INCREASINGLY TRANSFORMED INTO HIS IMAGE.

ing a sermon) on savoring Jesus Christ, and see if your heart is more prepared to worship on Sunday morning.

V. How Does Beholding the Glory of Christ Transform Us?

Let me offer a few of examples and encourage you to think of more.

First, think of the glory of God in the forgiveness of our sins through Christ. The parable Jesus tells in

Matthew 18:21-35 of the unforgiving servant illustrates how enormous our debt of sin is before God—and how truly stunning it is that God forgives us.

As you meditate on such grace and the glory of God in forgiving our incalculable debt because of Christ, you ought to become a little less bitter; a little less resentful; a little more willing to forgive others. The more you behold this glory, the more important it becomes to you to forgive others. And when you hear Paul say in Ephesians 4:32, “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you,” something inside you resonates. You are becoming more like Christ.

Take another example: learning to meditate on the glory of Christ’s teaching. In the teaching of Christ we see knowledge and wisdom and truth and incredible relevance. How does meditating on the glory of Christ’s wisdom change us more into His image?

I would suggest that seeing Christ’s wisdom makes us less infatuated with the wisdom of the world. Can you trust what the government tells you? The media? The atheistic scientific community? No. But you can trust the Word of Christ; it will not fail! The more we focus on His Word, the wiser we become. The more we are able to evaluate things from God’s perspective and think God’s thoughts after Him. We need more people in our churches with the mind of Christ!

What about meditating on the glory of Christ’s return in victory, and triumph over all His enemies, and the setting up His glorious Kingdom where he’ll reign as King of kings and Lord of lords—how does that change us?

It gives us courage and boldness and confidence to stand up for Christ,

even though the world mocks us and persecutes us. We take heart because we know that one day every knee will bow and every tongue confess that Jesus Christ is Lord (Phil. 2:9-11).

There is also something purifying about meditating on the appearing of Christ; thinking about the truth that we are going to see Him as He is, and we are going to be transformed into His likeness. John says, "Everyone who has this hope fixed on Him, purifies himself as He is pure" (1 John 3:3, NASB). Suddenly money and careers and cars and health are seen in their proper perspective. And we want to be holy because we want to see Jesus.

Finally, and most importantly, meditating on the glory of Christ transforms us from being idolaters to worshippers. Romans 1:18-32 teaches that the essence of sin is a failure to honor God as God and give Him thanks, and to turn instead to other things. But when the light of the gospel of the glory of Christ shines in our hearts, we long to glorify God and thank Him, and proclaim the excellencies of Him who called us out of darkness into His marvelous light. And the more we behold Him, the more we worship; the more we reflect His image; the more we fulfill the purpose for which we were created: to glorify God and enjoy Him forever.

Prayer

O Lord, give us eyes to see the beauty and glory and excellency of Jesus Christ. Enlarge our capacity to meditate on Him. Wean us from the things of this world and help us to see that Christ is so much better. Cause the things of earth to grow strangely dim in the light of His glory and grace.

We pray that as we behold Him, we would be increasingly conformed to His image. We long for the day when we shall be like Him; when we shall see Him just as He is. "And is it so, I shall be like Thy Son? Is this the grace which He for me has won? Father of glory (thought beyond all thought!) In glory to His own blest likeness brought."

Even so come Lord Jesus! We ask in your exalted name. Amen.




Mark Stevenson

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- ¹ Charles Haddon Spurgeon, *The Treasury of the Bible* (repr., Grand Rapids: Baker, 1981), 7:223.
- ² G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: InterVarsity Press, 2008), 16.
- ³ *Ibid.*
- ⁴ Scripture quotations are from the ESV.
- ⁵ Margaret E. Thrall, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians* ICC (Edinburgh: T&T Clark, 1994), 1:284.
- ⁶ Paul Barnett, *The Second Epistle to the Corinthians* NICNT (Grand Rapids, MI: Eerdmans, 1997), 206.
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- ⁸ Murray J. Harris, *The Second Epistle to the Corinthians* NIGTC (Grand Rapids, MI: Eerdmans, 2005), 316.
- ⁹ Sam Storms, *A Sincere and Pure Devotion to Christ: 100 Daily Meditations on 2 Corinthians, Volume 1; 2 Corinthians 1-6* (Wheaton, IL: Crossway, 2010), 93.
- ¹⁰ John Piper, *God Is the Gospel: Meditations on God's Love as the Gift of Himself* (Wheaton, IL: Crossway, 2005), 91-92.
- ¹¹ Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (1950; repr., Peabody, MA: Hendrickson, 2009), 223.
- ¹² John Owen, *The Glory of Christ*, abridged by R. J. K. Law (Carlisle, PA: Banner of Truth, 1994), 115. The original passage may be found in *The Works of John Owen*, Vol. 1, ed. William H. Goold (1850-53; repr., Carlisle, PA: Banner of Truth, 1965), 400-401.
- ¹³ John Flavel, *The Fountain of Life: A Display of Christ in His Essential and Mediatorial Glory*, Vol. 1 of *The Works of John Flavel* (1820; repr., Carlisle, PA: Banner of Truth, 1968), xviii.
- ¹⁴ Jonathan Edwards, "The Excellency of Christ," in *Sermons and Discourses 1734-1738*, *The Works of Jonathan Edwards*, vol. 19, ed. M. X. Lesser (New Haven, CT: Yale University Press, 2001), 565. The sermon is also available in *Altogether Lovely: Jonathan Edwards on the Glory and Excellency of Jesus Christ* (Orlando, FL: Soli Deo Gloria, 1997) or the two volume collection of the *Works of Jonathan Edwards* published by Banner of Truth and Hendrickson.

Revelation 21:22-23

"AND I SAW NO TEMPLE IN THE CITY, FOR ITS TEMPLE IS THE LORD GOD THE ALMIGHTY AND THE LAMB. AND THE CITY HAS NO NEED OF SUN OR MOON TO SHINE ON IT, FOR THE GLORY OF GOD GIVES IT LIGHT, AND ITS LAMP IS THE LAMB."



MODERN SPIRITUALITY

AND PAUL'S SPIRITUAL MAN

By David J. MacLeod

Graeme Goldsworthy, Anglican minister and visiting lecturer at Moore Theological College in Sydney, Australia, has said he doesn't like the word *spirituality*.¹ He offers two reasons: First, it is not a biblical word. There are theological words (e.g., *trinity*) that do not appear in the Bible, but they are legitimate because there is evidence for these concepts in Scripture, and they have been given shape by centuries of theological discussion and debate. *Spirituality*, at least in its modern usage, "is a word of doubtful parentage, and there is no agreed orthodox meaning." Second, the word *spirituality* has been hijacked by thousands of unrelated groups, and it means anything these different groups want it to mean. "Its usage is so diffuse and diverse as to render it practically meaningless until pinned down by some clear definition—which it seldom is." It seems "that the further people get from the biblical revelation and the doctrines of the gospel, the more likely they are to use the term *spirituality* to refer to some vague religious or mystical feeling. Often it seems to mean nothing more than a sense of the aesthetic, a feeling of belonging within nature, or an intensified sense of self-worth."² While Dr. Goldsworthy may not appreciate the modern "spiritualities," and I am in full agreement with him, there are millions who do. I recently "googled" "spirituality" and was directed to 39,600,000 sites in .24 seconds!³

The Modern Spirituality Explosion

AN ILLUSTRATION FROM DOWN UNDER

Michael Raiter, head of the Department of Mission, at Moore Theological College, has written one of the best analyses of the modern spirituality explosion and he provides a powerful illustration of his topic.⁴ He described his visit to the “Mind, Body, Spirit Festival” held annually in Sydney, Australia. He called the convention with more than 200 booths in its exhibition center, a “smorgasbord of the spiritual and the supernatural, the other-worldly and the inner life, the mysterious, the mystical and the magical. Clairvoyants,⁵ consultants, soul channelers, and curers of the human spirit.”⁶ The various booths played host to an array of New Age philosophies, natural health cures, and traditional remedies.

- Visitors could open their minds with holistic dentistry.
- They could unlock their full potential with a few whiffs of fragrant bush flower essences.
- They could examine various health appliances: the “Pure Magic” water distiller, the “Green Life” juicer, the stress relieving bath house.

Not everything, however, was so innocuous:

- Festival participants could dabble in tarot card reading and numerology.
- They could find guides who would direct them along life’s path by connecting with angels or spirit guides.
- One could travel to another dimension in search of knowledge using Astral Travel.⁷
- One could explore the mysterious and esoteric truths of capoeira, ear candling,⁹ iridology,¹⁰

and ayurveda (or *ayurveda*).¹¹

- If a participant’s love life had fallen flat he or she could get tips on Tantric lovemaking¹² and relationships that will enable him to reconcile his sexuality and spirituality.
- He could pick up books by Deborah Gray, the author of *How to Turn your Ex-Boyfriend into a Toad*, and *How to be a Real Witch*.
- He could learn how clairvoyance and hypnotherapy would lead to emotional fulfillment. Body-psychotherapy would enable his relationship with his partner to become truly intimate, passionate and happy.”

DEFINING CONTEMPORARY SPIRITUALITY IS AN ATTEMPT TO DEFINE THE INDEFINABLE.

- One could discover how the colors of his or her aura¹³ would “change your life, empower your decisions and assist the healing process.”
- He could learn how to make spiritual connections by channeling into the rhythms of life, and the sounds and colors of the world.
- He could make contact with the world of supernatural beings—angels, witches, and nature spirits such as elves, fairies, and gnomes.
- Other booths directed visitors to the wisdom of ancient sages from long-forgotten cultures.
- For some the truth is out there (astral projection); for most it is within.

As Raiter noted, the focus was on the here-and-now success in this world, yet all of the offerings presented themselves as being fundamentally “spiritual.” The offerings of the “Mind, Body, Spirit Festival” offered only a little taste of the modern spirituality explosion. For the full picture one needs to surf the Web. The old adage was “publish or perish”: now it is “online or outdated.”

Characteristics

At spirituality conventions and many Web sites there is a “remarkable sameness” about the nature of spirituality, says Raiter. He cites the following characteristics: First, there is the notion that today is the day of salvation. There is something eschatological about these spiritualities. We have entered a new age of peace, and we need to plug into it. Second, most contemporary spiritualities direct inquirers to look within for their wellbeing. The savior does not exist outside of us. The savior exists within. Third, the benefits of these spiritualities are “uniformly extravagant and utopian.” Heaven is available in the here and now.” Significantly, some of these programs are religious, some are atheistic, but all are “spiritual.” Fourth, they are pluralistic. God appears with many names in the new spiritualities. He is impersonal. “He/She is That Which is Greater, Higher Power, Truly All Powerful and Unconditionally Loving, Universal Force.”

Definitions

Defining contemporary spirituality is an attempt to define the indefinable. One writer says that the sacred is something which can be perceived but never embraced. It is like defining

the fragrance of a rose, or the aroma of your favorite coffee.¹⁶ Wade Clark Roof says it is a quest for connectedness.¹⁷ Shannon Jung is a devotee of environmental spirituality. She recalls a time in the Rocky Mountain National Park in Colorado watching a herd of sheep. As she observed them she felt, “relatedness to the sheep.” She said she had “to a degree become a part of their environment and they of mine... I realized I was not separate from the sheep, the mountains, the meadow, rather I was part of the environment.”¹⁸ Ursula King, an advocate of feminist spirituality quoted a woman who had a traumatic experience: “I woke up one morning saying, I know where my loyalty and duty and love are owed: to my Mother, the Earth, who births us, feeds us, protects us, and takes us back into herself when we die, to give new life to other life forms.”¹⁹

This quest for connectedness—this sense of a deep life-changing and life-enriching encounter with the Other comes close to what people mean today when they speak of spirituality. By “the Other” Roof and other writers mean something like a universal spirit or force. The human spirit, they say, is “that force which mysteriously and invisibly animates.”²⁰ They believe that a person’s spirit does not really exist or function in isolation from the spirit which is seen to permeate all living things. Here we sense a kind of pantheism at work.

When Christians hear the word spirituality they think of the ministry of the Holy Spirit. “But in contemporary spirituality the emphasis is anthropocentric more than theocentric. Modern spirituality is far more focused on the human spirit than the divine.”

One Catholic writer who studied Zen Buddhism found that it taught him not to search for a God on high, but ‘to look toward my inner being, but facing my human nature.’²¹

Ursula King advocates, not praising God, but “self blessing in which a woman affirms ‘the divine you.’” In defining contemporary spiritualities we should also note that they are for the most part a shift away from traditional religion.

SPIRITUALITY [THAT IS MODERN] IS CLOSE TO NATURE AND CLOSER TO ONENESS WITH THE PLANET.

An elderly man walked through my open office door at Emmaus Bible College. He said he was on his way to Minneapolis for his high school class’s 50th year reunion. He told me he had graduated from Emmaus three years after his high school graduation as

president of his Emmaus class. He made quite a point of having known all of Emmaus’s founders (Ernest Tatham, John Smart, and Dr. Edward Harlow) but he had abandoned the Christian faith a few months later as a student at Duke University. A warm and charming man, he told me he was a member of the Unitarian Church and was a mystic. He had a transcendent experience in which he had experienced the divine. I asked him to explain his experience, but he said it couldn’t be put in words—it was ineffable. Of his own church, the Unitarians, he complained that they were too humanistic, and he was working to make them more spiritual!

So it is with many people: “Religion is a perversion of spirituality, from which they had to be rescued in order to truly discover the experience of the sacred.” In an interview with Wade Clark Roof, a 44-year old woman, who had grown up as a fundamentalist, Bible-believing Christian in North America, said, “Well, religion, I feel, is doctrine and tradition, genuflecting, and you have to do things this way. Spirituality is an inner feeling, an allowance of however you perceive it in your world, in your mind, and however it feels is okay.... Spirituality, I think, is what enters you and lifts you up and moves you to be a better person, a more open person. I don’t think religion does that. Religion tells you what to do and when to do it, when to kneel, when to stand up, all of that sort of stuff. Lots of rules.”²³

Robert Wuthnow, in a survey of American attitudes towards religion, quotes one man who commented that religion, to him, means something like denominationalism, whereas spirituality is more the core



of different religions. “Spirituality,” he added, “is close to nature and closer to oneness with the planet.”²⁴

This is what my visitor at Emmaus was saying to me. The mystical experience of Buddhists, Hindus, Christians, Muslims, American Indian shamans—this is the true core of wisdom and spirituality—not the differing teachings of the religions.

Stephanie Dowrick argues that religion is all about difference; it divides people. There are Catholics and not-Catholics. Men and not-men. Whites and not-whites. Heterosexuals and not-heterosexuals. *Spirituality turns that around.* What religion divides, spirituality unites.²⁵

To sum up, Michael Raiter offers this definition: “Spirituality in its broad contemporary usage expresses the longing of the human spirit for an experience of ultimate reality, through connecting to the spiritual realm, with a view to achieving inner contentment and a discovery of one’s place in the wider cosmos.”

THE APOSTLE PAUL AND THE “SPIRITUAL MAN”

(1 Corinthians 2:14–3:4)

THE CONTEXT OF PAUL’S DISCUSSION (OF “SPIRITUALITY”)

The opening chapters of 1 Corinthians (1:10–4:20) are devoted to handling divisiveness in the church. The division is not only among the Corinthians themselves but, for some in the congregation at least, against Paul himself.²⁷ The insurgents in the assembly are challenging Paul’s authority, and the key theological problem is what it means to be “spiritual” (*pneumatikos*). A kind of spiritual elitism had developed in the assembly, and the elitists began to

speak of their new faith in terms of wisdom (*sophia*), deeper knowledge (*gnōsis*), and spiritual maturity (*pneumatikos* [3:18; 8:1; 14:37]). They had begun to view Paul’s gospel and his preaching as something like “milk” for babies. They thought of themselves as spiritual, but they were not sure about Paul (14:37).²⁹

There were a number of ingredients in their theology. First, their experience of Spirit inspiration had

THE NATURAL MAN IS THE PERSON WHO LIVES ON AN ENTIRELY HUMAN LEVEL.

led them to an overemphasis on the gift of tongues (chs. 12–14). Paul’s reference to the “tongues of angels” (13:1) indicates that this gift was for them evidence that they had already assumed the spiritual existence of angels.³⁰ Second, they apparently had a “spiritual” understanding of the sacraments, whereby the one who had been baptized and partaken of the spiritual food of the Lord’s Table was truly secure, so that his behavior in this present life had no effect on his true spirituality. No wonder Paul spoke of their boasting. They were “puffed up (4:6, 18; 5:2) and full of arrogance (5:6). They even had gross sexual immorality in their midst (5:1). Third, they had a worldview tainted by Hellenistic dualism. Because they were “spiritual” they took a dim view of continued existence in the material world. This led to a denial of a future bodily resurrection (15:12) as well as the affirmation of sexual immorality

and the denial of sexual relations within marriage (16:12–20; 7:1–6).

FOUR CATEGORIES OF MEN/WOMEN

The Natural Man (*psychikos*), 2:14

1. Definition (cf. Jude 19; Rom. 8:9)

Although the apostle does not use the term “spirituality,” he does speak of people as spiritual beings. It is clear that there is such a thing as a biblical spirituality. And from Paul’s comments we learn that “the term ‘spiritual’ cannot apply to every human being.”³¹ Paul set forth the truth by using four categories.³² The first of these is the “natural man.” The Greek word translated “natural” (NASB) is *psychikos*, which means something like “dominated by the soul.”³³ The soul (*psychē*) is “the whole inner life of man with his powers of will, reason, and emotion.”³⁴ It is “his essential being, the seat of the individual’s personal identity.”³⁵ The word *psychikos* speaks of the faculties of the soul unassisted by the Spirit.

In short, the “natural man” (*psychikos*) man is the “unrenewed man,”³⁶ i.e., an unregenerate man who needs Christ as his Savior.³⁷ Two NT passages confirm this conclusion. First, Jude (v. 19), describing those who mock the faith, wrote, “These are the ones who cause divisions, worldly-minded, devoid of the Spirit.” The word translated “worldly minded” (NASB) is the same word that is translated “natural man” in 1 Corinthians 2:14. Such people, says Jude, do not have the Holy Spirit. Second, in Romans 8:9, Paul asserts, “But if anyone does not have the Spirit of Christ, he does not belong to Him.”

These texts can be reduced to a simple syllogism. Major premise:

a man without the Holy Spirit is not a Christian; he is lost. Minor premise: the natural man does not have the Holy Spirit. Conclusion: the natural man is not a Christian; he is a lost man.³⁸ The natural man, wrote Anthony Thiselton, is “the person who lives on an entirely human level.”³⁹ His “motives do not rise above the level of merely human needs and aspirations.” There is no way, from a biblical perspective, that he can be called “spiritual.”

2. Characteristics

The apostle makes three assertions about the natural man. First, he “does not accept the things of the Spirit of God.” The word translated “accept” (*dechomai*) is the ordinary word for receiving or accepting something or someone. It here has the nuance of welcoming something or being receptive to, being open to, approving something.⁴¹ Second, the reason for his not being receptive to the things of the Spirit is that they are “foolishness” (*mōria*) to him. The “things of the Spirit of God” to which Paul refers are the truths about the crucifixion of Christ” as 1 Corinthians 1:23 indicates. Third, the natural man “cannot understand”⁴² spiritual things. Here Paul touches on the spiritual inability of the natural man. The verb translated “understand” (NASB) means “to arrive at a knowledge of someone or something.” Here it has the nuance “to grasp the significance of something, understand, comprehend.”⁴³

I should add here that Paul is not saying that unregenerate people cannot understand the truth on a certain level. Many atheists, agnostics, and unbelievers know the doctrines of the virgin birth, the deity of Christ, the substitutionary atonement, and

the resurrection of Christ—only to scoff at them.⁴⁴ My Hebrew professor at Dallas Seminary was Dr. Bruce Waltke. He held doctorates from Dallas and Harvard, and in 1970 he had a postdoctoral fellowship in Israel. His family rented an apartment across the hall from an elderly Jewish couple with whom they struck up a friendship. This couple had both taught Hebrew in Boston.

MODERN SPIRITUALIZERS ARE NOT INDICATIONS OF SPIRITUAL SEEKERS. RATHER THEY ARE THE HALLMARKS OF SPIRITUAL HIDERS, OF RELIGIOUS RUNAWAYS, OF DIVINE DENIERS.

This man knew modern Hebrew, which Waltke did not. So every day they read modern Hebrew together for about an hour. There are about 30,000 words in modern Hebrew that are not in the Hebrew Bible. When they came across a modern word that Bruce did not know that was also found in the Hebrew Bible the man, then about 75 years old, would say, “Bruce, you should know that word,” and he would quote the entire chapter from the Bible until he got to that word.

One time Bruce said, “I think you could cite the whole book of Psalms in Hebrew from memory.” “I can,” he replied. “How long would it take?” “About two hours,” he said. Bruce asked, “Would you be willing to chant the text while I followed in my Hebrew Bible?” “I’d love it,” the old man said. So, they sat there for two hours and he recited the entire book of Psalms and never missed a single vowel!

On another occasion he was

taking Bruce through Exodus 21 and 22 from memory to find a word that occurs only three times in the whole Old Testament. Bruce said, “I think you can recite the entire Torah [Genesis to Deuteronomy] from memory. He said, “I can.” Bruce did not challenge him.

At that time the elderly man was an atheist. He could recite the Psalms and Torah in Hebrew from memory, and he didn’t even believe in God. He “knew” the Bible, but he did not grasp the truth of it.

The natural man lacks the one essential quality necessary for him to know God and His ways. He is not “spiritual.” He lacks the Holy Spirit of God. These things, Paul says, are “spiritually appraised.” The word translated “appraised” (*anakrinō*) is used in a number of contexts with the technical meaning, “to examine in a judicial sense.” Here it means “to discern’ in the sense of being able to make appropriate ‘judgments’ about what God is doing in the world. The word “spiritually” (*pneumatikōs*) is an adverb which here means “in a manner caused by the Spirit.”⁴⁷

3. Excursus: Paul’s Indictment of the Natural Man, Romans 1:18–23

In Romans 1 Paul offered his indictment of the new spiritualities. He said that the problem with the natural man is that he is godless and unrighteous, and he suppresses the truth. In the created world there is abundant evidence of God’s existence and attributes. Rather than honor God and thank Him for His goodness, the natural man turns to gods (idols) of his own making. Paul would tell us, I believe, that the modern spiritualities, like the smorgasbord of spiritualities in his own day, are not indications of

BEING SPIRITUAL DOES NOT LEAD TO ELITISM; IT LEADS TO A DEEPER UNDERSTANDING OF GOD'S PROFOUND MYSTERY – REDEMPTION THROUGH A CRUCIFIED MESSIAH.

spiritual seekers. Rather, they are the “hallmarks of spiritual hidings, of religious runaways, of divine deniers.” The Mind, Body, Spirit Festival of Sydney, Australia—and other such festivals, Web sites, books, magazines, DVDs, and CDs—are not testimonies to spiritual hunger; rather they are festivals “of human wickedness.”⁴⁸

The Spiritual Man (*pneumatikos*), 2:15–16

1. Definition

Paul goes on to contrast the natural man with the spiritual man. There are two extremes to be avoided when defining the spiritual man. First, we must avoid the definition of the super-spiritual Corinthians who viewed their love of esoteric wisdom and knowledge as setting them apart as a unique angelic elite. Second, we must avoid the conclusion of some of the commentators who view the spiritual man as simply a person with the Spirit, i.e., the regenerate man.⁴⁹ This second view would say that every believer is a spiritual person.

That is not, however, how Paul employs the word. Rather, the spiritual man is the mature Christian. I say this for the following reasons:⁵⁰ First, in 1 Corinthians 3:1 the spiritual man is set in contrast to those who are “men of flesh” and “infants in Christ.” Second, in 1 Corinthians 3:3 he is set in contrast to “fleshly” or “carnal” believers. Third, the spiritual man, in 2:15–16, is characterized by profound spiritual understanding (cf. 14:37). Fourth, in 2:6 Paul says, “Yet we do

not speak wisdom among those who are mature” (*en tois teleiois*). The wisdom Paul preached was better comprehended by the mature Christians at Corinth than by the more immature. In both verses (2:6 and 15) the apostle recognized there were Christians more fully developed than others. The mature Christian in 2:6 appreciated God’s wisdom. The *spiritual man* of 2:15 understood it. It is clear that the two terms (“mature” and “spiritual”) refer to the same person. Finally, in Galatians 6:1 the word *spiritual* speaks of those who are spiritually mature: “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness.”

2. Characteristics (two assertions)

Paul went on to make two assertions about the spiritual man. The first is that while the natural man cannot understand and discern spiritual things, the spiritual man can. Because he has the Spirit he is able to make a correct examination of spiritual matters. He is able to fathom or sift out the truth.⁵¹ “Yet he himself is appraised by no one.” In other words the person who belongs to this age (the natural man) is not in a position to judge as foolish the person who belongs to the age to come (the spiritual man).⁵²

Walter Kaiser believes that this clause (“he who is spiritual appraises



all things”) also includes an allusion to the illuminating work of the Spirit as the spiritual man studies the Scriptures. “The Spirit’s ministry is one of aiding the believer to apply, to see the value, worth, and significance of a text for his own person, situation, and times.”⁵³

The fact that the natural man is not qualified to pass judgment on the spiritual man is reinforced by Paul’s quotation of Isaiah 40:13 in 1 Corinthians 2:16. How can a natural man expect to know true wisdom and pass judgment upon someone who has the Spirit when he does not have the mind of the Lord?

This quotation was also aimed at Paul’s Corinthian critics. They were so enamored with worldly wisdom they thought they could bypass the very wisdom of God as it is revealed in the cross. They acted as if they could instruct the Lord Himself.⁵⁴

The second assertion is that spiritual believers (Paul includes himself) “have the mind of Christ.” The word “mind” (*nous*) doesn’t refer here to the instrument of thought; rather it refers to the result of thinking, i.e., thoughts or “mind-set.” Thiselton says it refers to “a constellation of thoughts and beliefs which provide the criteria for judgments and actions.”⁵⁵ The spiritual man has developed that mind set as he has reflected on the true wisdom of God centered in the cross.

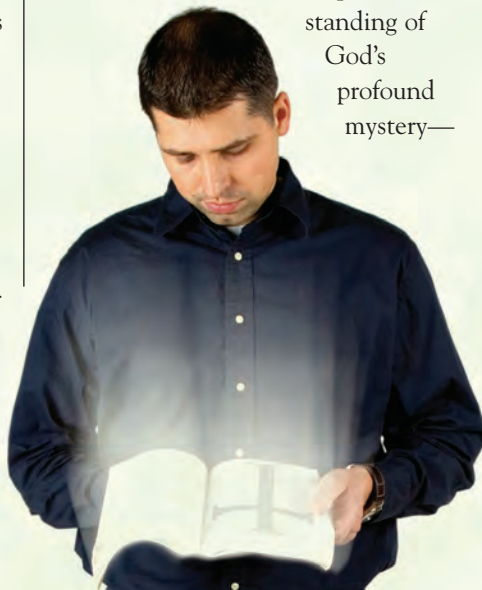
Notice the change from the word “Lord” to “Christ” at the end of the verse. If we were to go back to chapter 1, we would find that all of the major references to Christ in chapters 1 and 2 have been to a crucified Christ (1:17, 23–24, 30; 2:2; cf.

15:3). The spiritual elite in Corinth thought that maturity would carry them beyond the cross to some deeper esoteric wisdom or knowledge.

THERE ARE CHRISTIANS WHO ARE PROJECTILE VOMITERS, SPIRITUALLY SPEAKING, AFTER YEARS AND YEARS OF LIFE. THEY SIMPLY CANNOT DIGEST WHAT PAUL CALLS “SOLID FOOD.”

Paul’s comments can be applied to error in the church as well as to the spiritualities of the pagan world. Any “deeper life” movement or “higher life movement” or “second blessing” in the church that professes to bring a spiritual fullness beyond that found in Christ and that leads to a toning down of the cross is not the true wisdom of God. And any spirituality which does not understand the scandal of the cross is a false spirituality of the natural man. “Being spiritual does not lead to elitism,” says Gordon Fee; “it leads to

a deeper understanding of God’s profound mystery—



redemption though a crucified Messiah.”⁵⁶

The Infant Christian (“men of flesh,” *sarkinoi*), 3:1–2a

1. Definition

A third category of persons is added in chapter 3, verse 1, namely, the infant Christian. The Corinthians were convinced they were preeminently wise and spiritual (1:18–21; 2:6–9; 3:18–20). However their thinking and divisive conduct were so spiritually immature (“infants in Christ”) that Paul could not address them as “spiritual” (*pneumatikos*).⁵⁷ Instead they were “men of flesh” (NASB), literally “made of flesh” or “composed of flesh” (*sarkinos*). The translations “carnal” (KJV) and “worldly” (NIV) are not appropriate translations for this word in verse 1.

This description has bite, says D. A. Carson. “The Corinthians think themselves so ‘spiritual’ that they are not even sure there is a resurrection body still to be gained (1 Cor. 15:12–19).” Well, Paul will say in chapter 15, there is a resurrection body, and it will be better than what you have right now.

Paul’s definition of this third type of person is that he is “weak.” He is a baby Christian. He is immature. When they first received Christ as Savior they were nurtured on a very simple fare of Christian truths that centered on the cross of Christ.

2. Characteristics (two assertions)

First, the infant Christian is young in the faith; he is weak, immature, and undeveloped. Paul did not take

issue with immaturity in the new believer; nor did he call him “spiritual,” because Christian spirituality implies maturity. Second, as babes their diet was the elementary teaching of Christianity.

The Willful Christian (“fleshly men,” “carnal men,” *sarkikoi*), 3:2b–4⁶⁰

1. Definition

There is nothing wrong with being a babe in Christ—when you are a babe, i.e., a new believer. However, as it is in the physical realm, so it should be in the spiritual realm. We expect babies to grow and to begin to eat solid food. The sentence beginning in the second half of verse 2 and continuing into verse 3 highlights the Corinthians’ problem: “Even now you are not yet able [to eat solid food] for you are still “fleshly.”

There is a change in the Greek words between verses 1 and 3. In verse one he used a neutral word (*sarkinoi*), which means “composed of flesh.” Then, in verse 3, he used a word that has moral overtones (*sarkikoi*). Just as the word “flesh” (*sarx*) often has negative moral overtones (e.g., Gal. 5:19), so does the word “fleshly” in 1 Corinthians 3:3.⁶¹ Here the KJV’s “carnal” is quite appropriate because Paul was speaking in a pejorative sense. The weak baby Christian of verse 1 who was characterized by dependence has now become the willful Christian who is characterized by prolonged childhood, deferred adulthood, disobedience, and divisiveness.

New Testament scholar Donald A. Carson is the father of two children,

a girl and a boy. When his daughter was born, his wife was unable to nurse their infant. So he and his wife would alternate feeding little Tiffany at midnight. She was a dream. Don could zap the formula in the microwave, change her, feed her the whole eight ounces, and tuck her back into her crib—all in under 20 minutes.

THERE IS MILK AND SOLID FOOD IN THE LIFE OF SPIRITUAL GROWTH. BUT ALL SPIRITUAL FOOD CENTERS ON GOD’S WISDOM AND THE CRUCIFIED CHRIST AND NOT ON THE WISDOM OF MEN.

Then came Nicholas! Midnight feedings with him were horrendous. Although he had an enormous appetite, he sucked and drank with only three speeds: slow, dead-slow, and stop. Worse, he had to be burped every ounce or so—a painfully slow process—or he would display his remarkable gift for projectile vomiting. Without any warning, he could upchuck what he had taken in and send it 15 feet across the room. Dr. Carson says of his son, “If there were an Olympic event in projectile vomiting, he would have taken one of the medals.” He never got his baby boy back into his crib in under an hour; an hour and a half was more common.

At least he had an excuse, says Carson. He was young, and his digestive system was obviously not as well-developed as his sister’s at the same age. Best of all, he quickly

outgrew this state. But there are Christians who are international-class projectile vomiters, spiritually speaking, after years and years of life. They simply cannot digest what Paul calls “solid food.” You must give them milk, for they are not ready for anything more. And if you try to give them anything other than milk, they upchuck and make a mess of everyone and everything around them.

At some point the number of years they have been Christians leads you to expect something like mature behavior from them, but they prove disappointing. They are infants still and display their wretched immaturity even in the way that they complain if you give them more than milk. Not for them solid knowledge of Scripture; not for them mature theological reflection; not for them growing and perceptive Christian thought. They want nothing more than another round of choruses and a “simple message”—something that won’t challenge them to think, to examine their lives, to make choices, and to grow in their knowledge and adoration of the living God.⁶²

2. Excursus: A Parallel Passage, Hebrews 5:11–14

There is a parallel passage in Hebrews 5:11–14. The readers of that epistle were said to be “dull of hearing” (v. 1). They, too, had a milk diet when they ought to have been mature teachers in the church (v. 12). The solution to their problem was to gain skill in “the word of righteousness,” that is, through practice in applying the Bible to the various spheres of life. The reward in Hebrews is again Christ-

centered. The solid food for the mature (their reward) is a deeper understanding of the Melchizedekian high priesthood of Jesus Christ.

3. Characteristics (three assertions)

First, they were still not able to digest the solid food of the Word. They still needed milk. This is a common image in antiquity, reflecting the theme of progressing in understanding, i.e., moving from an elementary grasp of truth to a more mature knowledge of, in the case of Christians, the deeper things of the Word.

A number of commentators see something else here as well. They believe Paul is countering the Corinthians' misunderstanding of spirituality and maturity. The Corinthians believed the gospel was milk, and their own pursuit of esoteric knowledge and wisdom was the solid food of spirituality. In their minds there were two different diets: Paul's diet of milk (viz., Christ crucified), and their own super-spiritual diet of deeper wisdom and knowledge. Paul wanted them to see that there is one diet: milk (the basic gospel of Christ crucified) and solid food (further and richer teaching on the cross and its practical implications).

We, too, can be confused about milk and solid food. Some think that the terms refer to different doctrines—the gospel is milk, but eschatology (prophecy) is solid food. This is incorrect. There is milk truth about the gospel, and solid food truth as well. There is milk truth about prophecy, and solid food truth as well. And so on with every division of theology.

When Paul first preached to the Corinthians he proclaimed Christ crucified to them (Acts 18:5; 1 Cor. 2:2). Now, in this epistle he discusses "God's wisdom" (1:22–23; 2:6–8), the "solid food" of his message, and it is the same theme. Why, then, does he draw an antithesis between milk and

solid food as if they are different?

The answer is that Paul is echoing a distinction made by the Corinthians themselves. Paul's message of Christ crucified was milk, but they saw themselves as spiritual—they had moved beyond Paul's simple diet. Paul wanted them to see that they have not gone on to a deeper divine wisdom; rather they have gone after "synthetic substitutes."⁶³ There is milk and solid food in the life of spiritual growth. But all spiritual food centers on God's wisdom and the crucified Christ and

WE ARE DELIVERED [FROM FALSE SPIRITUALITIES] BY OUR PURSUIT OF GOD'S WISDOM CENTERED IN THE CRUCIFIED CHRIST OF GOLGOTHA.

not on the wisdom of men.

Paul's second assertion about willful Christians is this: The proof that they cannot even now understand the true nature of the gospel, as spiritual (mature) believers should, is the jealousy and quarreling among them. The word "jealousy" (*zēlos*) has here the nuance of "rivalry" as evidenced by their bickering over their different leaders.⁶⁴

Third, they are "walking like mere men," i.e., they were acting like those who have not received the Spirit. Those who do not have the Spirit are mere humans who consider the cross of Jesus as mere folly. It is intolerable, however, for those with the Spirit to be acting that way.

CONCLUSION AND SUMMARY

I began this essay with a survey of the modern spirituality explosion. Along the way I agreed with Michael Raiter's analysis that these spiritualities are not testimonies to spiritual hunger,

but evidence of human wickedness.

I then shifted gears by turning to the apostle Paul's introduction to the spiritual life, where he discusses four kinds of persons: (1) The natural man is the unregenerate man, the man without the Spirit of God. Paul's description has direct application to the modern spiritualities. Simply put, they are false spiritualities because they lack the presence of the Holy Spirit of God. (2) Paul's description of the spiritual man helps us define "spirituality" in a biblical way—even though that exact word is not found in the NT. The spiritual man or woman is the person who has received Christ, has been indwelt by the Spirit, and has grown in grace to a place of Christian maturity. (3) The infant Christian reminds us that the Christian life is a journey. It begins, like life itself, with a birth. There is an initial state of dependency where we are especially dependent upon others for nurturing and discipline. And there is maturity (not perfection) to be achieved. (4) The carnal or willful Christian reminds us that growth is not automatic. It must be pursued (cf. Heb. 12:14). We can be sidetracked by our sins, our selfishness, our divisiveness, and our attraction to false spiritualities. We are delivered by our pursuit of God's wisdom centered in the crucified Christ of Golgotha.



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- ¹ Graeme Goldsworthy, "A Biblical-Theological Perspective on Prayer," *SBJT* 10 (Winter, 2006): 14–25 (esp. 14).
- ² Goldsworthy, "A Biblical-Theological Perspective on Prayer," 14.
- ³ Monday afternoon, May 24, 2010.
- ⁴ Michael Raiter, *Stirrings of the Soul* (Kingsford, NSW, Australia: Matthias Media, 2003), 14–34. My discussion in this section is almost completely indebted to Raiter's work.
- ⁵ Clairvoyance is the alleged supernatural power of seeing objects or actions removed in space or time from natural viewing.
- ⁶ Raiter, 14.
- ⁷ Astral travel or astral projection is the act of leaving one's physical body and moving about in an astral or energy body. When one first begins astral projecting, it seems as if a part of him/her, his soul for lack of a better term, is leaving his body and moving about. Proponents of this activity believe that one simultaneously exists in multiple bodies, in two different bodies for purposes of this definition, one's physical and astral body. Most of the time, while one is awake, his consciousness is shifted to his physical body. When one astrally projects he shifts his consciousness from his physical body to his astral body. Astral projection and "Out of Body Experiences" (OBE) are exactly the same thing. Astral projection is a more common terminology among Ceremonial Magicians and Neopagans, whereas OBE is more common the New Age and New Thought movements. While it is often attempted for its own sake, it is believed to be necessary for some forms of spiritual practice. In this latter form it is an occult practice to gain greater spiritual truths. See http://en.wikipedia.org/wiki/Astral_projection.
- ⁸ Capoeira is an Afro-Brazilian art form that combines elements of martial arts, music, and dance. It was created in Brazil by slaves from Africa, especially from Angola, Mozambique, and Congo sometime after the 16th century. See <http://en.wikipedia.org/wiki/Capoeira>.
- ⁹ Ear candling, also called ear coning or thermal-auricular therapy, is an alternative medicine practice claimed to improve general health and well-being by lighting one end of a hollow candle and placing the other end in the ear canal. According to medical researchers, it is both dangerous and ineffective. Claims that the practice removes earwax are highly controversial. The claim by one manufacturer that ear candles originated with the Hopi tribe has also been disproven. See http://en.wikipedia.org/wiki/Ear_candling.
- ¹⁰ Iridology is an alternative medicine technique whose proponents believe that patterns, colors, and other characteristics of the iris can be examined to determine information about a patient's systemic health. Practitioners match their observations to iris charts which divide the iris into zones corresponding to specific parts of the human body. Iridologists see the eyes as "windows" into the body's state of health. The idea was originally proposed in 1665 by Philippus Meyeus. Iridology is not supported by quality research studies and is considered pseudoscience and quackery by most eye care professionals. See <http://en.wikipedia.org/wiki/Iridology>.
- ¹¹ Ayurveda is from the Sanskrit word meaning "the science of life." Ayurvedic medicine is a system of traditional medicine native to the Indian subcontinent and practiced in other parts of the world as a form of alternative medicine. It uses a variety of methods including herbs, massage, and yoga. Rishis of India who developed the science organized their wisdom into three bodies of knowledge: Ayurveda, which deals mainly with the physical body; Yoga, which deals mainly with spirit; and Tantra, which is mainly concerned with the mind. Ayurveda is most concerned with the physical basis of life, concentrating on its harmony of mind and spirit. Yoga controls body and mind to enable them to harmonize with spirit, and Tantra seeks to use the mind to balance the demands of body and spirit. See <http://en.wikipedia.org/wiki/Ayurveda>.
- ¹² The word "tantra" is from a Sanskrit word meaning "weave," denoting continuity. It is a philosophy according to which Shakti is usually the main deity worshiped, and the universe is regarded as the divine play of Shakti and Shiva. In brief Tantra is that Asian body of beliefs and practices which, working from the principle that the universe we experience is nothing other than the concrete manifestation of the divine energy of the Godhead that creates and maintains that universe, seeks to ritually appropriate and channel that energy, within the human microcosm, in creative and emancipatory ways. As tantric practice became known in western culture—a development that started at the end of the 18th century, and that has escalated since the 1960s—it has become identified with its sexual methods. Tantric sexuality often cultivates ecstatic consciousness as well as increased spiritual awareness of the erotic consciousness that pervades one's human embodiment as well as everything that contextualizes this embodiment. See http://en.wikipedia.org/wiki/Tantric_sex.
- ¹³ An aura may be defined as "a subtly pervasive quality or atmosphere seen as emanating from a person."
- ¹⁴ Raiter, 24–34.
- ¹⁵ *Ibid.*, 35–45.
- ¹⁶ Phyllis Tickle, *Re-discovering the Sacred: Spirituality in America* (Crossroad: New York, 1995), 13–14. Cited by Raiter, *Stirrings of the Soul*, 36–37.
- ¹⁷ Wade Clark Roof, *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion* (Princeton: Princeton University Press, 1999), 35. Cited by Raiter, *Stirrings of the Soul*, 37.
- ¹⁸ Shannon Jung, *We are Home: A Spirituality of the Environment* (New York: Paulist Press, 1993), 2. Cited by Raiter, *Stirrings of the Soul*, 37–38.
- ¹⁹ Ursula King, *Women and Spirituality: Voices of Protest and Promise* (London: Macmillan, 1989), 126. Cited by Raiter, *Stirrings of the Soul*, 38.
- ²⁰ Roof, *Spiritual Marketplace*, 34. Cited by Raiter, *Stirrings of the Soul*, 39.
- ²¹ Yves Raguin, "Deepening our understanding of spirituality," in J. Arai and W. Ariarajah, eds., *Spirituality in Interfaith Dialogue* (Geneva: WCC Publications, 1989), 83. Cited by Raiter, *Stirrings of the Soul*, 39.
- ²² Raiter, 43.
- ²³ Roof, *Spiritual Marketplace*, 137. Cited by Raiter, *Stirrings of the Soul*, 42.
- ²⁴ Robert Wuthnow, *After Heaven: Spirituality in America Since the 1950s* (Berkeley: University of California Press, 1998), 74. Cited by Raiter, *Stirrings of the Soul*, 44.
- ²⁵ Stephanie Dowrick, quoted by Wuthnow, *After Heaven*, 74. Cited by Raiter, *Stirrings of the Soul*, 44.
- ²⁶ Raiter, 40.
- ²⁷ My understanding of the occasion of 1 Corinthians has been greatly influenced by Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 6–15.
- ²⁸ *Ibid.*, 10.
- ²⁹ *Ibid.*
- ³⁰ *Ibid.*, 11.
- ³¹ Raiter, 198.
- ³² S. Lewis Johnson, Jr., "The First Epistle to the Corinthians," in *The Wycliffe Bible Commentary*, eds., Charles F. Pfeiffer and Everett F. Harrison (Chicago: Moody, 1962), 1233–34.
- ³³ *Ibid.* "Some older ... commentators take up the adjectival sense of "animal" person from the Vulgate *animalis homo* (cf. Lat. anima, that which breathes, or *animus*, rational soul) ... John Locke (1707) speaks here of 'the animal powers, i.e., faculties of the soul unassisted by the spirit or revelation' (Anthony C. Thiselton, *The First Epistle to the Corinthians*, NIGTC [Grand Rapids: Eerdmans, 2000], 267).
- ³⁴ G. Harder, "Soul," *NIDNTT*, 3:684.
- ³⁵ H. D. McDonald, *The Christian View of Man* (Westchester, IL: Crossway, 1981), 78.
- ³⁶ Archibald Robertson and Alfred Plummer, *The First Epistle of St. Paul to the Corinthians*, 2d ed., ICC (Edinburgh: T. & T. Clark, 1914), 49.
- ³⁷ Stanley D. Toussaint, "The Spiritual Man," *BibSac* 125 (April, 1968): 140.
- ³⁸ *Ibid.*, 140.
- ³⁹ Thiselton, *The First Epistle to the Corinthians*, 269.
- ⁴⁰ *Ibid.*, 267.
- ⁴¹ BDAG, s.v. "dechomai," 221.
- ⁴² Thiselton notes that Paul's "cannot" (*ou dynatai*) is what philosophers call a "logical" rather than an "empirical" cannot. The question, "Can you lift it?" refers to a physical, causal, or empirical "can." But the questions, "Can God make a stone so big that He cannot lift it?" or "Can a triangle have four sides?" are examples of the logical "can." In 1 Corinthians 2:14 Paul's "cannot" arises from the mutually incompatible horizons which cannot be engaged interactively by effort (causal or empirical "can"), but only by a change of one of the terms of the equation (logical "can"). See *The First Epistle to the Corinthians*, 270. In the case of 1 Corinthians 2:14 the person in question would have to receive Christ and be indwelt by the Holy Spirit to be able to understand spiritual things.
- ⁴³ BDAG, "ginōskō," 199–200.
- ⁴⁴ A case in point is the third president of the United States, Thomas Jefferson. See Thomas Jefferson, "The Doctrines of Epicurus and Other Moralists [letter to John Adams, Nov. 7, 1819], in Saul K. Padover, ed., *The Complete Jefferson* (New York: Duell, Sloan & Pearce, 1943), 1036–38 (esp. 1036).
- ⁴⁵ Bruce K. Waltke, "Discovering the Knowledge of God," *Moody* (July, 1987): 78–79. The collaboration ended on a somewhat happy note. As the Waltkes were leaving Israel the two men embraced each other, and the elderly man said, "Bruce, I want you to know I'm now a theist. "That's wonderful, Bruce said. "I could wish you were a Christian, but how did you come to be a theist?" He said, "I saw God alive in your home." From that point on Bruce continued to pray for his new friend that he would come to know Christ.
- ⁴⁶ BDAG, s.v. "anakrinō," 66. This word appears only in 1 Corinthians in the writings of Paul, and it appears here ten times.
- ⁴⁷ BDAG, s.v. "pneumatikōs," 837.
- ⁴⁸ Raiter, *Stirrings of the Soul*, 120.
- ⁴⁹ Fee, 118.
- ⁵⁰ Toussaint, "The Spiritual Man," 141–42; C. K. Barrett, *The First Epistle to the Corinthians*, HNTC (New York: Harper & Row, 1968), 79; Wayne A. Grudem, *The Gift of Prophecy in 1 Corinthians* (Lanham, MD: University Press of America, 1982), 157–61.
- ⁵¹ Thiselton, 273.
- ⁵² Fee, 118.
- ⁵³ Walter C. Kaiser, Jr., "A Neglected Text in Bibliology Discussions: 1 Corinthians 2:6–16," *WTJ* 43 (Spring, 1981): 301–319 (esp. 319).
- ⁵⁴ Fee, 119.
- ⁵⁵ Thiselton, 275.
- ⁵⁶ Fee, 120.
- ⁵⁷ Cf. D. A. Carson, "Reflections on Christian Assurance," *WTJ* 54 (Spring, 1992): 1–29 (esp. 7–9) for a succinct discussion of this section.
- ⁵⁸ Fee, 121. The suffix *-mos* expresses the material from which anything is made (Bruce M. Metzger, *Lexical Aids for Students of New Testament Greek*, New Edition [Princeton: Theological Book Agency, 1971], 44).
- ⁵⁹ Carson, "Reflections on Christian Assurance," 8.
- ⁶⁰ It should be noted in this discussion of four kinds of men that only the natural man is an unbeliever. The other three persons (spiritual, infant Christian, fleshly Christian) are all believers who are indwelt by the Holy Spirit. As Carson notes there is no qualitative, absolute disjunction between genuine believers who display Christian maturity, and genuine believers who do not. Cf. Carson, "Reflections on Christian Assurance," 7, 9.
- ⁶¹ The suffix *-ikos* expresses the idea "belonging to, pertaining to, with the characteristics of" (Metzger, *Lexical Aids for Students of New Testament Greek*, 43). Cf. Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 52.
- ⁶² D. A. Carson, *The Cross and Christian Ministry: An Exposition of Passage from 1 Corinthians* (Grand Rapids: Baker, 1993), 72.
- ⁶³ M. D. Hooker, "Hard Sayings: 1 Corinthians 3:2," *Theology* 69 (Jan., 1966): 19–22 (esp. 20–21).
- ⁶⁴ BDAG, s.v. "zēlos," 427; Fee, *The First Epistle to the Corinthians*, 126.



THE LORDSHIP OF CHRIST

VERSUS CONFORMITY TO THE WORLD

By David J. MacLeod

Editor's Note: This article is a greatly abridged version of a seminar session held at the 2010 Iron Sharpens Iron Conference at Emmaus Bible College.¹

INTRODUCTION

We begin with a horror story. Unlike the horror stories in novels, TV, and films, this one is true. Hundreds of years ago in China, for the amusement of the nobility, the art of molding men was developed. The practi-

tioners of this art would take a child two or three years old, place him in a porcelain vase, sometimes a vase grotesque in shape, a vase without bottom or top. Only the child's head and legs would protrude from the vase. The child would be kept in that vase for years, standing in the day-

time, reclining at night to sleep. All the while his small and pliable body would be growing and filling the contours of the vase with flesh and bones. After several years in the vase the child's body took on the shape of the vase and the child became a grotesque, misshapen human monster. The child became as twisted as the vase, and the damage to his body was irreparable. When the practitioners of the art of molding men thought that the child's shape was permanent, they would break the vase and remove the child, now perhaps eight or ten years old. Before them was a helpless child shaped like a vase, a source of endless amusement for the noblemen of China.

We are horrified to learn that there could be men as cruel as that: men who could take little children and keep them imprisoned in a porcelain pot for years, despite the begging and pleading of the children to be released. We are angered by the idea of forcing helpless children to become human vases to be ridiculed by the rich men and rulers of China. We ought to be angry at such cruelty.

In Romans 12:1–2 the apostle Paul tells us of a danger far worse than the physical deformity caused by cruel men. He tells us of the world that deforms our minds. The world creates monsters of the mind and soul. It twists, malforms, and exerts great and unrelenting pressure on us all, especially on the young, to conform to its shape. The world is a great vase, and we are all in it.

Worst of all, the world's work is not always obvious, because it is not visible. Because it does not offend our eyes, almost everyone, including many professing Christians, either is not aware of the savagery of the world, or

is not concerned by it. We do not realize we are being misshapen and deformed. We may, sinners that we are, even come to love our deformity; we may think it is natural, that men are supposed to live like we do. If we profess to be Christians, we may even think that our twisted thoughts are the thoughts of God. We may think that other Christians who do not conform to the world are fanatics who do not understand the Bible.

Paul the apostle, like John and the other apostles, was aware of the dangers of the world. He saw that the world was opposed to the revealed will of God. In the opening verses of Romans 12 he summons his Roman readers—and he summons us today—to consecrate themselves to the Lord and His will for their lives. If they do this, he promises, their minds will be spiritually renewed and they will grow in their appreciation of God's will. Romans 12:1–2, then, is a call to consecration, commitment, and dedication of life to the Lordship of Christ and the will of God.

THE BASIS OF CONSECRATION, v. 1a

THE APPEAL OF THE APOSTLE

Romans 12:1–2 marks a turning point in this great epistle. In chapters 1–11 the great doctrines of sin, salvation, and the divine purpose of the ages have been expounded. Now, in chapters 12–16, the apostle turns to practical application, subjects with an ethical stress. This is his pattern in a number of his letters (e.g., Ephesians, Galatians, Colossians, and 1 and 2 Thessalonians; but not so apparent in 1 and 2 Corinthians and Philippians): redemptive theology is followed by practical theology. Doctrine leads to

duty. Divine accomplishment at the cross leads to human responsibility. Paul's line of reasoning is this: because all these things in chapters 1–11 are true, this is the kind of person you should be. He writes, "I urge you therefore, brethren."

The word "therefore" is pivotal. It is an inferential conjunction. It joins together the two halves of the epistle. It emphasizes the unity of doctrine and life. What Paul is now going to say is based on what he has said in chapters 1–11. In chapters 12–16, he will give teaching on practical Christian living, that is, the implications of his doctrinal instruction.

Paul's ground of appeal is the phrase, "by the mercies of God." The term "mercies" refers to all the benefits that are ours through the grace of the Father and the work of Christ: justification, identification and union with Christ, the indwelling Spirit of God, and the security of the believer.

THE OBJECTS OF THE APPEAL

Paul is writing to people who are believing Christians ("brethren") and therefore justified and secure in their salvation. We are justified by faith, not by consecration, or commitment, or dedication. As Griffith Thomas said, "We work *from*, not *for* salvation." Legalistic, law-based morality has no motive, no dynamic, and no power. Good conduct requires a power behind it. This is found in the "**mercies of God.**" The comment of John Calvin is apt. Paul teaches us, Calvin says, "that men will never worship God with a sincere heart, or be roused to...obey Him with sufficient zeal, until they properly understand how much they are indebted to His mercy. [Legalists]...extort some kind of forced obedience by fear. Paul, however, in



order to bind us to God...by a voluntary and cheerful love of righteousness, attracts us by the sweetness of that grace in which our salvation consists.”

Christian obedience is motivated by what God has done for us. It is an expression of gratitude. Thomas Erskine well said, “In the New Testament religion is grace, and ethics is gratitude.” It is significant, as F. F. Bruce points out, that in the New Testament one Greek noun (*charis*) does duty for both “grace” and “gratitude.”

THE NATURE OF CONSECRATION, v. 1b

The nature of true Christian consecration is given in the last half of verse 1. It has three prominent characteristics:

IT IS DECISIVE

The English word *consecration* means “dedication to the worship and service of God.” Paul urges his Roman readers (and us) to an act of consecration with his words, “to present your bodies a living and holy sacrifice.” The verb “to present” (*parastēsai*) was a technical term for the offering of a sacrifice. The tense of the verb (aorist) points to decisive action. The believer is called to an act of consecration that is “decisive, crucial, [and] instantaneous.”

We are called, says Bishop Moule, to “once for all” look our “Lord in the face, and to clasp His gifts in [our] hands, and then to put [ourselves] and His gifts together into His hands,

for perpetual use and service.” As Christians, we should ask ourselves whether we have made this life-long commitment, or not. If we have not, let us not hold back.

There is some debate among evangelicals today over the doctrine of dedication or consecration. Charles Ryrie has argued that dedication is generally an experience subsequent to conversion. Others argue that a believer is inwardly consecrated at the time of conversion. I would suggest a mediating position. There is no doubt that a person is consecrated or set apart to God at conversion. This is confirmed, for example, by the positional use of the verb to sanctify (*hagiazō*) in Hebrews 2:11. Yet, from the point of view of his conscious experience, a believer’s consecration, or commitment, or dedication of life often follows conversion.

The decisive nature of this act of consecration does not mean it will not have to be repeated again and again. Consecration or dedication to Christ is like the “I do” or “I will” of a wedding ceremony. It is an “I do” or “I will” with continuing responsibilities. You will be saying “I do” and “I will” many times thereafter!

Someone has said, “The trouble with a living sacrifice is that it is always crawling off the altar (Rom. 12:1, 2).” The great Scottish preacher, Alexander Whyte (1836–1921), once said, “The perseverance of the saints consists of ever new beginnings.” Perhaps today is a day for a new beginning for someone reading this essay. The apostle is calling you to a transaction with the Lord that is quite decisive, whether or not it has

happened before.

We should note that Paul says “to present” (NASB, Darby, ASV, RSV) or “to offer” (NEB, NIV). He does not say “to yield,” which suggests resistance. Nor does he say “to surrender,” which suggests reluctance. Let us suppose on my next wedding anniversary, if by some unusual good fortune I remember the date, I should buy some jewelry for my wife, Linda. If in giving it to her I should say, “I am yielding this to you,” or “I am surrendering this to you,” she might not think that I was very happy about the gift. The apostle here speaks of the voluntary and happy presentation of his body to the Lord for His use for time and for eternity.

IT IS TOTAL

Paul appeals to his readers, “Present your bodies.” Some have understood the term “bodies” in a holistic sense, i.e., the person as a whole: body, soul and spirit. The NEB has “your very selves.” However, Paul does not say, “yourselves.” Furthermore, in the New Testament the term *body* (*sōma*) means the physical body of skin and bones. It is that part of man through which he lives and acts in the world.

Why, then, does Paul appeal to us to present our bodies? Let me suggest three reasons: First, Greek philosophy deprecated the body. The body was a prison from which the soul would one day be freed and made immortal. The Scriptures value the body. The incarnation (Christ taking a human body) and bodily resurrection of Christ undermine the old dualism that regards the soul highly but the body as material and evil. “No religion,” says Griffith Thomas, “values the body like

Christianity.” New Testament scholar, Ralph P. Martin, adds, “The Christian view of the body as sacred and as the servant of the soul is unique among the religions of the world, Judaism excepted.”

Second, the body is the means of concrete activity in the world. It is the instrument by which we act in life. It is the instrument by which we may serve God. Paul calls it an instrument for righteousness (Rom. 6:13) and the “temple of the Holy Spirit” (1 Cor. 6:19). By means of our bodies we look, we speak, we hear, we write, we nurse, and we travel. We must remember that our physical body is to be used by God in this world.

Third, the world in which Paul lived (and in which we live) was given over to sexual vice of every kind, and indulgence in such sin is closely associated with the body. Just as the body is the base of operations for the Holy Spirit in the believer, so it is the base of operations for sin in the believer. Paul was a realist. He knew that if consecration did not embrace the physical, it would be annulled from the start.

There is always a tendency in some people to view the spiritual life as a remote, ethereal thing. It is somehow unrelated to real life. This is illustrated in the case of a man who had become involved in sexual sin. A fellow Christian offered this excuse: “But his heart is in the right place!”

Of course, the offering to God of the body implies an inner consecration to God. As someone has said, “It is unreasonable to give the key of the soul to God, and that of the body to the devil.”

Paul calls this (lit.), “a sacrifice, living, holy, pleasing to God.” It is “living.” Some understand this in a theological or spiritual sense, i.e., living in “newness of life” (Rom. 6:4). I do not think this is Paul’s point. Rather, he is drawing a contrast with the Old Testament sacrifices. They were brought to the altar and slain. The sacrifice Paul speaks of demands not the destruction of life, but the full energy of life.

The living sacrifice is “holy.” By this Paul means “consecrated” (Moffatt) or “dedicated” (NEB). The believer is given over entirely to God. He/she is no longer his/her own. The term consecrate (*hagiazō*) is often linked to priesthood in the Old Testament. The Hebrew word for “consecrate” literally means “to fill the hand.” “Who then is willing to consecrate himself this day to the LORD?” (1 Chron. 29:5). That is, who is willing to come to God ready for service, with every part of his/her body (hands, feet, mouth, ears, intellect, money) to be presented to, and used by the Lord? Such a sacrifice is “acceptable to God.” It pleases Him. It is a sacrifice God desires us to make and one He will accept.

Here, then, is a clear call to consecration and commitment. It is not addressed to the clergy. The New Testament knows of no distinction between clergy and laity, the idea that ministers and missionaries are to be 100% committed, but the rest of us are only 75% or 35% committed. It is addressed to all—to the professor, to the preacher, to the doctor, to the hard-working man in the shop, to the busy homemaker, to the student—to

everyone. All believers are called to be 100% committed to Christ.

IT IS REASONABLE

Paul adds, “which is your spiritual service of worship” (NASB). The phrase “service of worship” is one word (*latreian*) in the Greek text. It almost always means service in the Tabernacle or Temple, the action of worshiping (cf. Rom. 9:4). The translation “spiritual” (RSV, NASB, NIV) is probably not good. Paul does not use the Greek word for “spiritual” (*pneumatikēn*). Rather he uses a word (*logikēn*) that means “reasonable” (AV, NKJV) or “rational” (NASB mg).

All in all, the translation “reasonable worship” or, even better, “intelligent worship,” is to be preferred. For Paul true worship is worship with the mind engaged. It is worship that has a proper understanding of the truth of God. The true worshiper is the worshiper with intelligent understanding of the truths of the gospel (viz., the kind of truths Paul has expounded in chs. 1—11).

Paul’s joining together the phrases “your bodies” with “intelligent worship” implies that true worship embraces the whole of the Christian’s life from day to day. It implies that any worship in the meetings of the church that is not





accompanied by obedience in the ordinary affairs of life must be regarded as false worship, unacceptable to God (cf. Isa. 1:10–17; 58:1–11; Amos 5:21–24).

THE DEMANDS OF CONSECRATION, v. 2a

What use is the believer to make of his/her body in this life? In v. 2 there are two commands: The first is negative, and the second is positive.

THE NEGATIVE COMMAND: “Do Not Be Conformed to This World”

The verb translated “do not be conformed” is a Greek word that has to do with the outward side of things. Its root is a Greek noun (*schēma*) meaning “bearing, manner, deportment, attitude, pose, fashion.” Sanday and Headlam paraphrase, “Do not adopt the external and fleeting fashion of this world.”

The word translated “world” (*aiōn*) actually means “age.” It is not the same word as in 1 John 2:15 (*kosmos*): “Do not love the world.” How are we to understand the term “age?” Well, we speak today, for example, of “the times.” The Germans have a term, *der Zeitgeist*, which means “the spirit of the age.” The “age,” someone has said, is a mighty flood of thoughts, opinions, feelings, speculations, hopes, impulses, principles of action, conventional prejudices, dislikes, attachments, aspirations which are at any time current in the world. These things that make up the “age”

are the moral or immoral atmosphere in which we live our lives.

In short, the “age” is the value system of the “world.” This value system or “world view” impregnates the world, impels it, molds it and degrades it. It affects our culture and our institutions. It is the mold that threatens, twists, malforms the thinking of all who belong to it. It exerts great and unrelenting pressure upon us all. “Don’t let the world around you squeeze you into its own mold,” Paul says.

In the New Testament the “age” is always contrasted with and opposed to “the age to come” (Mt. 12:32). It is described as “evil” (Gal. 1:4), and Satan is its god (2 Cor. 4:4). The result of being conformed to this age is a “depraved mind,” Paul says in Romans 1:28, i.e., “a mind so debilitated and corrupted as to be a quite untrustworthy guide in moral decisions.”

What is this like? It is like a mold that seeks to deform all who are in it. Actually, it is several molds or world views [world view = interpretive framework, the standard by which we interpret reality], or one mold with several facets. They include secularism, humanism, existentialism, relativism, consumerism, pragmatism, scientism, hedonism, neo-paganism, and antichristianity.

This age is passing away (2 Cor. 2:6; cf. 7:31). We belong to the “age to come.” What a tragedy to conform to this perishing world. As someone has written, “What madness it is to join in this puppet show which is displayed on a tottering stage.”

THE POSITIVE COMMAND: “Be Transformed by the Renewing of Your Mind”

The believer is not to think like the unbeliever. The verb “be transformed” speaks of an internal, deep-seated, permanent, revolutionary change in our innermost nature. The verb is present tense, which suggests a continuing process of renewal. It is in the passive voice (“let yourselves be transformed”), which suggests that transformation is basically a work of the Holy Spirit. It is in the imperative mood, which suggests human responsibility, i.e., we are to allow the Spirit to do His work within our hearts and lives.

How is this transformation brought about? It is “by the renewing of your mind.” This is the Spirit’s work. Christianity is not a mindless emotionalism. The Holy Spirit renews the mind, which is, in Scripture, the seat of intellectual and moral life. The believer’s mind is gradually being renewed, and this newness is a newness in quality. It speaks of freshness. More and more we are able to think “Christianly” about life. Harry Blamires says the Christian mind is characterized by at least five things: (1) Its supernatural orientation. It sees all human life and human history held in the hands of God. (2) Its awareness of evil. It believes in absolutes. The Christian believes in the doctrine of Original Sin, the fact that men and women are drawn towards evil by their fallen natures. (3) Its conception of truth. Christians find their minds renewed as they read and are shaped by the great doctrines of the faith as found in Scripture: the creation, the incarnation of the Son of God, His redeeming work, His gift of the Holy Spirit to His people. (4) Its accept-

ance of authority. Christians discover that the truth gives shape and purpose and direction to their lives as they submit in obedience to the teachings of Christ. (5) Its concern for the person. In the fellowship of the church believers learn of God's love for them as people, and they learn to love others. We are humanized in the middle of a mechanized, impersonal, cruel age.

THE PURPOSE OF CONSECRATION, v. 2b

THE DISCERNMENT OF GOD'S WILL

The purpose or goal of consecration is that the believer might be able to discern the will of God. The verb translated "prove" (NASB) is best rendered "discern" (NEB). Only a renewed mind can discern, appreciate, and determine to obey God's will.

It is God's preceptive will (Rom. 2:18), i.e., the commandments of the Lord that indicate the duties He demands of us, that Paul has in view here. The renewed mind discerns the appropriate ethical judgment at each given movement and in each concrete situation. As he/she grows in maturity and skill in using the Word of God (cf. Heb. 5:14) the believer is able in various circumstances to recognize his/her Christian duty. It is not always easy for the Christian who lives in this world to discern clearly what is the will of God. This demands a continual renewing of the most mature believer's mind.

THE APPRECIATION OF GOD'S WILL

The more we live in accordance with the will of God the more we will

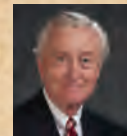
appreciate it. We shall see that it is "good," i.e., morally good and beneficial. It is "well pleasing" to Him. It is "perfect," i.e., absolute and complete. It is not something manageable and achievable. Only Christ fulfilled the absolute demands of the will of God. We embrace it although in this life we can never perfectly fulfill it. Nevertheless we determine to obey His will, depending on His enabling grace to help us.

CONCLUSION

In summary, then, God's plan for us in this life is that we think and live Christianly. This plan is opposed by the moral atmosphere of this age, which seeks to win us to its passing fashions and philosophies; to mold us and deform us into the mold of its thoughts and goals. The divine method of victory over the world is the consecration of our lives to the Lord. The basis of consecration is "the mercies of God." The nature of consecration is to offer our bodies as living sacrifices. The demands of consecration are: (1) negatively, not to be conformed to this age, and (2) positively, to be transformed by the renewing of our minds. The purpose of consecration is that we might know and enjoy the will of God.

In a memorable sermon on Romans 12:1, James M. Gray (1851–1935), president of Moody Bible Institute, asked his listeners, "Have you noticed that this verse does not tell us to whom we shall give our bodies? It is not the Lord Jesus who asks for it. He has His own body. It is not the Father, for He remains on His throne. Another has come to

earth without a body. God could have made a body for Him as He did for Jesus, but He did not do so. God gives us the indescribable privilege of presenting our bodies to be His dwelling place and to be used by Him. Cleansed by the blood of Christ, they are acceptable to the Holy Spirit. May we present them as an offering of gratitude to be used as He sees fit (cf. 1 Cor. 6:19-20)."



David MacLeod

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¹ A complete version of this article with full documentation may be found in *The Emmaus Journal* 4 (Winter, 1995): 99–124.

² As told by John W. Robbins, "Molding Men," *Trinity Review* 50 (July, 1986), 1–2. A number of the thoughts in my introduction are from Robbins' fine essay, originally the commencement address delivered at Interlaken Christian School, Interlaken, New York, June 7, 1986.





BY KEN RAYMOND

Pursuing Holiness in the Home

Over the past few years my wife and I have had to process several cases of separation or divorce. Each one has been painfully close, including instances in our family and in the church in which we serve. They have weighed heavily on my heart and impacted the way I think about pursuing holiness in the home.

I am convinced that holiness in the home means Christ-like relationships. It's not measured as much by spiritual activities such as family devotions or prayer or any other external practice, as good as those might be, but rather by the strength and health of our relationships. Holiness in the home is God-fearing parents who genuinely love each other and who are raising their children in the fear and admonition of the Lord. In this article I would like to expand upon each of these two crucial elements: genuine love between spouses and godly training of children.

Genuine Love Between Spouses

Nothing is more crucial to a God-honoring home and to healthy children than a loving relationship between husband and wife. Marriage is God's idea, and he promises to bless those who are faithful to their vows.

As a result, Christian marriages ought to produce exceptional love stories. Indeed, it is the proper application of our faith within the context of marriage that allows God to bless us. Strong, healthy marriages exhibit the qualities of faith, humility and love. Let's expand on these ideas.

NOTHING IS MORE CRUCIAL TO A GOD-HONORING HOME AND TO HEALTHY CHILDREN THAN A LOVING RELATIONSHIP BETWEEN HUSBAND AND WIFE.

1. Active Faith

I do not believe that there is holiness apart from faith. The Bible tells us that we appropriate the blessings of God by faith. We come to salvation by faith and we are sanctified by faith. This may sound abstract, but it is not. Faith is simply believing in God and in his revelation of himself through the Lord Jesus Christ. It's a matter of acknowledging God in his holiness

and in his redemption. By faith we believe that God is good and loving and kind. He has provided salvation for us in Christ, and he has empowered us for holy living. What he says is true, and when we obey him it is for our own good because he knows what is best for us. A strong and vibrant faith makes all of these assertions, believes them fervently and acts on them. Without this kind of faith being practiced by both husband and wife it is quite impossible for a marriage to fully honor God.

In two of the separations that have struck close to home, I have had lengthy conversations with the initiating party. From what I can determine, their decisions were not made overnight. In fact, in both cases a common progression seems to have taken place. It begins with dissatisfaction in the marriage, these feelings are never dealt with, the individual loses hope, they become vulnerable, they are tempted, they fall into sin, then they leave their homes and begin to rationalize. In the end what they say is no different from the world... *it's better for the kids, I never really loved my spouse, God wants me to be happy, it was a mistake.* They speak as if they had lost their faith.

But when did they lose their faith? Does it happen in an instant, at the moment they fall into sin? I think

we all know better. Sin took hold in the end because it was given an opportunity. At some point many years before all of the calamity and pain, before the harm done to their spouse and children, and before the dishonor to Christ, a seed was planted. It may have been as simple as feeling discontent. Something is not right. I'm not happy. I don't feel in love. I don't like my life. I am not sure I even like my wife much less love her (obviously, you can change the genders). Somewhere in the past a shadow was cast on the relationship. These kinds of thoughts if left unchallenged are destructive. If they take hold and if you begin to believe they are justified or true, you are giving sin an opportunity. What is worse, you are not acting in faith.

An active faith challenges these negative assertions and recognizes the deceit contained within them. By faith, we believe that God is good and that he has provided our spouse for us. By faith we assert that love is more than an emotion. By faith, we believe that God is wise in instituting a binding covenant. By faith, we believe that he will supply the grace we need to learn to live together. By faith, we overcome the world. I hope you can see the direction I am going. My faith must inform my thoughts and actions and even my emotions. If I am feeling unhappy in my relationship, that is a signal to get down to work. It may not be easy. It may take years. It may be the hardest thing I've ever done, but it's worth it. When a man and a woman are committed to the plans and purposes of God for his glory and for their well-being, then nothing is impossible. Sanctification comes by faith, and in the home there is no substitute for a husband and wife who are both committed to God and to his promise of blessing.

2. Humility

A second essential for producing holiness within the marriage is humility. Paul describes it perfectly in Romans 12:3:

For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

(ESV)

Notice that humility is also a work of faith and that we are called to sober judgment. It is with great pain that I must continue to remind myself

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that I am a sinner. This means that I have a sin nature; that I sin; that my personality has certain sinful tendencies; that I am often misguided by my pride; that my thinking is not always correct; that I am prone to deception; and that I struggle with relationships, security and personal disciplines. In short, I am not an easy person to live with. As difficult as it may be for me to maintain this perspective, I must because it is true.

Many, if not most, significant marital problems involve one form of pride or another. It is critical, therefore, to approach your spouse with the attitude that you are a contributor to

the problem, whatever the issue might be, and that they have something valid to say. Just as important as saying, "I love you" are the admissions "I was wrong" or "I am sorry" or "I have sinned." These kinds of words go farther than we know. They break down barriers, heal wounds and allow for reconciliation and growth. Holiness in the marriage requires honest reflection and humility.

A second aspect of humility is service. Jesus humbled himself and he didn't need to apologize to anyone for anything. His humility was of a different nature. Once again the apostle Paul says it best:

Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus.

Philippians 2:3-5

This kind of humility in the home is the glue that holds everything together. I notice my relationship with my wife deteriorating every time I become focused on my needs while forgetting hers. It's human nature and happens to all of us, but we need to resist the temptation. Yes, God has given us a spouse so that our needs can be met, but they are best met through mutual giving rather than mutual pouting. As I focus on the interests of my wife and she focuses on my interests there is a catalyst. Love grows.

Recently on a trip my wife and I wandered into a Hobby Lobby just to get a break from driving. Tascha spotted an item that she thought would be perfect for the kitchen, but we didn't purchase it. Later we tried to go back for it, but it was already sold and couldn't be reordered. Over the next several days, which were busy ones for me, I took time to try to locate the

item at another store (unsuccessfully I might add). It was a small gesture but very meaningful to my wife who felt loved and expressed her appreciation. Caring for the needs of your spouse takes humility, and none of us do it perfectly but it is essential.

3. Love

The final essential of a strong marriage bond is love. God is love and he expects our homes to be filled with love. This is the wonder of a “one-flesh” relationship. It means, of course, physical intimacy and so much more. I have known couples that either failed to consummate their marriage or who let this dimension of their relationship slide. In either case it leads to grave problems. God has created us as sexual beings, and health in this area is vital. To ignore problems or to hide them out of embarrassment only invites disaster. The right response is faith and humility. With patience and kindness it is possible to love your spouse in this most significant way, and it shouldn’t be ignored. Likewise, maintaining the sanctity of the marriage bed is equally vital. Holiness in the home requires us to be faithful in this area and that means keeping ourselves for our spouse. I know these are obvious truths, but I can’t imagine discussing holiness in the home without touching on them.

There are other significant aspects of “oneness.” The great joy of marriage is having someone to share your life with. It’s intimacy on all levels. My wife knows everything about me. She knows when I am happy or sad, when I am tired or frustrated and more than that, she knows how I think and what I value. We have shaped our life together, shared the same experiences, loved the same children and now grandchildren. We are comfortable with each other and we love being together. There is a richness to the gift

of God that I could never have anticipated at the outset. The feelings of infatuation are long gone. I don’t know that I would say that I “feel in love,” but I love far more deeply than I knew I was capable of.

Finally, let me say that love is a choice. I grew up in a home where there was little love between my mother and father. It affected me deeply. My rebellion against my parents took the form of turning to Christ because I saw an alternative to the pain of my youth. I also knew that I wanted something different for my children. I once heard someone say that the best thing a man can do for his children is to love their mother. That adage has stayed with me. I want my children to see that God is real because he has empowered their parents to love one another with a deep and authentic love. There is no faking in this. You can’t fool your children because they’ll see right through you. If as believers, we are to be known by our love, and we can’t even love our spouse, what does this say to our children about the reality of our faith? I choose to love my wife because God asks me to and because it is best for her and for me and for our children. I don’t pretend to love her, I love her.

Godly Training of Children

Holiness in the home also encompasses our relationships with our children. In this area we have a distinct responsibility as parents. God calls us not only to love our children and to care for their needs but to see that they are trained in godliness. This can refer to their ability to distinguish between right and wrong and to their awareness

of the source of those distinctions. Our sense of morality stems from the character of God, and we want our children to know and love him. We have the privilege of leading them to faith. Let me suggest three essentials in this regard.

1. A lack of hypocrisy

We all know that within the home our true selves are exposed. When we go out in public we can mask this reality but not so in the intimacy of the home. Knowing this, we cannot pretend to be more spiritual than we really are, not unless we wish to destroy the faith of our children. A genuine relationship to God produces authentic faith, humility and love. Therefore, if our children are to learn and grow in these areas, they must see them lived out by their parents. Nothing is as deadly as hypocrisy.

2. Discipline

Children need structure and rules. The Bible says, *whoever spares the rod hates his son, but he who loves him is diligent to discipline.* (Proverbs 13:24) Likewise, *do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.* (Ephesians 6:4) In a society that is becoming increasingly lax in these areas, we need strong parents. Children can be trained. They can sit quietly in church. They can be polite. They can share their toys. They simply need instruction and a firm hand to guide them. However, it must be reasonable. Let's face it, our children can get the better of us and cause us to react in anger. That kind of response is coun-

terproductive. When we discipline it must not be arbitrary or to prove a point but, instead, must be well thought out, consistent and for their good. Without this essential level of control, children will not have the security they need to grow, learn and understand holiness for themselves.

3. Nurture

We naturally love and care for our children. Jesus makes this point in the Sermon on the Mount when he says, *which one of you, if his son asks him for bread, will give him a stone?* (Matthew

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6:9) Indeed, we live in a rather indulgent society in this regard. Children today are often lavished upon, but such parental doting does not necessarily equate to love. Yes, children need opportunities to develop talents and socialize and take part in athletics, but they also need to learn the lessons of faith, humility and love. They need a strong Christian worldview. They need to hear the biblical narrative and to

see it being lived out in the lives of their parents and within the context of the church. Our children must learn that they have been created in the image of God, that they are sinners, that they are naturally rebellious, but that God loves them and sent his son to die for them. True nurture involves providing a spiritual framework that allows them to make sense of their experiences and which leads them to faith and repentance.

In thinking about holiness, I have come to appreciate God's insistence that we share in this character trait. He says, *you shall be holy, for I am holy.* (1 Peter 1:16) While this is a daunting task it is also inspiring. God wants us to reflect his perfection and his perfection is good. I trust that we will all be inspired to live up to his ideals and particularly so in the home where how we behave has such a monumental impact on the ones we love the most.



Ken Raymond

Ken Raymond is a teaching elder at Stratford Park Bible Chapel in Champaign, Illinois where he has served since 1994. Ken met his wife Tascha (Smith) at Emmaus in 1974. They were married in 1978 and now enjoy four adult children and three lovely granddaughters. Following Emmaus, Ken completed a bachelor's degree at Ontario Bible College and started a business in the Toronto area. Heavily involved in his local assembly, Ken felt a call to give himself more fully to preaching and teaching. He sold his business interests, finished an M.Div. program at Trinity Evangelical Divinity School and was subsequently invited to serve at Stratford Park. Ken's passion has always been to serve in an assembly context and to be part of a healthy and vibrant church that puts New Testament principles into practice.



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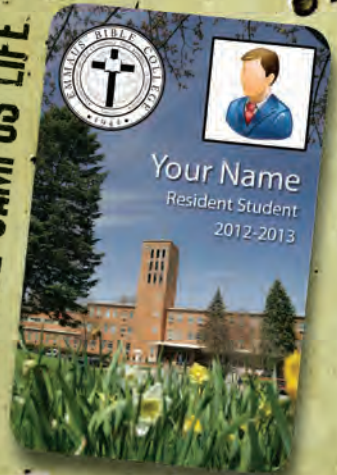
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- Biblical Ministry (minor)
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HOLINESS ACCOMPLISHED

BY BOB DEFFINBAUGH

This article is an edited version of a message delivered at the 2010 Iron Sharpens Iron Conference on the campus of Emmaus Bible College. The theme of the conference was "Living the Truth; The Quest for Holiness."

I never thought I would say this but the Pharisees of Jesus' day have helped me to better understand biblical holiness. I know very well that the Pharisees were those smug, self-righteous folk who are so easy to dislike. Nevertheless I've come to feel a certain pity for these super separatists (which is pretty much what the term Pharisee means). Based upon their understanding of the Old Testament, the Pharisees would probably agree with the definition of holiness we set forth in our previous article: **God's holiness is His incomparable and unrivaled perfection that sets Him above and apart from anyone or anything else.** Therefore they understood the need to keep a certain distance between themselves and God (see Exodus 19:16-25)¹ and between themselves and the Gentiles, especially the Canaanites.²

In spite of this, the Pharisees

totally failed to understand the relationship between the Law of Moses and holiness. They did not grasp that while the Law set forth God's standard of holiness, it was not the means by which men could become holy. As Paul makes crystal clear in Romans 3, the Law is God's means to show men that they are sinners, unholy and unworthy of His favor. It reveals that all men are desperately in need of a salvation that is independent of human effort. In short, we need a salvation that is by grace, not works:

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world may be held accountable to God. For no one is declared righteous before him by the works of the law, for through the law comes the knowledge of sin. But now apart from the law the righteousness of God (which is attested by the law and the prophets) has been disclosed—namely, the righteousness of God through the faithfulness of Jesus Christ for all who believe. For there is no distinction, for all have sinned

and fall short of the glory of God (emphasis added, vv. 19-23).

Holiness Foretold

Over and over in the Old Testament we are shown that men could not become holy by law-keeping. Through the Old Testament prophets God revealed His way of making men holy, by His doing rather than by human effort. Two prominent streams of Old Testament prophecy converge regarding the holiness we see accomplished in the New Testament. The first includes those prophecies of the coming of God's Messiah, who would come and bear the guilt and punishment for man's sin by dying in the sinner's place.

*Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him
stricken,
Smitten of God, and afflicted.
But He was pierced through for our
transgressions,
He was crushed for our iniquities;
The chastening for our well-being
fell upon Him,*

WHILE THE OLD TESTAMENT DEMONSTRATED GOD'S HOLINESS AND DEFINED WHAT HOLINESS SHOULD LOOK LIKE IN GOD'S PEOPLE, THE LAW WAS POWERLESS TO MAKE MEN HOLY. THE LAW SERVED TO REVEAL OUR SINFULNESS AND NEED FOR HOLINESS, A HOLINESS THAT ORIGINATES FROM GOD, AND NOT FROM OUR GOOD WORKS.



*And by His scourging we are healed.
All of us like sheep have gone astray,
Each of us has turned to his own
way;
But the LORD has caused the
iniquity of us all
To fall on Him (Isa. 53:4-6,
NASB; see also Psalm 22).*

The second stream of prophecy (closely associated with the first) concerns the coming of the Holy Spirit, who would give men new hearts, hearts which would desire and delight to do God's will. The Lord God said:

*I will take you from the nations and
gather you from all the countries;
then I will bring you to your land.
I will sprinkle you with pure water
and you will be clean from all your
impurities. I will purify you from
all your idols. I will give you a new
heart, and I will put a new spirit
within you. I will remove the heart
of stone from your body and give
you a heart of flesh. I will put my
Spirit within you; I will take the initiative and you will obey my statutes and carefully observe my regulations (Ezek. 36:24-27).³*

These coming ministries of Messiah and of the Holy Spirit were very closely interrelated, for the Messiah would be distinguished by the presence and power of the Holy Spirit:

*The Spirit of the Lord GOD is upon
me,
Because the LORD has anointed me
To bring good news to the afflicted;
He has sent me to bind up the
brokenhearted,
To proclaim liberty to captives
And freedom to prisoners;
To proclaim the favorable year of the
LORD
And the day of vengeance of our
God;
To comfort all who mourn
(Isa. 61:1-2, NASB).*

Holiness Misunderstood

Rather than looking for a holiness accomplished by the Son of God and the Spirit of God, the Pharisees clung to their mistaken view of holiness, based more on their teachings and traditions than on the Scriptures. Rather than recognizing that their efforts at attaining holiness were like filthy rags in God's sight,⁴ they simply sought to try harder. This produced a kind of Old Testament separation on steroids, based upon their system of rules that went far beyond the Law, and often contradicted the Law.⁵

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Viewed in this light, it is much easier for me to understand why the Pharisees so quickly turned against Jesus. They could not comprehend how a holy God could dwell among sinners. Our Lord's incarnation (God taking on human flesh and living among sinful men—Jn. 1:14; Phil. 2:5-8) was incomprehensible to them. Jesus' actions horrified them. Jesus made no attempt to keep His distance from "sinners" as the Pharisees did (see Luke 7:36-39). He even touched the unclean, such as the leper whom He cleansed (Mt. 8:3). He ate with

sinners, even tax collectors (Mt. 9:10-11; Lk. 19:7). He touched the coffin of a man who had died and then raised him to life (Lk. 7:14).

In the Pharisees' minds, Jesus could not possibly be the Messiah. Thus, they concluded that the miracles Jesus performed were really the work of an unclean spirit (Mk. 3:30). In fact they insisted He was a sinner (Jn. 9:16, 24) and that He was demon possessed (Jn. 8:48, 52). They could never endorse Jesus as the Messiah because He defined holiness in a way that threatened all they held dear. If the Pharisees were critical of Jesus, our Lord was equally opposed to their teachings and practices. The Sermon on the Mount (Mt. 5—7) and Jesus' scorching rebuke in Matthew 23 are but two examples of the way Jesus indicted the Pharisees for their false teaching and hypocrisy.

The debate between Jesus and the Pharisees centered on the issue of holiness and how it could be attained. The definitive text in the Gospels is Mark 7. The principle Jesus taught in this text explains the difference between pharisaical, legalistic "holiness" and biblical holiness.

The Pharisees were greatly upset because Jesus' disciples were eating without ceremonially washing their hands according to their Jewish custom. Jesus was distressed because the Pharisees were more committed to keeping their traditions than to obeying the commands of God. He illustrates this by pointing out their hypocrisy in setting aside their assets as Corban (something devoted to God) thereby making them unavailable to meet their biblical obligation to their parents.

Holiness by the Spirit

But Jesus does not stop here. He now presses on to the very "heart" of His conflict with the Pharisees. They assumed that they, as descendants of Abraham, were holy,⁶ and that it was contact with Gentiles and sinners that defiled them. Jesus turns the tables by declaring that defilement does not originate from an external source, but from within, from the heart. Likewise, holiness also must

begin with the heart:

Then he called the crowd again and said to them, "Listen to me, everyone, and understand. There is nothing outside of a person that can defile him by going into him. Rather, it is what comes out of a person that defiles him" (Mk. 7:14-15).

The Pharisees sought to be holy by separating themselves from outside defilement, but the real source of defilement was the sin residing within them. For them to be holy, their sin must be dealt with, and they must be given a new heart, a heart that is inclined toward God rather than one that is deeply opposed to Him. This "heart transplant" was to be a collaborative work of the Trinity, implemented by the Holy Spirit working in and through the Lord Jesus Christ.

We often forget how prominent the Holy Spirit's ministry was in the life and ministry of Jesus. The Holy Spirit of God was the instrument by which Mary became pregnant, so that her *holy* child was fully God and fully man.⁷ Later on we find the Spirit coming upon our Lord at His baptism.⁸ Jesus is now "full of the Holy Spirit" and is therefore led by the Spirit into the wilderness to be tested.⁹ Jesus returned in the power of the Spirit and commenced His public ministry.¹⁰ When Jesus presented Himself as the Messiah in the synagogue at Nazareth, He cited Isaiah 61:1-2, a prophetic text which indicated that Messiah would be empowered by the Holy Spirit,¹¹ something that was evident in His ministry.¹²

Evidence that our Lord's ministry was conducted in the power of the Holy Spirit is overwhelming, and so it is that Peter can say:

With respect to Jesus from Nazareth . . . God anointed him with the Holy Spirit and with power. He went around doing good and healing all who were oppressed by the devil, because God was with him (Acts 10:38).

Even our Lord's death and resurrection took place through the power and ministry of the Spirit:

How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our consciences from dead works to worship the living God (Heb. 9:14).

Moreover if the Spirit of the one

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who raised Jesus from the dead lives in you, the one who raised Christ from the dead will also make your mortal bodies alive through his Spirit who lives in you (Rom. 8:11; see also 1:4).

The same Holy Spirit who indwelt and empowered our Lord now works to make men holy. Thus, the Holy Spirit is also called the Spirit of holiness.¹³ He convinces unbelievers of the truth of the gospel and makes

spiritual truth known to Christians.¹⁴ After giving lost sinners new life and drawing them to God, the Spirit sets His seal on them and creates a love for God's Word and the desire to obey it.¹⁵ So, too, the Spirit who raised the dead body of our Lord to new life is the same Spirit who gives life to our bodies.¹⁶ We do not gain the benefits of the Holy Spirit's work by law-keeping or good works, but by faith.¹⁷

So let's take a moment to summarize what we have learned about New Testament holiness. While the Old Testament demonstrated God's holiness and defined what holiness should look like in God's people, the Law was powerless to make men holy. The Law served to reveal our sinfulness and need for holiness, a holiness that originates from God, and not from our good works. In fulfillment of the Old Testament prophecies, God provided holiness through the work of Jesus Christ and the Holy Spirit. We become holy in the same way that we are saved—by faith (Col. 2:6).

Conclusion

I want to conclude by suggesting a number of areas of application for you to consider more carefully.

Understanding biblical holiness and how it is attained is one of the keys to understanding Scripture. It clarifies the distinction between the Old Covenant and the New, and between Law and Grace. It also enables us to understand why the Pharisees strongly opposed Jesus, just as He strongly opposed them. It helps us to understand why the Judaisers kept trying to put Gentile believers under the Law. We can likewise understand why the apostle Paul reacted so strongly to the Judaisers in the book of Galatians and elsewhere in the New Testament.

The holiness of our triune God is the basis for our worship and praise (see Isa. 6:3; Rev. 4:8). Likewise God's holiness is the reason why we, like Paul, must be "Christ-centered" saints. We must not be distracted or turned aside from the centrality and preeminence of Christ.¹⁸

The holiness of our Lord is what qualified Him to give His life as a sacrifice in our place. He is the Lamb without spot or blemish.¹⁹ The unleavened bread symbolizes the perfection and holiness of our Lord. It is this perfection which qualifies Him to die in our place as our substitute, bearing the punishment we deserve. It is this perfection which God bestows on us.

Sanctification is the process by which we gradually and imperfectly (in this life) move toward the holiness of God. Never will our holiness be equal to His, although we must seek to imitate God in order to reflect His holiness to others.

Sanctification is not about adding rule upon rule to our lives. It is not about striving to please God by meticulous rule-keeping; sanctification is about abiding in Christ.

The process of making men holy involves the entire Trinity. We may be guilty of neglecting the doctrine of the Holy Spirit because of the excesses of some professing believers. Nevertheless, we dare not minimize the crucial role the Holy Spirit plays in personal holiness.

The way of holiness excludes any basis for pride because holiness is God's work, not ours. God has provided a way of salvation and sanctification that blesses us with holiness, yet in a way that brings Him the glory. Holiness and humility should never be separated.

Biblical holiness facilitates and promotes missions and evangelism. The Great Commission could not have been given to the Old Testament Israelites because they were to keep their distance from the Gentiles. Not so in the New Testament. Biblical holiness enables Christians to live among sinners without the fear of being defiled by them.

But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light (emphasis added, 1 Pet. 2:9).

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Bob Deffinbaugh

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

¹ Having said this I must also remind you that no other nation had ever had a God so near (Deuteronomy 4:7), although this "nearness" was described in terms of God's responsiveness to Israel's prayers.

² See Deuteronomy 7:1-6.

³ See also Isaiah 44:3; 59:20-21; Jeremiah 31:31-34; Ezekiel 37:14; Joel 2:28-29.

⁴ Isaiah 64:6.

⁵ See Matthew 23:23; Mark 7:8-9.

⁶ See Matthew 3:8-9; Romans 9:6-7.

⁷ Matthew 1:18, 20; Luke 1:35.

⁸ Luke 3:21-22.

⁹ Luke 4:1-12.

¹⁰ Luke 4:14.

¹¹ Luke 4:16-21.

¹² Luke 4:31-37.

¹³ Romans 1:4.

¹⁴ John 14:7-15; 1 Corinthians 2.

¹⁵ See John 6:63; 2 Corinthians 3; Ephesians 1:13-14.

¹⁶ Romans 8:1-11.

¹⁷ Galatians 3:1-5.

¹⁸ See 1 Corinthians 1:18-25; 10:31; Colossians 1 and 2.

¹⁹ Peter 1:17-19.

BE YE PURSUING

BY CHRIS LANGE



I am not a student of the Greek language, but my reading of a Greek Interlinear text finds Hebrews 12:14 translated in this way: “Be ye chasing (be ye pursuing) peace with all (men) and the hallowing (holing) apart from which no one will see the Lord.” The verb tense especially uses the progressive aspect—that is, it “expresses continuous action.” Clearly, the writer of Hebrews emphasizes peace and holiness (“sanctification” NASB) as necessary pursuits if believers are to see the Lord. For all of us, then, the pursuit of holiness, here translated “be ye pursuing holiness,” becomes essential as a life process. Coupled with Hebrews 12:10 in the Greek, Jesus “continues to discipline us” so that we “may share” His holiness.

For me, the nuance here is that we are to be forward looking, progressively seeking, actively searching for, and daily practicing holiness. Contrary to this, I sense many believers reach what they may feel is a relatively stable “plateau of holiness,” whether attainable or not, and then try to maintain that level as long as they can. Some of you may recall, as I do, that our “plateaus” are sort of like a security blanket, reminding us that we are walking purely before the Lord. The extent to which we “maintain” them seems to bolster our inward sense of righteousness. But, without notice, sin reappears, catches us in a leg snare, hoists us upside down for all

to see, and wipes out six months’ worth of “good behavior”—perhaps even years. Then may come the downward spiral of emotional stress and spiritual frustration that accompanies failure in this regard. Of course, our adversary revels in this since he is bent on our destruction.

I think it is a matter of perspective. As believers, eager to serve and to please the Lord, we would all do better to keep our focus on what the daily pursuit of holiness demands of us—rather than hoping sin does not come back to trip us up from behind. The old life without Christ tends to be associated with “what lies behind us,” a dark, deceptive, and lurking danger that threatens to grab us from behind and hurl us headlong backwards into sin. But we all should be focusing on what lies ahead, gazing at our loving Savior who intends to discipline us to share His holiness.

If I am planning on making an ascent of a mountain peak in the near future, I would be involved daily in weight training, researching weather conditions, buying appropriate equipment, and generally “gearing up” for the task. Years ago, I climbed Mt Harvard in the Collegiate Peaks Range near Salida, Colorado. Before the trip was over, I stumbled through the worst case of altitude sickness I had ever experienced and thought I would never climb again. Well, the sickness went away at a lower altitude, but I learned a spiritual lesson from it.

I could have the mindset, having once suffered with the altitude, that all further climbs would end up in the same disaster. Or I could look forward to each new climb bringing wonderful heights of experience and joy. Either past experiences would shackle me with future inability and failure, or what lay ahead would present the greatest and most fulfilling of challenges. It was a lesson in perspective.

This provides greater depth for me when I consider the apostle Paul’s exhortation in Philippians 3:13-14 in the Greek: “Brethren, I am not reckoning myself to have grasped [it]; yet one thing [I do], forgetting those things which are indeed behind and stretching out towards those things in front, I am pursuing [chasing] the goal according to the prize of the upward calling of God in Christ Jesus.” As a distance runner focuses not on his competitors behind him but rather on the finish line, so also should believers pursue with endurance that holiness which will enable them to finish well.



Chris Lange

Chris Lange recently retired from the faculty at Emmaus Bible College where he taught English, literature and history for eleven years. Having ministered to high school and college students throughout his 34 year teaching career, Chris continues to invest in the spiritual formation of young men and women through various counseling and teaching ministries. Chris and his wife Nancy will soon celebrate their 40th wedding anniversary and have four grown children and three grandchildren.

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:

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

David MacLeod Comments

Before hearing from our first correspondent, a few observations on the history of the question might be in order.

First, it is generally agreed that our Lord instituted the Lord's Supper at a Passover meal (see the definitive and meticulously documented work, Joachim Jeremias, *The Eucharistic Words of Jesus* [London: SCM, 1966], 15–88 [esp. 41–84]). Second, it is also generally agreed that our present Lord's Supper is not a continuation of the Passover meal. The early church did not only have the Lord's Supper once a year at Passover time. Rather, the early Christians had it on the first day of the week and perhaps more often (Acts 20:7; cf. 2:46). Third, early writers (Clement of Alexandria and Origen) indicate that wheaten bread was preferred. Fourth, from the earliest days the churches used leavened bread, that is, the ordinary bread that every household had at hand, at the Supper. Fifth, the Eastern Church (later, Eastern Orthodoxy) from the beginning and to this day uses leavened bread at the Supper. Sixth, the Western Church (later, Roman Catholicism) originally used leavened bread, but there was a gradual development in thinking so that by the time of the Carolingian revival (the intellectual Renaissance during the reign of Emperor Charlemagne [c. 742–814]) the use of unleavened bread became the usual practice. One of the earliest references to the use of unleavened bread is in a letter by Alcuin, dated, A.D. 798. Seventh, since the Reformation, the Lutherans have, in the main, used unleavened bread, and the Reformed have used leavened. Eighth, in the Anglican Church and most others, including most evangelicals, leavened bread is generally used. Many individual congregations, however, have chosen, citing the example of the Last Supper, to use unleavened bread (see: *Oxford Dictionary of the Christian Church*, articles "Bread, Leavened and Unleavened," 196; "Carolingian Schools," 241–42; also see: *A Dictionary of Christian Antiquities*, article, "Elements," 600–605).

Peggy Covert Responds

When I read your "Next Issue's Question" about leavened or unleavened bread, what immediately came to mind was



the most unforgettable remembrance meeting I have ever attended. The location was the Ecuadorian jungle and the date was January 8, 2006. Exactly fifty years after five missionaries were martyred, a group of 200 people from a number of nations, tribes and languages gathered to remember the Lord on the bank of the Curaray River where the men had died. We stood in a large circle on the sand, with a big blue plastic “toter” box in the middle of the circle holding the emblems. For bread we had boiled platano (cooking banana) and for wine, Chicha Morada, a local version of Kool-Aid made from purple corn. We used what was *locally available*. That is one of the beauties of this simple “feast.” No one is prevented from remembering the Lord by not having the correct equipment. In New Testament times believers used what was most common in their culture, and today we can do the same, using what is readily available to us.

Peggy Covert
Lynnwood, WA

Ron Mears Responds

Research of various documents supports the view that believers from the first century and following, when remembering the Lord on the first day of the week, used a loaf of leavened bread and not a Passover slab of unleavened bread. For example, William MacDonald, commenting on 1 Corinthians 10:16–17, says, “The same thing is true of the bread which we break, the communion loaf. As we eat the bread, we say, in effect, that we have been saved through the offering of His body on the cross of Calvary and that we are therefore members of His body. In short, the cup and the loaf speak of fellowship with Christ, of participating in His glorious ministry for us ... All believers, though many, are one body in Christ, represented by that one loaf of bread” (*Believer’s Bible Commentary*, 1782).

Likewise, Gary Inrig, commenting on the same passage, says, “Is not the bread which we break a sharing in the body of Christ? Since there is one bread (loaf), we who are many are one body for we all partake of the one bread. ... The one loaf, in which we all share, vividly indicates the unity of all who know Christ” (*Life in His Body*, 85). Elizabeth Elliot reports on the Lord’s Supper, “A small table stood in the center of the circle with a loaf of bread and a cup of wine” (*Shadow of the Almighty*, 222).

Another writer, using only his initials, “H. D. R.,” states a question and offers an answer. Question: “Why do you have one unbroken loaf upon the table at the beginning, and why is it broken afterwards?” Answer: “Because the one loaf pictures the precious body of our Lord Jesus Christ in its entirety and the breaking signifies His death. ... ‘We being many are one loaf (bread), for we are all partakers of that one loaf’ (1 Cor. 10:16–17). To cut the bread into small pieces, as is sometimes done, is to lose sight altogether of this striking symbolism. As it is passed from one to the other, after having been blessed and broken, each again breaks for himself, thus indicating his communion with the body of Christ.”

F. W. Krummacher wrote, “The bread which He took was the unleavened Passover bread; however, this was not subsequently used. For the first Christians, with the apostles at their head, at their communion, which they were wont almost daily to celebrate at the close of their love-feasts, evidently made use of the customary bread; that is, such as was used at table, and therefore leavened” (*The Suffering Savior*, 50–51).

Harold G. MacKay says, “On a simple table, bare or spread with a cloth, is placed a loaf of bread and a glass (or cups) of wine” (*Assembly Distinctives*, 46). Alfred P. Gibbs discussed the symbolism of the Lord’s

Supper, “[Believers] see in the loaf, a picture of the unseen spiritual sufferings of their Savior. Just as the dough must be placed in the oven and, unseen to human eyes, is subjected to the fierce heat of the fire, ere it can become a loaf of bread; so Christ, during those three hours of darkness on the cross was shut up to God who ‘made to meet upon Him the iniquity of us all.’” (Isaiah 53:6)” (*The Lord’s Supper*, 57). He goes on to say (p. 103) that since the scripture is silent on the subject of leavened or unleavened bread, we can use either and not violate God’s word.

In closing I would add that the Lord has led me to see in the leavened bread on the table, a picture of Christ’s risen body, no longer prostrate, dead and in the grave, but alive and now awaiting in glory, those for whom He gave His very life’s blood. Unleavened bread was used in the Passover feast in the previous dispensation wherein leaven was a picture of sin. In our dispensation of grace, when we break the leavened bread, we picture the sinless Savior risen from the grave into life.

Ronald Mears
Alpine, California

David MacLeod Comments

I do not disagree that early believers used ordinary bread at the Lord’s Supper, but I am not sure that Mr. Mears’ arguments in favor of that view are correct. Five observations come to mind. First, he argues on the basis of the word “loaf” that leavened bread should be the norm. However, in the Greek text the word underlying our English word “loaf” is *artos*, which is also translated “bread.” For example Mark 8:14 reads, “And they had forgotten to take bread, and did not have more than one loaf in the boat with them.” The Greek word for both *bread* and *loaf* in this verse is *artos*. This is so throughout the New Testament.

Second, the word *artos* means *bread* whether it is leavened or unleavened. Third, the large oval shaped or thick, light loaf of the West is unknown in the East. The leavened loaves of the East were disk shaped and from half an inch to an inch thick. Unleavened bread was, of course, even thinner (*International Standard Bible Encyclopedia*, article, "Bread," 541–42). Fourth, there are specific words for leavened bread (*zymē*) and unleavened bread (*azymos*), neither of which is used in connection with the Lord's Supper. (First Corinthians 5:8 is not an exception to this. Paul is speaking metaphorically of the Christian experience. The Christian life is to be a feast of unleavened bread). Finally, it is not clear (to me, at least) how Mr. Mears arrives at the view that leavened bread speaks of Christ risen from the grave.

Wayne Friesen Responds

I found in my research for my response to this question that the use of leavened bread is a beautiful thing and that its use can actually be seen in a very positive way. There are Biblical principles and precedents that are available to put the questioner's mind at ease on this subject. While it is true that the Lord did institute the ordinance of His remembrance feast at Passover, and that therefore He would have used unleavened bread, we are nowhere given explicit instructions anywhere in Scripture as to what type of bread we need to use today for the Lord's Supper. The questioner may find it of value to read Leviticus 23:15–21. These verses relate to the Feast of Pentecost. Verse 17 refers to two wave loaves, and it states explicitly, "They shall be baked with leaven." This feast is related to Pentecost, the birthday of the church. The reason for the two loaves is that at Pentecost Jews and Gentiles, two distinctive groups of people, were united into one new organism (1 Corinthians 10:32). In Romans 3:22 (in sin) and

10:12 (in salvation) we are told that there is "no difference" between the Jew and Gentile. In Galatians 3:28 we are told that there is neither Jew nor Gentile in Christ. The reason that leaven is used is that God knew that sin would be present in the church.

There are two points of note here. First, these loaves were accompanied by the sin offering, and this offering made it possible for God to accept the loaves that were baked with leaven. Second, the action of the leaven was arrested by the baking of the bread. In a similar vein, in Leviticus 7:11–14 leavened bread is used for the Peace Offering (see v. 13). Sadly, we all know that although redeemed, and although we have the Spirit dwelling with us, believers are not free from evil, either individually or in the Church as a whole. We still have the flesh.

We know from Gal. 5 that the presence of the Spirit of God does not drive out, kill, or change the flesh. The loaves show that the effects of the yeast were restrained by the baking process. Therefore the believer is not sinless. Again, the offerer needed to bring a Sin Offering. The believer is therefore accepted on the basis of the value of the Person and work of Christ.

So while the bread used at Passover would have been unleavened, there are precedents in the feast of Pentecost and, more particularly, in the Peace Offering (which speaks of fellowship) for the use of leavened bread.

In addition, Pentecost came after Passover and introduced a new order of things. The Lord Jesus often got into trouble with the scribes and Pharisees because He was introducing a new order, hence His parables on the patches of cloth and of the wineskin (Luke 5:36–39). Paul also ran afoul of the Jews because he, too, was continuing the teaching of the Lord Jesus. The point here is that New Testament teaching supersedes Old Testament teaching.

In summary, using leavened bread at the Lord's Supper is a positive thing

to do because it reminds us of what we were and what we are, and of how the love, grace, mercy, and past and present work of Christ bring glory to Him as our Offering (Hebrews 9:26) and High Priest (Hebrews 4:14).

Wayne Friesen
Winnipeg, MB

David MacLeod Comments

I agree with the comments about the use of leaven in the loaves at Pentecost and the Peace Offering, as well as our Lord's introducing a new order, but I don't see the connection with the use of leavened bread at the Lord's Supper. If Mr. Friesen is alluding to Paul's teaching in 1 Corinthians 10:16–17 and 11:29, where Paul uses the word "body" to speak of the church as well as our Lord's personal body ("we who are many are one body; for we all partake of the one bread"), then perhaps one could see the connection with leavened bread at the Supper. It is certainly true that believers continue to have indwelling sin after they are saved. His letter, as well as that of Mr. Mears above, and that of Mr. Rodgers that follows, have certainly proven to me once again the ingenuity (and individualism) of Brethren and their hermeneutics.

David Rodgers Responds

The issue you have raised is an interesting one, but it is of secondary importance, that is, it is not an issue over which Christians should divide. Of primary importance is the Lord's Supper itself and not the issue of whether the bread used is leavened or unleavened. Having said that permit me to express my own preference as to whether or not we should use leavened or unleavened bread at the Lord's Supper. For anyone who thinks about the question at all, I suspect his preference would depend upon how he views the Lord's body. If he looks at the

Lord's body as it was during His walk on earth before the cross, or as it was after the resurrection, he will probably conclude that we should use unleavened bread, as leaven speaks of sin, and the Lord was sinless. However, when Christ instituted the Lord's Supper He was speaking of His body as it would be while hanging on the cross. He said, "Take eat, this is my body which is broken for you ... this do in remembrance of me ... for as often as you eat this bread and drink this cup, you do show the Lord's death until he come."

Our Lord lived a sinless life, but on the cross He who was sinless was made sin for us that He might take the punishment for our sin. When a loaf of leavened bread is baked, the intense heat kills the leaven and makes it ineffective. When Christ Jesus was on the cross, the heat of God's wrath put the sin to death and made it ineffective. In light of these observations, it is my opinion that leavened bread is to be preferred at the Lord's Supper.

However, I would not make an issue of this matter. I am comfortable at the Lord's Supper whether leavened or unleavened bread is used or whether

wine or grape juice is used. To me it does not matter what time of day the Supper is celebrated or how we arrange the chairs. The saints must learn to discuss secondary matters pleasantly and not be offended or divided by them.

David L. Rodgers
Cedar Rapids, Iowa

Ross McLaren Responds

I was once in an assembly where it was an important issue for one of the brothers. It does seem to me that at the "central meeting" of the Brethren (as my mom used to say) there is a BIG unbiblical elephant in the room—the use of leavened bread rather than unleavened bread. You can use all the missionary stories you want that defend using whatever you have at hand for the elements of the Lord's Supper, but I don't think that would have been an acceptable excuse in Bible times. Think, for example, of the Lord's response to Aaron's sons (Nadab and Abihu) when they offered "strange fire before the Lord" (Leviticus 10:1; Numbers 3:4). It seems to me that whether you draw from the original Passover in Exodus,

from the symbolism of leaven in the Bible, or from our Lord's Last Supper, the bread would have been unleavened. Of course some may claim the Lord's Last Supper was not a Passover meal but a meal like a Passover meal at Passover time—but if it "looks like a duck, quacks like a duck" ... and is stated to be such by Luke (Jesus) in Luke 22:15, that's good enough for me. It's clear that they would have used unleavened bread. Nevertheless, even if one is not strict in this matter or explains it away, it does seem strange to me that the Brethren—who are *patternists*, *typologists*, and *symbolists*—would completely miss the symbolism and its accompanying instruction week after week as they celebrate the Lord's Supper and worship "Christ our Passover" (1 Corinthians 5:6–8)! Oh well, perhaps it is as an older brother told me when I first made inquires about this issue. He said, "Well, young brother, the Brethren, it seems, want the best tasting of both—leavened bread for the body and port wine for the blood."

Ross McLaren
Nashville, Tennessee

NEXT ISSUE'S QUESTION:

While waiting for the Sunday service to begin, Emmaus faculty member (retired), Dr. David Reid, was reading over a local assembly's weekly bulletin when he glanced at their doctrinal statement. It was well written, orthodox and centered on the great truths of the faith. "Dr. Dave" was startled, however, when he read the paragraph on the Trinity. It said, "God is one in essence and has three personalities." After the service he pointed this out to one of the elders and said, "This sentence is modalistic." The elder thanked Dave, brought the offending sentence to the other elders' attention, and the bulletins had been corrected by the following week's service. My question is in three parts: (1) What was wrong with the doctrinal statement? (2) What is modalism? (3) What does your church's doctrinal statement say about the Trinity?

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

News from Emmaus

NCA Accreditation Reaffirmed Until 2020-2021

As reported in the last issue of *Journey*, on November 15-17, 2010, Emmaus hosted an evaluation team from the Higher Learning Commission of the North Central Association of Colleges and Schools for reaffirmation of our regional accreditation. The job of the four consultant-evaluators on the team was to assess whether or not Emmaus continues to meet all of the Higher Learning Commission's criteria for accreditation. In preparation for their visit, team members reviewed the college's institutional self-study and other documentation, such as handbooks, policy manuals, the catalog, and audited financial statements. During their time on campus, the team worked to confirm the findings of the self-study through interviews and document review.

The visiting team produced a report providing evidence that the college continues to meet all accreditation criteria. The report includes recognition of significant accomplishments, highlights specific areas needing organizational attention, and provides consultative advice from the team. The college developed a written response to the team report and submitted it along with all the team report and self-study materials to a two-member reader's panel for review. The readers affirmed the team recommendation, which then went to an Institutional Actions Council for final ratification.

On February 21, 2011, the Higher Learning Commission of the North Central Association (NCA) officially reaffirmed our regional accreditation until 2020-2021 without any required

follow-up visits or supplemental reports. Praise God for this wonderful result!

Faculty Transitions

A number of Emmaus faculty members are making transitions in their service to the college this year. Please pray with us for God's blessing for each one.

Sue Stratman has been teaching English, speech, and business courses at Emmaus for the last several years while her son Daniel pursued his education at Emmaus. Now that Daniel has completed his bachelor's degree, Sue and her husband Jay are moving their family to Phoenix, Arizona. Sue has been an incredible asset to the college in a variety of roles and will be greatly missed.

Chris Lange has been at Emmaus since 2000, teaching English and history and serving as chair of the General Education department. In January 2010 Chris began a transition toward retirement with a half-time teaching role. In May 2011 he completed his phased retirement and celebrated the grading of his last freshmen English paper! During his tenure, Chris encouraged students toward high levels of achievement in writing and greatly assisted the college in improving writing across the curriculum. Chris and his wife Nancy intend to stay in the Dubuque area so the college will continue to enjoy their fellowship.

Dr. Angela Hand, adjunct instructor in voice and music education, has taken a new position at Western Illinois University for fall 2011. And although Angela is used to a one-hour commute to Emmaus from Bettendorf, Iowa, a three-hour commute from

Macomb, Illinois is just not possible. Angela has played a very valuable role in the development of our Music majors at Emmaus, and we know that she will be a blessing to her students at WIU.

When students arrive on campus this fall, they will find several new faces on the Emmaus faculty. Please pray for these instructors as they teach God's truth in the classroom.

Sheri Popp holds a B.S. in Biblical Studies from Emmaus and a M.Ed. from Missouri Baptist University in St. Louis, MO. In August 2011 she will complete work on an Educational Specialist degree, also from Missouri Baptist University. Sheri has extensive teaching experience in communication arts and social studies at the middle-school and high-school levels. She will serve in a variety of roles on the Emmaus faculty including teaching communications and education coursework, serving in the Academic Affairs office in the role of assessment coordinator, and developing new programs in middle school/high school education for the Teacher Education department.

Megan Von Bergen holds a B.A. in English from Bob Jones University and a M.A. in English from Kansas State University. She spent the previous semester teaching at a mission school in the Czech Republic. Prior to her service overseas, Megan taught English at Kansas State University, both as a graduate student and as a full-time instructor. At Emmaus, she will be teaching English coursework, including composition and literature, and training and managing tutors. Megan's sister Sarah will be a senior at Emmaus this fall.

Joshua Miekley will serve as an adjunct instructor in the ICS program this fall, teaching one course a semester. Joshua holds a B.A. from Wheaton College and a M.Ed. in Literacy from the University of Cincinnati. Joshua served as a CMML missionary in Albania and is currently pursuing a M.Div. at Trinity Evangelical Divinity School in Deerfield, IL.

EmmausOnline

For almost four years Emmaus has been video recording the lectures students hear in our classrooms and posting them on iTunesU. These lectures are being downloaded around the world. If you support Emmaus you are making an impact through EmmausOnline.

The vision for this program is an extension of the vision of our founders. They started in 1941 and within one year were thinking about how to educate people who were unable to attend night school on campus. The result of that thinking was the Emmaus Correspondence School (now ECS Ministries). The school opened another campus in Chicago in 1946 for the same reason, to reach people who could not move to Toronto. The school expanded by moving to Dubuque in 1984, and became an accredited Bible college in 1986. This made it possible for more students to attend, but what about those who could not move? EmmausOnline is the newest incarnation of the vision of our founders.

In 2000 Emmaus partnered with Stewards Ministries to form Emmaus Ministry Resources (EMR). EmmausOnline was one of the first EMR projects. In 2007 we decided to refocus EmmausOnline as a FREE program that offered audio and video lec-

tures of our classroom courses over the internet. We're a brick and mortar school but it is in our DNA to be thinking about how to expand the teaching ministry God has entrusted to us. Now we're harnessing the power and potential of the Internet to educate Christians around the world. Anywhere you can find an Internet connection you can have access to the heart of an Emmaus education – sound Bible teaching.

The Lord has blessed this decision! Between May 2010-2011 users downloaded 558,733 individual media files. That's an average of over 45,000 files per month! Our users come from every continent in the world (except Antarctica). The current list of courses includes Old Testament Survey, New Testament Survey, Survey of Doctrine, The Life of Christ, Apologetics, Romans, Deuteronomy, Bibliology/Theology Proper, Prison Epistles, 1 Corinthians, Biblical Church Leadership, Judaism, The Holocaust, and Eschatology.

We have reports that people are using EmmausOnline courses in personal Bible study and small group Bible studies. Couples are watching our lectures at home instead of watching TV! Young Christians are being disciplined. Churches are projecting the videos on large screens and having classes. Missionaries are using these videos to sustain their faith in places where biblical instruction is in short supply. A user named Dan wrote to us,

"I didn't grow up [as a] Christian so it was great for personal use and edification. I chose the Emmaus courses over others because Emmaus offers full video lectures so you can actually see the professor and the lectures, as opposed to just listening and figuring out what they're doing. [It made] the classes feel more

personable and realistic."

Another user, Hannah, told us, *"I have really loved being able to download Emmaus classes on iTunesU. They have been a big encouragement and blessing in my life. I have been living and teaching in [a closed country] for the past year and it's been hard to find good (or any really) Bible teaching."*

These and many of our other users can't move to Emmaus for a variety of reasons, yet they're getting the heart and soul of an Emmaus education—sound Bible teaching—through EmmausOnline.

We thank God for all those who partner with us to make EmmausOnline possible. God's grace working through your generous contributions allows this ministry to continue.

Quotes:

"Thanks so much for sharing the rich teachings of your professors—what a gift." – Nathan

"Thanks so much for making the ministry available! We downloaded the 2009 ISI plenary sessions and used them at our missionary conference this year and we were all blessed!" – Jay

"I am not a student at Emmaus but am trying to use good online resources to gain a better understanding of the book of Romans." – Peter

Emmaus **On the Road**

	Name	Dates	Location/Events	City/State
	Philip Boom	June 18, 19 July 10 July 10–15	Countryside Bible Chapel Fairbluff Chapel Hickory Cove Bible Camp	Stratford, IA Charlotte, NC Taylorsville, NC
	Ken Daughters	July 3 July 24–29 August 21, 28	Warrenville Bible Chapel Koronis Bible Camp Warrenville Bible Chapel	Warrenville, IL Paynesville, MN Warrenville, IL
	Jon Glock	June 19–24 July 3–8 July 24 July 31	Iowa Bible Camp Horton Haven Christian Camp Asbury Community Chapel Oaklawn Bible Chapel	Manson, IA Chapel Hill, TN Dubuque, IA Oak Lawn, IL
	Dave Glock	July 2 July 3–8, Sept 2–5 July 24 July 31	Christian Believers Fellowship Horton Haven Christian Camp Lakeside Bible Chapel Warrenville Bible Chapel	Chapel Hill, TN Sterling Heights, MI Warrenville, IL
	Susie Henderson	July 16–23	Greenwood Hills Girls Camp	Fayetteville, PA
	Joel Hernandez	July 17 Sep 18, 25	Fleming Chapel Oak Lawn Bible Chapel	Roanoke VA Oak Lawn IL
	John Jimo	July 3–9 July 10–16 Aug 7 Sept 11, 18, 25	Upper Peninsula Bible Camp Bair Lake Bible Camp Hillside Bible Church Northwest Bible Chapel	Little Lake, MI Jones, MI Oskaloosa, IA Chicago, IL

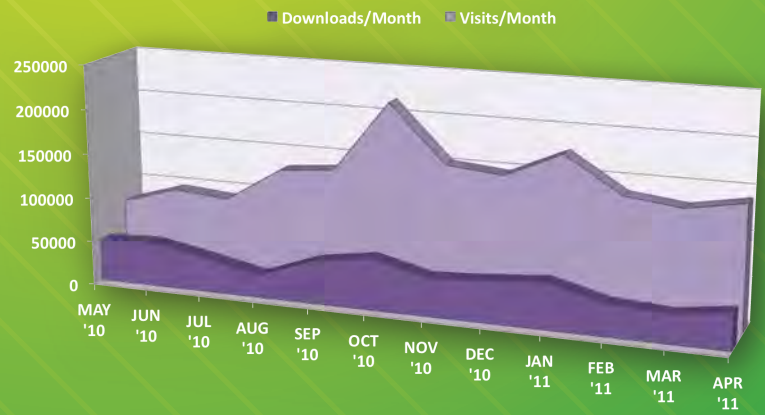
Name	Dates	Location/Events	City/State
 Arthur Manning	July 10–16 July 17–23 July 24–Aug 5, Sept 2–5	Camp Li Lo Li Turkey Hill Ranch Bible Camp Horton Haven Christian Camp	Randolph, NY Vienna, MO Lewisburg, TN
 Ben Mathew	July 4–9 Aug 7, 14	Camp Li-Lo-Li Oak Lawn Bible Chapel	Randolph, NY Chicago, IL
 Steve Sanchez	July 3–15	Pine Bush Bible Camp	Bloomingburg, NY
 Dan Smith	July 3 Sept 24, 25	Arbor Oaks Bible Chapel Bethany Christian Fellowship	Dubuque, IA Indianapolis, IN
 Mark Stevenson	July 3 July 17 July 24, 31 Sept 2–4	Asbury Community Chapel Allison Bible Church Park Manor Bible Chapel Horse Lake Christian Fellowship Canada	Dubuque, IA Allison, IA Elgin, IL 100 Mile House, B.C.,
 Steve Witter	July 3 July 10 July 17 Aug 7 Aug 21 Aug 28 Sept 9 Sept 11 Sept 25	Bethany Bible Chapel Bethany Bible Chapel Blue Mountain Memorial in Christ Church Faith Fellowship Church Oak Lawn Bible Chapel Oak Lawn Bible Chapel Living Waters Bible Camp Lakeside Bible Chapel Sanford Chapel	Cedar Falls, IA Silvertown, NJ Newburg, PA Baltimore, MD Oak Lawn, IL Oak Lawn, IL Bryson City, NC Lincolnton, GA Sanford, NC

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

SOUND BIBLE TEACHING

EMMAUSONLINE—A YEAR IN REVIEW

For years we have been known as a brick and mortar institution. Now we're harnessing the power and potential of the Internet to educate Christians around the world. Anywhere you can find an internet connection you can have access to the heart of an Emmaus education—sound Bible teaching. Users from all across the world downloaded 558,733 class lectures and visited EmmausOnline 1,625,787 times during the past year alone. We thank God for all those who partner with us to make EmmausOnline possible. God's grace working through your generous contributions allows this ministry to continue.





FROM THE DESK OF
DR. STEVE WITTER

Dear Friends,

The hallways of Emmaus are much quieter in the summertime, as we currently do not schedule summer classes. However, that does not mean that there isn't a lot going on. I want to share a number of items for you to pray with and for us about.

There are several transitions in the faculty that you will want to know about. Mrs. Sue Stratman, who taught general education courses, and also in the business program has relocated with her family to Phoenix. We appreciated her contribution to the Emmaus family, and she will be sorely missed. Chris Lange taught at Emmaus for 11 years. His primary subject in general education was English. It is hard to imagine how many pages of freshman research papers he read in those 11 years. Finally, his green pen ran out of ink, and Chris has "retired" from the faculty of the college. He and his wife Nancy will stay in Dubuque, and we look forward to seeing them on campus for special projects and functions.

Two faculty members will only be serving the college part time in the coming academic year. Long-time faculty member Keith Leverentz actually transitioned to part-time during the Spring 2011 semester. He will continue in that capacity for this academic year. Chuck Harrison will serve the college and our TESOL program on a part-time basis starting in the fall Semester.

We are pleased that the Lord has provided replacements for the faculty members who are leaving us. Mrs. Sheri Popp and Ms. Megan VonBergen will be joining the faculty this fall. We look forward to welcoming them to campus, and are excited about the contribution that they will make to the Emmaus Experience. Please pray that this time of transition is smooth for all of these folks.

I would also remind you to pray regarding this fall's enrollment. We have budgeted for 247 full-time students. Would you pray with us that the Lord will indeed bless our efforts and provide at least that many students? Pray also that Emmaus does not fall victim to the "summer melt", the phenomenon that happens on many college campuses, when students who have declared their intention to attend a school change their minds. There are a few students that are still sitting on the fence, and still have not made a college choice. IT IS NOT TOO LATE! Our admissions staff will work as hard as we can to walk a student through the admissions process in time for this fall.

Thank you to all those who prayed regarding our financial issues and who gave during the past fiscal year. Our fiscal year ended June 30th, and we have MUCH to praise the Lord for. We were able to take full advantage of our matching gift thanks to your generosity. Thank you for joining with us in the ministry that is Emmaus. We look forward to a continued partnership in the coming year.

As always, it is our desire to serve you in any way that we can. If you have questions about what is happening at Emmaus these days, please ask. If you would like to schedule a faculty member to visit your local church, retreat, or conference, please let me know. I can be reached by email at switter@emmaus.edu or by calling the college at 563-588-8000x1124.

Because HE lives,

Steven R. Witter, Ph.D.
Vice-President for Advancement





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