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David A. Glock

*At the heart of participative church life is the heart of the individual participant- every member of the local body. The personal communion life with the Lord is the basis for all authentic church activity. How is your walk with the Lord as we journey home?*

## 12 Useful to the Master

Daniel H. Smith

*Paul's final epistles to his son in the faith, Timothy, give insight into the qualifications needed for all Christians who would serve Jesus well. Dr. Smith sets forth the challenge of being a vessel fit for the Mater's use. Personal evaluation should follow the reading!*

## 14 Meet the Puritans

Mark Stevenson

*Perhaps the Puritans were the best model of the Christian life since the New Testament era. Studious, devout, austere, and holy — not a bad model to imitate. Read this insightful article from Church history, and you may have a desire to become "puritanical" yourself!*

## 22 Great Commission Sermon

Charles Harrison

*Does the church suffer from a strange spiritual disease? Symptoms seem to indicate that there is a pandemic. It has produced an involuntary quarantine — called "fellowship". Be challenged to be "in the world but not of the world" as we journey home. Read with caution!*

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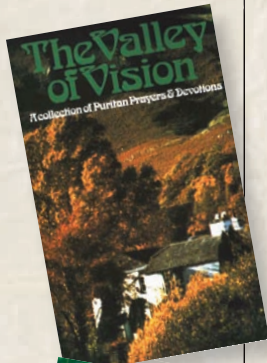
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## Travel Guides



### The Valley of Vision: A Collection of Puritan Prayers and Devotions

Arthur G. Bennett  
Banner of Truth, 1988

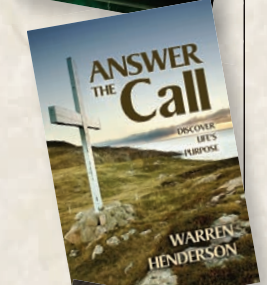
A selection of prayers and meditations in the Puritan tradition, widely valued since publication in 1975.



### Future Grace

John Piper  
Multnomah, 2005

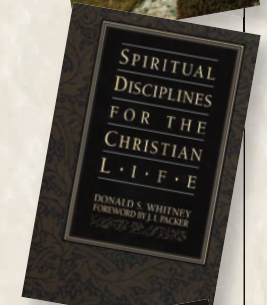
Many men and women attempt to walk upright out of gratitude for what Christ did in the past, but Piper encourages believers to look ahead to what the grace God provides for on a day-by-day, moment-by-moment basis.



### Answer the Call

Warren Henderson  
Gospel Folio Press

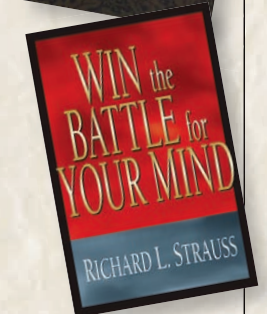
Are you consistently having close encounters with the Lord? Do you hear His still, quiet voice as you meditate on His Word and petition Him in prayer? If not, it is time to take action — it is time to respond to His invitation. God desires your presence and is inviting you to have contact and communion with Him. The extent to which we respond to this invitation and have contact with God's nature will ultimately determine our wherewithal to know God, to express His nature to others, and to adhere to His calling for our lives.



### Spiritual Disciplines for the Christian Life

Donald S. Whitney  
NavPress, 1997

This guide draws from the rich heritage left us by the early church fathers, the Puritan writers, and Jesus Himself to lead group members or individuals through a carefully selected array of disciplines, including Scripture reading, meditation and application, prayer, worship, evangelism, stewardship, fasting, silence and solitude, and journaling.



### Win the Battle for Your Mind

Richard L. Strauss  
ECS Ministries, 2005

The Bible tells us a great deal about our minds, including how to deal with unacceptable thought so that we can have peaceful and productive minds. Yet the instruction available to us in God's Word is often overlooked or ignored. This leaves believers unprepared and ill-equipped to live for Christ in today's secular world. Win the Battle for Your Mind is a practical resource aimed at correcting this deficiency through a simple and direct look at the Scriptures. These studies will be of genuine help in your daily walk with God.

### What's So Amazing About Grace?

Philip Yancey  
Zondervan, 2002

When it comes to difficult issues, Yancey isn't afraid to ask hard questions and he doesn't give easy answers. Join him on a soul-searching pilgrimage into the meaning of grace. Combining poignant stories, personal examples, and biblical insight, his insights can challenge the mind and heart with a liberating look at the driving force of our faith.

### Twelve Ordinary Men: How the Master Shaped His Disciples for Greatness, and What He Wants to Do with You

John MacArthur  
Nelson Books, 2006

MacArthur draws principles from Christ's careful, hands-on training of the original twelve disciples for today's modern disciple.

### The Bookends of the Christian Life

Jerry Bridges, Bob Bevington  
Crossway, 2009

In a unique little book with wide appeal, the authors use bookends as an extended metaphor to help readers grasp two essentials for an authentic Christian life and a personal relationship with God.

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

Jerry Bridges  
NavPress, 2006

For readers who have struggled with the difference between their role and God's role in their growth as a Christian, this book is a valuable guide for learning to rest in Christ while pursuing a life of holiness. A winner of the God Medallion award.

### The Pursuit of God

A.W. Tozer  
Serenity, 2008

"This book is a modest attempt to aid God's hungry children so to find Him," so said A.W. Tozer in the original preface to *The Pursuit of God*.

### The Disciple's Manual

William MacDonald  
Gospel Folio Press, 2004

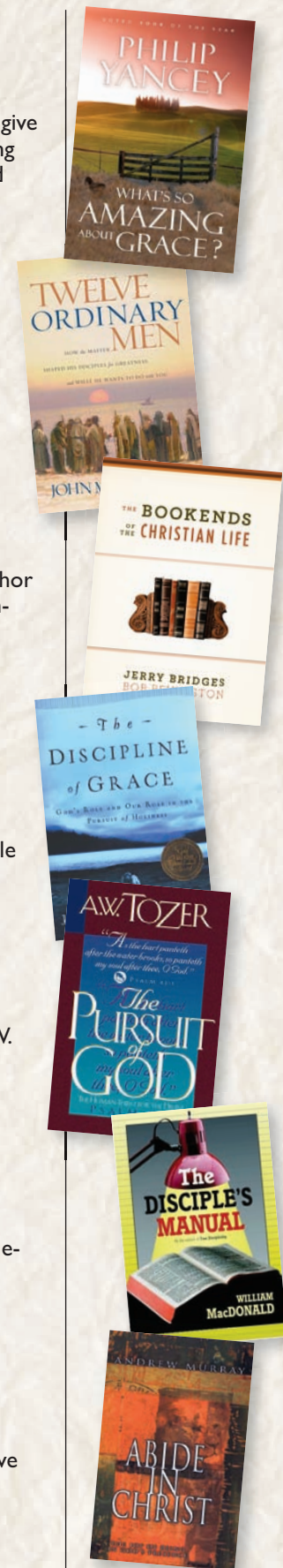
The Disciple's Manual is pure, undiluted Christianity. What every disciple is called to is as radical as it comes. For more than half a century, practicing and proclaiming biblical discipleship was the author's heart-beat. This is that life's ministry captured for you in a book. Hundreds of practical helps on the key issues.

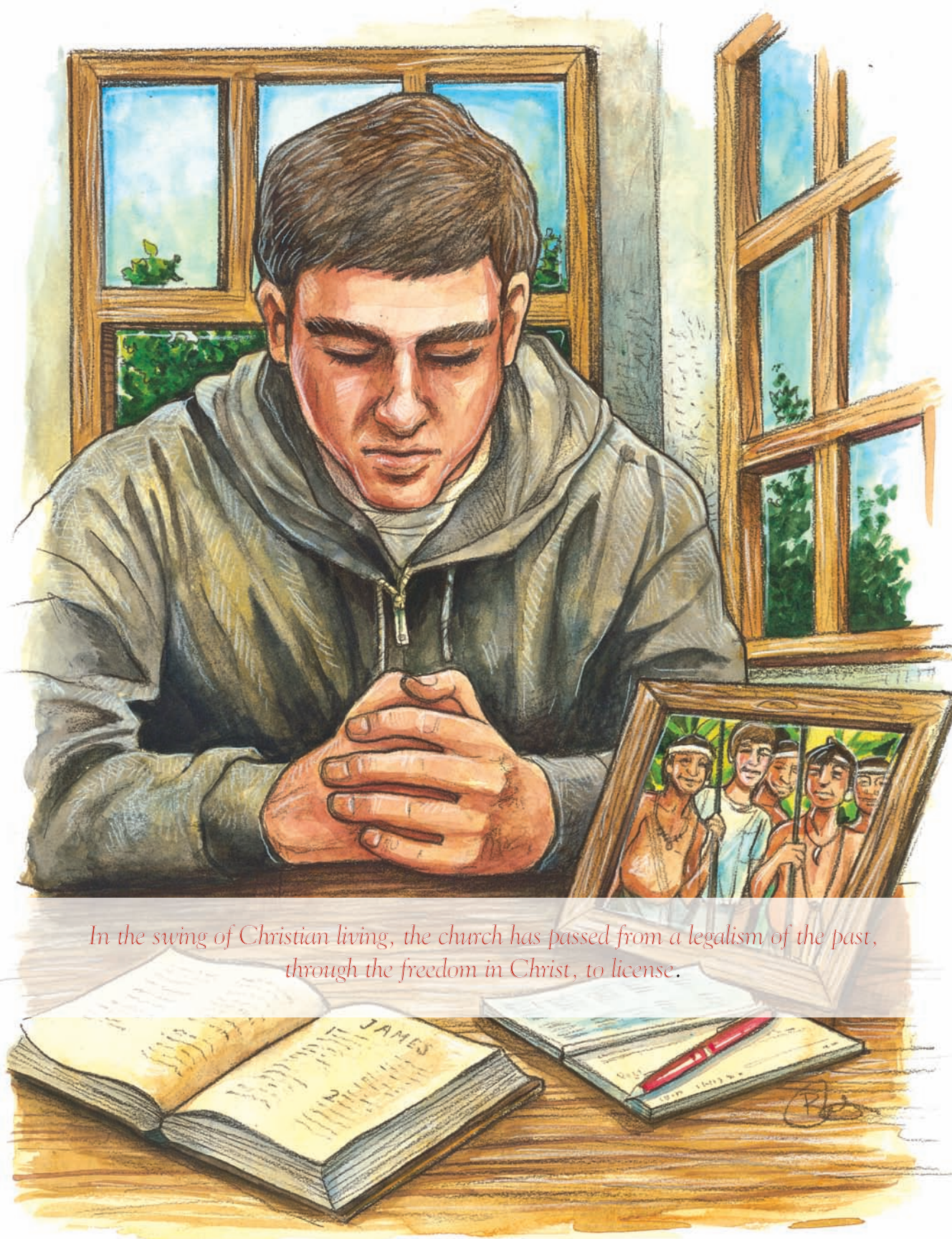
### Abide in Christ

Andrew Murray  
Whitaker House, 2002

These thirty-one heart-searching readings by Andrew Murray will help you learn how to live daily in closer communion and fellowship with the Father.

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





*In the swing of Christian living, the church has passed from a legalism of the past, through the freedom in Christ, to license.*

# The Need for *Personal Piety* in the Life of the Church

Dave Glock

Piety – reverence for God or devout fulfillment of religious obligations  
- the pieties and sacrifices of an austere life  
- highly intense religious devotion  
- godliness, devotion, devoutness, sanctity, holiness

I recently asked one of my granddaughters if she knew the meaning of the word piety. Her response was, “I haven’t heard that word before.” Nor have many adults! It is a word that has slipped out of usage in the normal vocabulary of our society, both secular and religious. More importantly, the practice of personal piety has declined as conformity to the world becomes more normative in the Christian life. Casual Christianity is the norm! We should not be surprised by the trend — the apostle Paul told us it would happen!

*But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away! (2 Tim. 3:1-5, NKJV)*

*I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not*

*endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry (4:1-5)*

Paul is describing what will take place in the church, not in unbelieving world!

How do you respond to the dictionary definition and descriptions of the word piety included at the beginning of this discussion? Some may say, “That’s the old legalism of the past.” “That sounds like the unhappy Puritans.” “That doesn’t sound like the freedom we have in Christ.” “Obligations, austere, devout, intense – they’re not friendly words.” In the swing of Christian living, the church has passed from a legalism of the past, through the freedom in Christ, to license.

A return to personal piety is a necessity for spiritual health. This is crucially important in a participative church model. One cannot teach, encourage, lead, exhort, help, pray, or worship without the integrity of personal piety. The participative church model requires that all members practice personal piety. Without personal piety, religious practice mirrors the hypocrisy of the Pharisees which so often came under the scrutiny of the Savior.

But what is personal piety? It is not a set of external rules. It is not strange dress or a celibate life style. It is not a disciplined life without joy. It is not self-imposed poverty. It is not boring! But what is it?

Personal piety is a life lived in com-

munion with God! Though difficult to practice in a habitual way, the guidelines to communion with God are clear and obvious.

First, we commune with God through reading and studying the Word of God. Perhaps this is at the heart of the problem of lack of piety — the personal, regular reading and studying of the Bible. Not just a page of a calendar, not just the reading of a Psalm, not just a 15-minute devotional per day! Rather, the quest to understand the argument and contribution of every book of the Bible. The desire to master the major doctrines of the Word, and to be familiar with the technical, theological vocabulary of the Bible. The challenge of coming to know the great heroes of the Bible and their lives of faith before God. Knowing God will only come through knowing the Bible — that’s why He wrote it.

This primary ingredient in the life of the pious will not come without personal discipline and obligation to commit to a regimen of life. It will be reflected in a regular, extended period of time for study and meditation. It will be reflected in an accumulation of resources for study, either electronic or printed or both. It will be reflected in the way in which priorities of life are aligned. Perhaps weekly personal Bible study could be given the time of a round of golf, or a regular TV program, or the viewing of a movie, or caring for the garden, or blogging time, or . . .! Yes, the pious life includes an obligation to come to know God through knowing the Word of God and obeying it!

Second, we commune with God through prayer. Prayer is an acknowledgement of our dependence on God. We need help to live the pious life.

We need help to get along with God. We need help for the necessities of life. We need help to relate properly to other people — saved and unsaved alike. We need help to rise above the personal temptations that beset us so easily — especially that unique, fatal flaw. That is why Jesus taught His disciples on two different occasions the Lord's Prayer.

*In this manner, therefore, pray:*

*Our Father in heaven,  
Hallowed be Your name.*

*Your kingdom come.  
Your will be done  
On earth as it is in heaven.*

*Give us this day our daily bread.*

*And forgive us our debts,  
As we forgive our debtors.*

*And do not lead us into temptation,  
But deliver us from the evil one.  
For Yours is the kingdom and the power  
and the glory forever. Amen.  
(Mt. 6: 9-13)*

This is a model prayer because it touches all areas of disharmony in which we need the help of God for spiritual success — disharmony with God, disharmony with the environment, disharmony with people, and disharmony with ourselves.

This important ingredient in the life of the pious, prayer, will not come without personal discipline and obligation to commit to a regimen of life. It will require a commitment of time for regular systematic prayers — prayer for family, church life, missionaries, government — those points of focus that are constant and can be scheduled in a systematic way. It will require the even harder personal discipline to integrate

all of life with intermittent prayers — prayer for those events which just come up during the day in which we need the help of God. Prayer for a crisis, for wisdom in a tough situation, for overcoming an unexpected temptation — those settings which cannot be scheduled. Regular and intermittent prayer — obligations before God for the life of the pious!

A third and often overlooked dimension of communion with God is thanksgiving. This is the response of the heart to answered prayer when a specific prayer has been acted on by God. In general, thanksgiving has a worshipful dimension for the provision of our salvation. The apostle Paul instructs us toward thanksgiving. He links it with prayer in the following:

*Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus (Phil. 4: 6-7).*

Giving thanks for past answers to prayer will embolden us for additional prayer. Additionally, the apostle teaches us to be thankful in all things and for all things.

Be anxious for nothing, but *in everything* by prayer and supplication, *with thanksgiving* (Phil. 4:6).

Giving *thanks always for all things* to God the Father in the name of our Lord Jesus Christ (Eph. 5:20).

Giving thanks for all things is often more difficult than giving thanks in all things, but both are dependent on accepting the workings of a sovereign God in the details of life. Thanksgiving by its very nature cannot be scheduled — any more than we can schedule the timing of God's answers. Therefore, due

diligence must be given to the giving of thanks when the prayer request is granted by God. Thanksgiving in general for salvation and in particular for specific prayers is an obligation before God for the life of the pious!

A fourth area of communion with God, though necessary, is not desirable — the confession of sin. The apostle John addresses sin in the life of the Christian.

*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us (1 Jn. 1: 8-10).*

We seldom schedule sin, so the confession of sin cannot be scheduled. The teaching of John would indicate that confession of sin should immediately follow the commitment of the sin. This is correct theology, and desirable practice, but confession often comes much later, as it did with King David. It is illogical to think we can practice piety before God with unconfessed sin, that an omniscient God is not aware of our failure. But disobedience to God is never logical, and hence sin goes unconfessed until conviction takes place.

Confession of known sin is one aspect of confession. Unknown sin can hardly solicit a specific confession. Consequently, I have embraced the often overused statement of confessing unknown sins — because they most surely exist and should be confessed. Another aspect of confession relates to participation in the Lord's Supper. Here, again, the ideal is open fellowship with God and His people. Confession to both should take place if there is known sin destroying fellow-

ship with God or the saints.

While God prefers obedience to sacrifice, in His grace He has provided guaranteed forgiveness and restoration to fellowship upon our confession of sin. In the life of the pious there must be sensitivity to sin and the fulfillment of the obligation to confess that sin before God.

*In all of the  
spiritual experience  
of the pious,  
worship is the outcome.  
It is the great desire of  
God as well.*

A fifth and final aspect of communion with God is worship. Be reminded, we are discussing personal piety as a foundation for church life in the participative church. It is a major disconnect to presume to lead the congregation in worship to God in the Breaking of Bread if no personal worship has taken place privately and previously. Private worship is the natural response to private study of the Word of God, when we have come to know and appreciate God in a greater way. Private worship is the natural response when we understand that the transcendent God has responded to the prayer of a creature. Private worship is directly connected to the thanksgiving we utter with the answered prayer. Worship is the natural response to a continually gracious God who goes on forgiving us from all sins upon the confession of that sin. In all of the spiritual experience of the pious, worship is the outcome. It is the great desire of God as well.

*But the hour is coming, and now is,*

*when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth (Jn. 4: 23-24).*

As always, worship of God gives expression to His greatness in creation and His great deeds done on behalf of His creatures. To the eyes of the pious this greatness is everywhere apparent!

Consider Psalm 19:

*To the Chief Musician. A Psalm of David.*

*The heavens declare the glory of God;  
And the firmament shows His handiwork.  
Day unto day utters speech,  
And night unto night reveals knowledge.  
There is no speech nor language  
Where their voice is not heard.  
Their line has gone out through all the  
earth,  
And their words to the end of the world.  
In them He has set a tabernacle for the  
sun,  
Which is like a bridegroom coming out of  
his chamber,  
And rejoices like a strong man to run its  
race.  
Its rising is from one end of heaven,  
And its circuit to the other end;  
And there is nothing hidden from its heat.*

*The law of the LORD is perfect, converting  
the soul;  
The testimony of the LORD is sure, making  
wise the simple;  
The statutes of the LORD are right, rejoicing  
the heart;  
The commandment of the LORD is pure,  
enlightening the eyes;  
The fear of the LORD is clean, enduring  
forever;  
The judgments of the LORD are true and  
righteous altogether.  
More to be desired are they than gold,  
Yea, than much fine gold;*

*Sweeter also than honey and the honeycomb.*

*Moreover by them Your servant is warned,  
And in keeping them there is great reward.*

*Who can understand his errors?  
Cleanse me from secret faults.  
Keep back Your servant also from  
presumptuous sins;*

*Let them not have dominion over me.  
Then I shall be blameless,  
And I shall be innocent of great  
transgression.*

*Let the words of my mouth and the  
meditation of my heart  
Be acceptable in Your sight,  
O LORD, my strength and my Redeemer.*

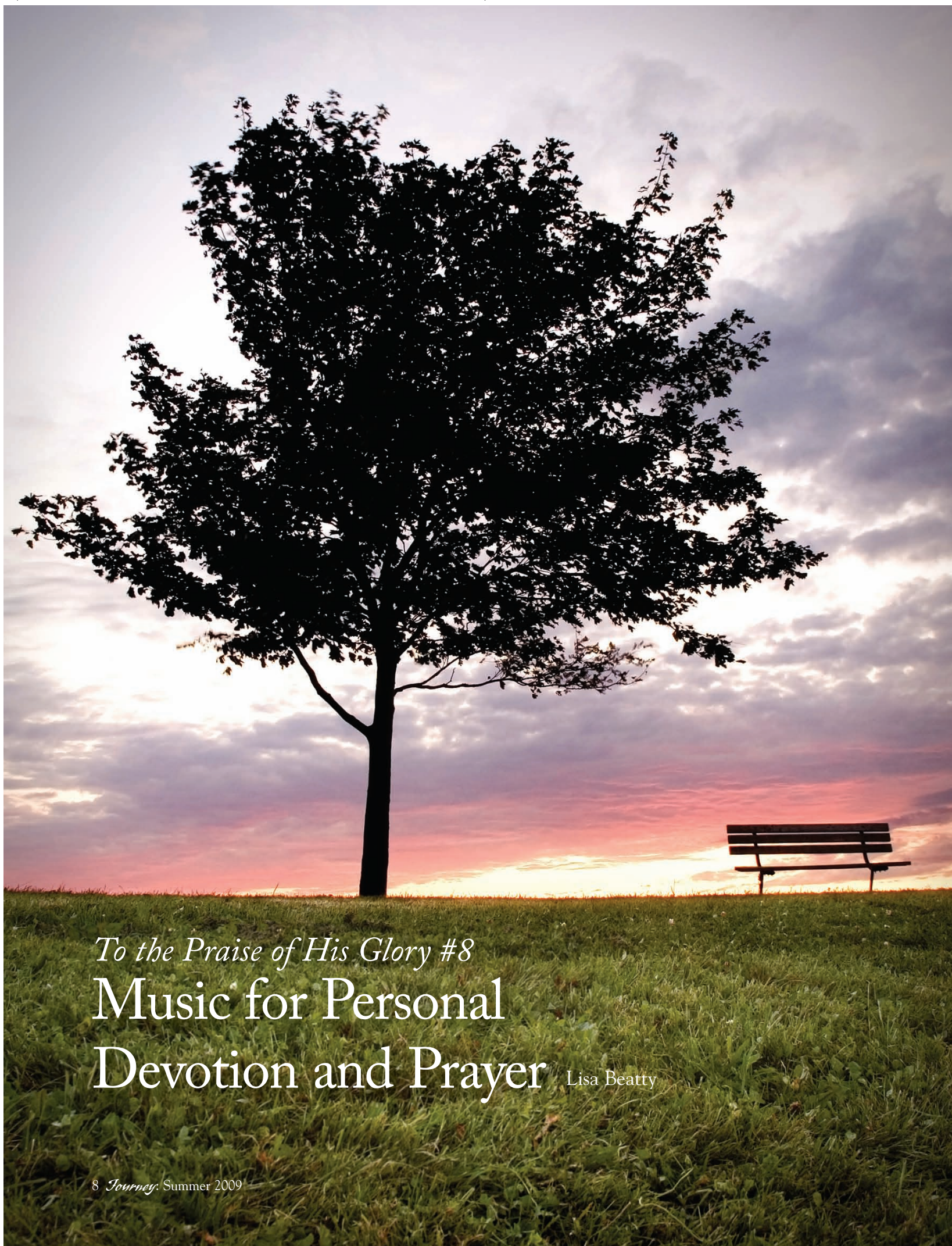
Thus, the life of piety will be largely occupied with the worship of God. That is the chief end of man - to glorify God and enjoy Him forever.

The participative church will best function when personal piety is the characteristic of each member of a local church. May this word—*piety*—return to vocabulary usage, and more importantly, become a descriptive characteristic of the saints—the holy ones, the devout ones, the reverent ones, the austere ones, the intense ones—those of piety. †



*Dave Glock*

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



*To the Praise of His Glory #8*  
**Music for Personal  
Devotion and Prayer** Lisa Beatty

8 *Journey* Summer 2009



For the common things of every day,

*God gave men words in the ordinary way.*

For the deeper things men think and feel,

*God gave poets words to reveal.*

But for the heights and depths no words can reach,

*God gave men music, the soul's own speech.*

Anonymous

*M*usic displays God's glory in amazing ways. Our Creator God designed musical expression as a mode of communication that combines the musical elements of rhythm, melody, harmony, texture, form, and tone color in order to express and elicit emotion, whether or not it is joined with lyrics. Music heightens our sensitivity; it focuses our attention; and it engages the spirit as well as the mind.

Music should be an integral part of the life of the local church. It can and should be used with intention to further God's purposes for the church, including worship, teaching, fellowship, prayer, evangelism, and pastoral care. God calls us to praise and worship Him, and to teach and exhort one another in song. The Bible provides many pictures of corporate worship and praise, from the spontaneous expression of praise of the Israelites after crossing the Red Sea to the new song of the myriads and myriads, and thousands and thousands around God's heavenly throne. This corporate musical expression unifies us as believers and glorifies God as we together proclaim the beauties of His person and works.

The Bible also provides, however, numerous examples of intensely personal musical expression, which demonstrate the value of music and song in personal communion with God. The spiritual life of the believer can be greatly enriched through the use of music in personal devotion and prayer.

While many of the Psalms are expressions of corporate worship, praise, and thanksgiving, most are personal prayers to God — statements of faith, confessions of sin, cries for deliverance, and songs of assurance. Psalm 63 is a wonderful example:

*O God, You are my God; I shall seek  
You earnestly;  
My soul thirsts for You, my flesh yearns  
for You,  
In a dry and weary land where there is  
no water.  
Thus I have seen You in the sanctuary,  
To see Your power and Your glory.  
Because Your lovingkindness is better  
than life,  
My lips will praise You.  
So I will bless You as long as I live;  
I will lift up my hands in Your name.  
My soul is satisfied as with marrow*

*and fatness,  
And my mouth offers praises with  
joyful lips.  
When I remember You on my bed,  
I meditate on You in the night watches,  
For You have been my help,  
And in the shadow of Your wings I sing  
for joy.  
My soul clings to You;  
Your right hand upholds me  
(Psalm 63:1-8, NASB)*

This is not a text that likely would be sung in a congregation, but instead in personal prayer and devotion. Notice the regular use of the pronoun "I," as well as the psalmist's reference to meditating on God while in his own bed at night.

One can also see this intensely personal musical expression in the texts often called the lesser and greater canticles (or songs). These texts appear in Scripture as prayers, but were likely sung, some perhaps as early as during the Babylonian exile. Hannah's song (a lesser or Old Testament cantic) in 1 Samuel 2 is an instructive example:

## *Journey* | To the Praise of His Glory

Then Hannah prayed and said,  
 “My heart exults in the Lord;  
 My horn is exalted in the Lord,  
 My mouth speaks boldly against my  
 enemies,  
 Because I rejoice in Your salvation.  
 There is no one holy like the Lord,  
 Indeed, there is no one besides You,  
 Nor is there any rock like our God.”  
 (1 Samuel 2:1-2)

Mary’s song in Luke 1 (a greater or New Testament canticle) is similar:

And Mary said, “My soul exalts the Lord,  
 And my spirit has rejoiced in God my  
 Savior.  
 For He has had regard for the humble  
 state of His bondservant;  
 For behold, from this time on all genera-  
 tions will count me blessed.

from other passages of Scripture, demonstrating that their personal expressions are rooted and grounded in knowledge of God and His Word.

How, then, might we incorporate music into our own devotional and prayer lives?

**Develop a regular schedule for reading and meditating on the Book of Psalms.** By reading five Psalms a day, the Book of Psalms can be read each and every month. The Psalms are rich in doctrine, history, and testimony, and provide wonderful models for worship, praise, and thanksgiving. Mediating on the Psalms provides a rich foundation for our own words of devotion and prayer to God.

**Buy a personal copy of a good hymn and make use of it in your daily devotions.** In the Foundations of

hymnody. Some have even continued the practice of writing a hymn reflection each week as part of their personal devotions. An added benefit of this exercise is that it enhances our worship because it assists us in singing with the mind (1 Corinthians 14:15), in other words, with more focused attention on the meaning of what we are singing.

**Build a high-quality, sacred CD collection.** Over the past thirty years or so, I have collected literally hundreds of LPs, cassette tapes, and CDs in various musical styles and genres. While much of the music represented might not be appropriate for congregational singing for various reasons (e.g. too musically difficult, too rhythmically challenging, too individualistic, etc.), this music has enhanced my personal

*The spiritual life of the believer can be greatly enriched through the use of music in personal devotion and prayer.*

For the Mighty One has done great things  
 for me;  
 And holy is His name.”  
 (Luke 1:46-49)

Notice that both Hannah and Mary are proclaiming very personal testimonies of God’s work in their own lives. One gets the sense that, although others may be within hearing distance, these personal statements of faith are the overflow of thankful hearts meant for the ears of God. A careful study of the texts shows that both women quote liberally

Church Music course I teach at Emmaus, students are required to submit a journal reflection on an assigned hymn text each week. This assignment allows the students to interact with hymn texts in a different way than singing provides. When singing a text, one generally focuses on words or phrases, rather than on verses or the entire text. Students regularly tell me that slowing down and meditating on hymns helps them gain new insights into the texts, thus increasing their appreciation of the rich heritage we have in the body of evangelical

worship and devotion to God, taught me doctrinal truth, challenged my spiritual complacency, and encouraged my spiritual growth.

**Try your hand at writing original devotional poetry or music.** We benefit from a wonderful heritage of sacred music penned over thousands of years. These songs are largely the fruit of their writers’ intense study and meditation on God’s Word. Writing original works of quality requires a significant commitment of time and energy. It is not an easy task. However, God can use such efforts to glorify Himself

*Mediating on the Psalms provides a rich foundation  
for our own words of devotion and prayer to God.*

through our own spiritual lives, and if shared, through impact on the spiritual lives of others.

God described David as “a man after My heart, who will do all My will” (Acts 13:22 NASB). David’s heart for God is clearly displayed in his highly-personal, musical expression in the Psalms. May we aspire to develop as men and women with hearts for God as we imitate David through the use of music in our own lives of devotion and prayer.

*There is in souls a sympathy with  
sounds:  
And as the mind is pitch’d the ear is  
pleas’d  
With melting airs, or martial, brisk or  
grave;  
Some chord in unison with what we hear  
Is touch’d within us, and the heart  
replies.  
William Cowper*

*It is good to give thanks to the Lord  
And to sing praises to Your name, O  
Most High;  
To declare Your lovingkindness in the  
morning  
And Your faithfulness by night.  
(Psalm 92:1-2) †*



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*It is good to give thanks to the Lord  
And to sing praises to Your name, O Most High;  
To declare Your lovingkindness in the morning  
And Your faithfulness by night.*

(Psalm 92:1-2)





# Useful to the Master

Dr. Daniel H. Smith

As you read and study Paul's second letter to Timothy, it is natural to wonder what great memories and human impulses must have accompanied the miracle of inspiration that was taking place as he wrote. Without a doubt, as Timothy read the letter he surely had great memories from all that transpired during two extensive missionary journeys when he traveled with the apostle as a disciple and companion in service to Christ. This letter was written under unusual circumstances, to say the least. Paul was in Mamertine, Rome's dreadful dungeon. He was living under the shadow of the headman's axe. . . martyrdom was near. There is a sense of urgency in the letter. In spite of Paul's repeated plea to Timothy to come visit him there is an underlying sense of finality; perhaps this would be Paul's last communication with a special friend he dearly loved. What vital truths was he compelled to send to Timothy, and to us?

While there is a clear intent to encourage Timothy along in his service to Christ in this epistle, there is a strong teaching content as is found in all of Paul's letters. In chapter 2 this teaching comes as a summary of vital dimensions of life of a true and effective servant of the Savior. The apostle presents a series of metaphors drawn from everyday life in the Empire in that first Christian century. Perhaps this is a summary reminder of what he had taught Timothy during the years they had been together. The focused intent is to present a many-faceted perspective and solemn requirements of "a servant of the Lord."

These teaching metaphors are:

- a steward (v. 2)
- a soldier (v. 3, 4)
- an athlete (v. 5)
- a farmer (v. 6)
- a construction worker (v. 15)
- a vessel (v. 20-23)
- a bond slave (v. 24-26)

Each of these metaphors (word pictures) conveys certain truths or necessities of the Christian worker. Virtually all of these can also be found in other Pauline epistles. They are brought together in summary form in this inspired communication to Timothy (and to us). While all are urgent and vital, in this study we will focus on the metaphor of the vessel (v. 20-23).

## The Useful Vessel

The word itself would be in everyday use in conversation, and it is found 23 times in the New Testament. It is most commonly translated: a vessel or container; sometimes it is translated: a useful instrument of some kind.

Paul presents the scene of a great house and its furnishings. Look around and you will find many different containers, perhaps glasses, cups, bowls, cooking pans, storage containers, even garbage cans. You will also notice these containers are made of a variety of

materials — gold, silver, wood, clay, etc. (They didn't have plastic in the first century!).

After presenting his metaphorical picture the apostle gets to the urgent teaching. Some containers have an "honorable" (pricey, held in high value) use, some a "dishonor" (mean, vile). Imagine the contrast of a clean sterling silver goblet used to serve a beverage to an important guest. Also imagine a garbage can by the back door. Surprisingly, Paul does not emphasize the difference in the material of which the container is made. He does emphasize: Is it clean?!

If you are going to serve a refreshing beverage to a thirsty guest on a hot day would you use a dirty, unwashed (maybe even lipstick on it!) glass, even if it is crystal stemware? Do you think a holy God is eager to use a dirty vessel to serve living water to a thirsty soul?

The clear teaching of this Scripture is that for those who would serve Christ, there is no substitute for a holy life; God uses clean instruments. An individual may be gifted, skillful, brilliant, eloquent and "well-placed in Christian work." But if the life is not clean the person is not used by God, even though doing religious things may seem important and impressive.

## A Clean Vessel

Listen to the apostle's appeal: "If anyone cleanses himself. . . he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work" (v. 21, NASB). If you want God to use you, keep your life clean. Note the language, "cleanses himself." Scriptures present a whole doctrine of how Christians deal with sin in their lives. On the basis of the sacrifice and blood of Christ forgiveness and cleansing from all sin is available through confession to God. (1 Jn. 1:5-10).

## A Sanctified Vessel

Note that cleansing yourself also includes a sanctified lifestyle. Timothy was urged to "flee from youthful lusts." Given our human propensity to sin and the strong appeals all around us of that which is sinful, the moral discipline of turning or running away may seem impossible. But the commands of Scripture are accompanied by divine enablement. By His Word and His Spirit who lives within every true believer God gives grace to help in time of need. Also, our faithful God controls the intensity of temptation so that it is never, in fact, too strong to escape from it (1 Cor. 10:13).

*If you want God  
to use you, keep  
your life clean.*

However, in a fallen world one cannot flee to a moral vacuum. To effectively live a holy life we must pursue Christlike virtues, righteousness, faith, love and peace. This is one of the wonderful mysteries of a godly life. These virtues are fundamentally produced as the Holy Spirit works in the Christian's life (Gal. 5:22-24). At the same time, our accountability to God involves moral commitment to live a Christlike life. This is one reason we must keep our eyes focused on Jesus by regularly reading and studying the gospels (Heb. 12:2).

There is another apostolic instruction about cleansing yourself. Timothy is instructed to "flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart" (2 Tim. 2:22). A holy life is not a lone-wolf, freelance operation. Christians need each other. Fellowship is a vital part of the life of the church. In a dark world we need to "encourage one another and build up

one another" (1 Thess. 5:11).

Even the apostle Paul did not work alone in his apostolic life. He always built and worked with a team. He had earlier told the Corinthian believers, "bad company corrupts good morals" (1 Cor. 15:33). But the Bible does not merely leave us as victims of our environment. This is one reason we should read and re-read the book of Proverbs. This will teach us that if we intend to avoid moral and ethical corruption we will need to be selective in our close friendships, even among professing Christians. In our society without moral standards and absolutes (even the Ten Commandments) you will need to look hard and discerningly for those who are consciously committed to a holy life. No doubt you have heard testimonies from Christians who found strengthening friendships while in school, or military service or in places of employment. Prayerfully look for spiritually harmonious and uplifting companionships. You will need these for a life of holy service to Christ.

Look at the "if" in 2 Timothy 2:21. Anybody can do religious things, but to be useful to the Master, your life must be clean. In the household of God our Lord is busy serving living water to thirsty souls, and providing healthy food for His people. Are you a clean glass or fork, or a dirty dish or a garbage can? †



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# Meet The Puritans:

## With A Guide To Modern Reprints

Joel R. Beeke and Randall J. Pederson, Grand Rapids:  
Reformation Heritage Books, 2006, 898 pages, hardcover, \$35.00.

Mark Stevenson

For many people the term “Puritan” or “puritanical” conjures up images of pharisaical judgmentalism or joyless legalism. H. L. Mencken’s quip that “Puritanism is the haunting fear that someone, somewhere, may be happy” is still a dominant impression on both sides of the Atlantic. Yet such an impression is badly misguided. It is nothing more than an unfortunate caricature which thankfully has been debunked by scholars over the past 60 years or so — the most accessible treatment is Leland Ryken, *Worldly Saints: The Puritans As They Really Were* (Zondervan).

The truth is the Puritans were spiritual giants. As J. I. Packer likes to illustrate, the Puritans were like the towering California redwoods and we, by contrast, look like spiritual dwarfs beside them. Thus we have much to gain from reading the Puritans. In an introductory essay, Beeke and Pederson offer several ways to profit from reading the Puritans. They write: “With the Spirit’s blessing, Puritan writings can enrich your life as a Christian in many ways as they open the Scriptures and apply them practically, probing your conscience, indicting your sins, leading you to repentance, shaping your faith, guiding your conduct, comforting you in Christ and

conforming you to Him, and bringing you into full assurance of salvation and a lifestyle of gratitude to the triune God for his great salvation” (xix).

So why read the Puritans? While certainly not an exhaustive list, here are some key reasons. First, Puritan writings shape life by Scripture. Their works are saturated with Scripture, in fact most of their writings are simply biblical sermons — and the Puritans were masters of applying the biblical text in practical ways. Beeke and Pederson write, “The Puritans called believers to be Word-centered in faith and practice...if you read the Puritans regularly, their focus on the Scriptures becomes contagious” (xx). Second, Puritan writings show how to integrate biblical doctrine into daily life. Admirably they rejected the division of the “sacred” and the “secular.” For the Puritans, every task was “sacred” because it was the realm to glorify God and bring blessing to others. Third, Puritan writings model biblical, God-centered spirituality. Their works *address the mind*: “The Puritans understood that a mindless Christianity fosters a spineless Christianity. An anti-intellectual gospel quickly becomes an empty, formless gospel that doesn’t get beyond ‘felt needs’” (xxi). Their works *confront the conscience*: “Devotional reading should be confrontational as

well as comforting. We experience little growth if our consciences are not pricked and daily directed to Christ... In this, no writers can help us as much as the Puritans” (xxi). And finally, their works *engage the heart*. For the Puritans, head knowledge was not enough. They placed a great deal of emphasis on the “affections” (i.e. love for God, desire for holiness, hatred for sin, etc.). Richard Sibbes, for example, draws the connection between head and heart as follows: “Knowledge stirs up the affections. Blessing [i.e. praising] of God springs immediately from an enlarged heart, but enlargement of heart is stirred from apprehension. For as things are reported to the knowledge, so the understanding reports them to the heart and affections...Therefore it is a duty that we ought to take notice of God’s favours...Let us take notice of them, let us register them, let us mind them, let us keep diaries of his mercies and favours every day.” Fourth, Puritan writings are Christ-centered and Christ-exalting. “They set forth Christ in His loveliness, moving us to yearn to know Him better and live wholly for Him” (xxi). They constantly spoke of the beauty and excellency and glory of Jesus Christ. They exalted the beauties of Christ in ways that stir the affections and kindle worship

and devotion (see for example Jonathan Edwards, *Altogether Lovely*, published by Soli Deo Gloria).

Of course one does not have to agree with the Puritans on every point to benefit immensely from their writings. Christian readers ought always to be discerning, remembering that Scripture is our supreme authority, not the works of men. Nevertheless, to ignore the Puritans is to neglect a veritable treasure trove of biblical wisdom, piety, and warm-hearted Christian teaching that leads the believer in greater wonderment of the ways and works of our triune God.

*Meet the Puritans* is a remarkable achievement. It is the one-stop resource for information on Puritan writers and writings. The book provides 146 brief biographical sketches of Puritan authors and a short description of each of their published writings—amounting to comments on nearly 700 volumes reprinted from 1956 through 2005. Since so many Puritan works are now available, the brief reviews found in *Meet the Puritans* furnish readers with invaluable help in choosing which books to purchase and read. In addition, *Meet the Puritans* includes a preface that, among other things, attempts to define Puritanism; suggests “How to Profit from Reading the Puritans”; and offers advice on where to begin reading the Puritans (although this “Where to Begin” section is inadequately brief, and should be expanded in future editions). Next is a chapter entitled “A Brief History of English Puritans” which orients readers to the historical circumstances that gave rise to Puritanism. The volume concludes with five appendices: Appendix 1 describes various collections of Puritan writings (e.g. Soli Deo Gloria’s *The Puritans on the Lord’s Supper*). Appendices 2 and 3 com-

ment on Scottish and Dutch counterparts to the English and American Puritans. Appendix 4 is an annotated bibliography of a select number of secondary sources on the Puritans and J. I. Packer brings the book to a conclusion with Appendix 5, entitled: “The Great Tradition’: A Final Word on Puritanism and Our Need Today.” Also included is a helpful glossary of terms and events related to Puritanism. While the book provides an author and title index, a topic index of Puritan writings would have been a useful addition.

Given the superficial and shallow nature of what often passes for evangelical Christianity today, we need to recover a heavy dose of Puritan biblical spirituality. One hopes that *Meet the Puritans* receives a wide circulation and leads many to mine the treasures to be found in Puritan literature. †



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# Personal Piety

## Steve Herzig

Hear O Israel, the LORD our God, the LORD is one. You shall love the LORD your God with all your heart, with all your soul, and with all your strength (Dt. 6:4) — a verse known verbatim by most Jewish people as the essence of their faith. Reciting it daily as a part their prayer regimen, they literally bind “as a sign on [their] hand and...as frontlets between [their] eyes” two boxes called tefilin

(phylacteries). Jews invented devotions. Yet this Torah command is heeded by only a fraction of the Jewish population. Most find it either too difficult or unnecessary. Growing up in a Jewish home, I regarded it as necessary but found it too difficult and gave up.

As a Christian I still struggle to consistently and regularly meet with Him. The difference is, I will never quit. The reason is simple. I know He loved me even before I loved Him. I know He chose

me even before I chose Him. While I was yet a sinner Christ died for me. Others help you to know the best methods or times to meet with Him; I can only share what prompts me to do it. The Law instructed me to love Him. His grace taught me how.

## Ellen Volgarino

Over the last 27 years, since making a decision to follow Christ, I have made it my goal to begin each day with Bible reading and prayer. Currently, I am using a program published by ECS Ministries, which has me reading through the Bible in three years. This program gives me an overview of the Bible while allowing me to spend a lot of time in the New Testament. It is a privilege to spend time praying every day for the needs of family and friends. I pray both for specific needs and pray through Scripture passages such as Colossians 1:9-12. Memorizing Scripture and learning hymns are also important to my Spiritual growth. Memorizing Scripture with a friend is a great way to keep accountable. Currently a friend and I are memorizing Romans 12. Hymns are full of doctrinal truth about who God is and how much He loves us. On June 10th, 2008, I was diagnosed with breast cancer. I am now thankful for all of the time that I have invested in learning about the character of God. My time invested has enabled me to endure this trial knowing that I serve a good God who is trustworthy.

## Sarah Lepisto

A key ingredient in my personal communion life with the Lord is honest dialogue. When we talk, I struggle to “bend the knee of my heart” to be real with Him. God brings up concepts for me to encounter, usually one or two at a time (He knows I am somewhat of a linear thinker). I explore

these concepts, brought about by scripture, circumstances, and other readings, by asking questions that distill into dialogue with God and others. One concept, brought about by my reading in Philippians, is exploring what living with a Godly fear and without worldly fear looks like. I even found a concept to think about from npr (challenged by the environmentally/energy conscious who live radical lives): Do I live (in every area) by my “new man” values? I want to be a student of my circumstances, with the sensitivity of David Brainerd and the teachability of Isobel Kuhn.

## Daniel Domiguez

I am an early morning person, so I begin my day sipping mate and turning on my laptop. Many years ago I received as a father's day gift from my children, an electronic Bible program. It contains many versions of the Scriptures. In addition, as I move my cursor over the King James' version of the text, in a window below, the word and its explanation appear in the original language. On a third window I have a Spanish translation from which I am reading and making notes. So, as I read, I glance at the Greek or Hebrew meaning of the word. I do not know Hebrew or Greek, but I love to look at the original language's meaning of the words. I often explain it as watching black and white or color TV. You see exactly the same story but the color version is richer. So this is the way I “chew” on the Word. Reading (studying) His Word confronts me with its Author and makes me come true to myself and Him.

## Robert Daughters

The struggle with daily devotions is consistency. This is not because I lack conviction or personal discipline. Rather,



I've found that I try to do too much. In addition to my personal supplications I feel the need to pray for my extended family, unsaved friends, my church, church leaders, political leaders, missionaries in China, and the list goes on. Combine that with daily readings from Romans, and it makes for a devotion that could easily last two hours. Rather than overwhelm myself with trying to do everything every day, I've found it is better to do just a few things consistently. Each day pick just two or three people from the prayer list and reflect over just a few verses. Then as time allows, maybe once a week, set aside an hour for more intense study or an extended time of prayer. That way you can accomplish everything without cramming it all into one sitting.

### Beth Grove

How have I sustained a personal, pious, devoted life to Christ in a nation which daily undermines all of those objectives? With difficulty; sometimes yes, but more importantly out of absolute necessity. I hear of people who rise with the dawn chorus to spend hours with the Lord every day — a commendable practice, but need for rest and ministry obligations do not afford me such a privilege. For years, I used to struggle with consistent communion with God, but two mature believers have provided some transforming practical advice along the way, based on Psalm 119 principles.

**Remembrance:** know and meditate on God's word all day long.

**Gratefulness:** consider God's majesty and saving work.

**Worship:** see God's beauty in life and creation around us.

And so out of necessity — if I am to continue walking close with God - I need to be daily proactive in reading or considering God's word, and

walking in or contemplating God's creation, revelling in His majesty.

### Joel Hernandez

Each of us is shaped by our peaks and valleys, and by how God intervened in each, and how we have responded. The psalmists took pen in hand and recorded his thoughts at times of great triumph, tragedy and trial. We could learn from them. The best and most profound lessons I have learned have come during times of great crisis. And these are worth remembering. The highest joys in God I have experienced have come at an unexpected breakthrough of his mercy or grace, and usually following a time of crisis. And these are also worth remembering. Recording these force me to distill my thinking about them and serves as immunization against forgetfulness. Recalling them stimulate my thankfulness, and joy, and trust in the Lord.

### Andres Segovia

There is something about the undisturbed quietness of the early mornings that appeal to my soul more than any other times of the day to meditate. It does not mean that I don't reflect and muse on the Word at other hours of the day; I have to (Joshua 1:8; Isaiah 26:9a). Seeing that the Word is food for my spirit, it is logical to have a healthy diet throughout the day. For the past four years I have used the 3-year Bible reading system by Sam Thorpe, Jr. which consists of four chapters per day. This way one goes through the Old Testament once and many times through the New Testament, Psalms and Proverbs. I also read "Our Daily Bread" from RBC publications and many other study books by different authors. I don't use the same spot for my devotions all the time, I like to shift places, even sometimes going out into the

nature. Since I live alone, it is easy to read, pray and sing aloud!

### Susie Henderson

"It is good...to declare Your lovingkindness in the morning, and Your faithfulness every night!" (Psalm 92:1&2)

Starting and ending each day in conversation with the Lord creates a deeper awareness of His presence and my dependence on Him. Just the act of thanking Him for His goodness, seen countless times each day serves as a reminder of His power and love and gives peace to face the challenges that inevitably arise. Daily time in His Word gives the strength and wisdom to walk with Him. Currently, I am reading through the Bible, taking notes on what encourages or challenges me and creating charts of how things fit together. Some students and I recently began keeping each other accountable to memorize Scripture, which the Lord brings to mind as needed. There really is no 'magic formula', as long as time spent with the Lord is often and much, as "in (His) presence is fullness of joy" (Psalm 16:11).

### Clifford Nininger

Making the Lord my delight has had the greatest effect on my walk with Him. As long as the Lord is truly the delight of my life, I desire to read the Bible in order to know Him better. I want to talk to Him in prayer. I want to stay away from sin and confess it when I commit it because it gets in the way of being close to my savior. Practically, I just have a few suggestions to begin cultivating a delight for the Lord. Begin by taking the time to think on the character of God. Also, be impressed with Christ. Meditate on what the Bible says about the person of Jesus. In addition, understand the reality of your position in Christ and the reality of what Jesus accomplished

on the cross. Finally, ask the Lord for a heart that delights in Him. He would love to answer that request.

### Julie Sanchez

I was always told that the best time to read and to pray was first thing in the morning before the day began, but for someone like me who is not a morning person this time can be very frustrating. I often felt guilty when I was unable to concentrate and my mind would wander or when I would fall back to sleep. I finally realized that although I was giving God the first part of my day, I wasn't giving him the best part of the day. So I re-evaluated my life and discovered that at present, as a Mom of four young kids, my favorite part of the day was right after lunch when all my kids were down for a nap. That's when the house was quiet and I had time to myself. So I decided to share my favorite part of the day with Lord and it has made a big impact on me spiritually. I look forward to my afternoons, I make myself a nice cup of tea, grab my Bible and if the weather is nice I head out to the deck to read and pray in peace and quite. Tea with the Savior what could be better. I love these intimate times with God. My time with Him refreshes and refills me, giving me the strength I need to keep serving Him for the remainder of the day.

### Beth Young

Each morning as I read my Bible, I try to find one key concept or thought to focus on. As I catch my mind wandering throughout the day, I replace unnecessary thoughts with the main idea of the morning in order to refocus. When the day is done, I try to spend a few minutes pondering the key idea. This practice also reminds me to be praying intermittently throughout the day.

# NEVER UNDER- ESTIMATE A THREAT

Chris Lange



CHRISTIAN PIETY may be regarded as holy behavior and holy duty. It may be as simple as the way we care for the sick and dying, the needy, the unfortunate. It is the manner in which we live out godliness in our walk with Christ, honoring and worshiping Him in all purity and devotion. Piety is the inner motivation to duty that springs from within us when we understand the gift and magnitude of the work of God in and through our lives. In a general, more comprehensive way, piety concerns our attitude toward repentance, repression of sin, prayer, the presence of the gifts of the Spirit, honesty and integrity, family life, submission to government authority — and the full range of activities wherein we show ourselves to be children of God who obey His commandments.

It is this life of godliness that Satan wishes to corrupt. Essentially, anything can be a threat to piety if it effectively hinders our devotion to God in prayer and worship and causes our godly behavior and service to the body of Christ to become both superficial and inconsistent. All believers are subject to the influence of this world and its persuasion. It is Satan's goal to destroy the work of Christ in us, so as to render us useless and ineffective for our Lord. Whether young or old, we all must understand how this happens. In my experience, though I am aware of many issues that can hamper my walk of faith, two are worth discussing at length.

### Availability and Susceptibility to the World

First is the increasing availability of opportunities for sin to enter our lives. The Internet, an amazing tool for

organization, business, and research, daily perfects its ability to make our world “one click away.” I believe that Satan has capitalized on this technology to focus humanity's attention on his system. At no time in our history has such availability existed for pornography, worldly interests, and fundamentally meaningless communication methods, many of which occupy users for hours upon hours during the day. Some of my students don't make the time to talk to each other meaningfully, yet they will ramble on and on in “chat rooms” from the isolation of their dorm rooms. That which was unavailable to so many of us when we were growing up now can capture our attention in the privacy of our own homes. Internet home pages offer anything a person could want and one's homepage provides “one-stop viewing directions” for most people. It is the purpose of the homepage to make “surfing the web” easier and faster.

### The worldwide Web has become a “web of entanglement” for many Christians who suddenly are drawn into the intrigue of anonymity and secrecy.

So many men from all walks of life, Christians included, are tempted by and succumb to the ease with which morally compromising material can fill their computer screens. The worldwide Web has become a “web of entanglement” for many Christians who suddenly are drawn into the

intrigue of anonymity and secrecy. It may be as simple as thinking that the Internet is where we relax, let our minds alone, and allow the cares and tensions of the day to fade for a moment. Exposure to such material reinforces patterns of sin and moral compromise that remain hidden by one's outward walk in Christ. Like cancer, it works the most harm from within.

The threat is that believers begin to live with this duality, and subconsciously it causes them to labor under the burden of inner shame and the latent fear of eventual exposure to other believers. Soon, godliness in habit and in devoted service to God and others becomes adversely affected by guilt and despair. For many, it may cease altogether. Many believers live in the shadow of His favor and never learn by His grace to walk in holiness, unafraid and unintimidated by their sinful natures. Being holy before God demands that we live fully in the Spirit and magnify His holiness. This is not that we live blissfully unaware of our sin and our sinful potential but that we rejoice in the gift of being able to live righteously in holiness and to enjoy its benefits — as well as to honor God's commandment: “You shall be holy, for I am holy” (1 Pet. 1:16, NASB).

As believers, we must understand who we are and what has happened to us in Christ. Our status with God is perfect, for the blood of Christ has cleansed us forever. We are no longer to present our bodies to those things that cause us to sin. We are to consider ourselves “dead to sin” and “alive to God in Christ Jesus” (Romans 6: 11). In his book *In Search of Guidance*, Dallas Willard presents the struggle in this way:

# Hacker

He [the apostle Paul] is now concerned with how to enter into the new life to its fullest. This requires that we (emphasis his, and thereafter) take a stand in the new energy from on high as to who we are; that we identify with the Christ life in us and against the sin still present in our members; that we settle in our will the question of who we intend to be (185).

Failure to do this results in further helpless and hopeless behavior, and believers reap the nagging and often debilitating consequences of yielding to such compromise. Believers often forget who they are and resort to indulging in activities that once characterized the “freedom” of their unregenerate lives. *They continue to present the members of their bodies to sin!* It is certain: the flesh will always justify itself. When I am tempted, I have to say to myself, often out loud, “Chris, you are not that person anymore. *You do not do those things anymore!*” I think many continue because they feel they are strong enough to stop when they sense they have gone too far. This is exactly what Satan desires, for when once we have been there, going there again is nowhere near as risky and prohibitive. Whether it is movies, television, Internet sites, or other compromised behaviors, the threat is to allow our sinful natures to have their way for a while — tempered by a foolish sense of spiritual conscience. The more we feed them, the more they become insistent. It is a tragic and all too familiar reality for many of us.

Actually, if this means getting rid of satellite television and movies, of not signing up for the Internet — as radical as these decisions may seem — then those who sin as a result of them have to make that choice. Believers must confront these threats, not try to make them appear less threatening and manipulative. Jesus’ rather graphic exaggeration in Matthew 18 of tearing out one’s eye if it makes one stumble, for the purpose of preserving the whole body from the eternal consequences of the guilt of sin, is a clear reminder of the seriousness of such ongoing sin and its threat to piety.

## Dullness and Moral Drift

Another issue that threatens piety and undivided devotion to the Lord is what I would call “spiritual boredom.” Our lives may be characterized by many exciting and spiritually uplifting events. The truth is, however, that most of our normal Christian experience is very repetitive and ordinary. I do not mean spiritual dryness; what I mean is our daily activities. Some of us yearn for hyper-spiritual excitement, a lifestyle that is full of amazing and adrenalin-filled encounters. And yet, the underlying strength of and commitment to repetitive, daily activities makes us who we are in Christ. Meditative, close reading of the Scriptures is our daily food, though many find every excuse for not doing so. Prayer is one of the most difficult of the spiritual disciplines. It demands patience, determination, and the iron will to continue even when we see no answers to our prayers and no change in those events and people for whom we pray. The threat is that *spiritual*

*boredom produces spiritual procrastination* and perhaps even the elimination of godly habits and devotion to Christian duty. Let me offer an illustration from the Old Testament.

**The threat is that spiritual boredom produces spiritual procrastination and perhaps even the elimination of godly habits and devotion to Christian duty.**

Solomon was the wisest of all kings of the earth. God granted his request that he know how to lead God’s people and how to judge wisely. God prepared Solomon with great gifts to be His authoritative representative for the nation Israel. No one could compare to Solomon. But Solomon imploded in his old age. I believe he fell victim to his own philosophy expressed in Ecclesiastes, that all is futility and a striving after wind. Apart from being led astray by all his foreign wives and their pagan preferences, I believe Solomon lost the vigor and acuteness of his faith and trust in God. Why else would he have relented to their pagan wishes (unless he was desperate somehow to please all of them in the ridiculously complicated marital mess he made for himself — or was willing to please only his favorites who had captivated his attention and insisted on their own way...poor man)? Solomon had “done

CAUTION

it all.” I think he entertained ungodly and forbidden practices because his wisdom was compromised by boredom. Rather than his later years remaining a testimony to faithfulness and fruitfulness, Solomon’s age and perspective betrayed him and made his commitment to God a mockery. When God promised Solomon continued strength of reign and power in his rule — if he kept God’s commandments — He also told him that He would cause his kingdom ultimately to collapse and that Solomon would suffer family humiliation and tragedy if he failed. And so it happened.

**The dangerous threat of spiritual boredom and moral drift is that the consequences are usually only recognized long after the harm has been done.**

Perhaps Solomon thought himself invulnerable to the consequences of pagan worship and its horrors. Perhaps he felt that it was “incidental” compared to the dominance of temple worship in Jerusalem. Perhaps he was resting on his laurels and became too insensitive to God’s commandments, too sure of his control over circumstances and people. Solomon may have lost the fear of God that he encouraged all men to maintain before the God of Israel when he dedicated the Temple in 2 Chronicles 6: 31. Fear of sinning before God is a refinement of

our relationship with Him that, when lost, often leads to carelessness and compromise. In reality, it was he, himself, who “went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable idol of the Ammonites... and did what was evil in the sight of the LORD” (1 Kings 11: 5-6). He, in spite of God’s stern warning, built the high places for the detestable idols to please his foreign wives. The vanity of his reputation may have led ignominiously to the expression of his sin. His heart drifted from God. The dangerous threat of spiritual boredom and moral drift is that the consequences are usually only recognized long after the harm has been done. The “lukewarmness” of Revelation 3: 15-17 is a stark reminder that our dullness may blind us to the need to persevere in the faith, to remain faithful and alert in our walk with the Lord. If it could happen to Solomon, it surely could happen to us.

The joy of piety is a gift from God. We have the privilege to live such a life here before the Lord returns, when all will be changed. It is not a call to a forced, artificial, and falsely sanctimonious lifestyle. Piety is the wonder of living as God always intended for us to live, before our sin corrupted our deepest spiritual sensitivities and ruined our relationship with Him. We must protect and defend the life God has given us in Christ, and this certainly means being aware of and dealing directly with those threats that can harmfully affect both our personal and public godliness. †



*Chris Lange*

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



# *Is Your* Fellowship Diseased?

Chuck Harrison

There may only be a few individuals reading this who will remember the old Geritol TV commercials that came out in the 1950s - '70s. Geritol was the remedy for iron-poor blood, especially for the ladies. A generation learned they needed iron in their blood stream to maintain good physical health.

But, what those Geritol commercials didn't tell us was that too much iron in your body can also be dangerous to your health. In fact, it is even possible to contract a disease from too much iron in your body — the disease is called *hemochromatosis*.

A woman by the name of Mrs. Crawford had hemochromatosis for 26 years without even knowing it.<sup>1</sup> Her problems actually started from an exhausted, anemic condition for which her doctor naturally prescribed iron and vitamins. Well, the iron at first really gave her a jolt and she began to feel better, but it wasn't long before she contracted a series of viruses that really got her down. Her fatigue and exhaustion returned, but this time her symptoms persisted.

So Mrs. Crawford decided to go to doctor #2. His diagnosis — anemia; his prescription — more iron. As a result, they upped her prescribed dosage of iron from two pills a day to three.

She took her medication faithfully, firmly believing her

symptoms would be alleviated.

But they weren't.

Before long she contracted another virus that caused her deafness in one ear and which froze one of her shoulders. So Mrs. Crawford decided to go to doctor #3.

Doctor number three told her she was underweight and fatigued because she was a working mother. His prescription — more iron. Now she was taking four pills a day instead of three, but her viruses persisted, her weight plummeted, her hair began to fall out, and she was finally forced to give up her job.

Before Mrs. Crawford found out what her real problem was, she had consulted five different doctors and all but one of them had increased her daily

dosage of iron until she was taking five tablets a day.

What a tragedy! First of all to have a disease and not even know it. But what an even greater tragedy to be prescribing as a remedy the very thing that causes your condition. But, you know, it is a tragedy not that much unlike one many of us may be experiencing even now.

I say that because just as it is possible to develop a disease in the human body from the misuse of a good thing, it is also possible to develop a disease in the Body of Christ from the misuse of a good thing. Just like the misuse of iron in the human body can produce a disease called hemochromatosis, the misuse of what the Greeks called *koinonia* in the Body of Christ can produce a disease that we might call *koinonosis* — a fellowship disease caused by the misuse of a good thing.<sup>2</sup>

### Misusing a Good Thing

The tragedy is that many of us have the disease without even knowing it. It seems we have all the right remedies for our spiritual ills. We get tuned into this study, plugged into that seminar, and turned on to this new spiritual insight or that. And while the novelties of these experiences may last for a while, what happens all too often is that rather than becoming a remedy for spiritual ills there is a stagnation that sets in and begins to spread throughout a body of believers — stifling and in some cases, stunting its growth.

Unlike most diseases, the symptoms of *koinonosis* are often pleasant. In fact, the disease is often characterized by a feeling of coziness. Everyone involved feels so good about everyone else that the disease often goes unnoticed. Both the shepherds and the flock may find themselves spending most of their time simply enjoying each other. But before they know it, the group can degenerate into a self-centered, diseased fellowship.

Don't get me wrong. I'm not saying that fellowship is a disease, but I am saying that it can become "diseased" and

self-centered when you feel that by it you have fulfilled your responsibility in Christ: when you feel that meeting as you do, as often as you do, and in as many different ways you do, that you have fulfilled your responsibility in Christ. There is a tendency to pacify ourselves into believing that we have fulfilled our responsibility to our Lord by going out and getting involved in that extra spiritual activity.

The reason any congregation gets infected with the disease is quite simple. Fellowship by its very nature involves interpersonal relationships which are necessary and good, but those relationships can become so deep and mutually absorbing they start to become the focal point of almost all church activity. Somewhere in the process of developing the disease, the focus of the church becomes us; and once infected, a church exists for itself and its members and not for those outside.

### The Remedy May be the Cause

What a tragedy to have a disease and not even know it. What an even greater tragedy to be taking as a remedy the very thing that is causing your illness. Matthew 28:16-20 presents a situation in which *koinonosis* could have spread like wildfire. In fact, it could have spread so fast due to the conditions there that it could have reached epidemic proportions. But it didn't and I would like us to look at why it didn't.

*But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. When they saw Him, they worshiped Him; but some were doubtful. And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (NASB).*

Just prior to this, Jesus had been raised from the dead. An angel came down and sat upon the stone that had been rolled away from the tomb (vv.5-8) and as the women approached the tomb they were told, "Go quickly and tell His disciples that He has risen from the dead: and behold, He is going ahead of you into Galilee: (v. 7).

The reason the disciples were proceeding to that mountaintop in Galilee (v. 16) was because they had been told to go there by the angel through the women. But notice it wasn't just the disciples that were gathering on that mountaintop in Galilee because the

doubt would have been displaced. Furthermore, the disciples had already been empowered by the Holy Spirit. You remember that Jesus breathed upon them in John 20:21-23 and there is no mention of them having any doubts after that experience.

Who were these brethren? Jesus asked the same question in Matthew 12 when His mother and brothers wanted to speak to Him as he was addressing a crowd. Jesus asked, "Who is My mother and who are My brothers? (v. 48). Rather than turning to those related to Him by physical birth, He turned to those related to Him spiritually and

have set up seminars on the family or started small group fellowships; perhaps prayer groups. These were hurting people, needy people and they could have set up programs to meet their needs. Talk about the possibility of koinonosis spreading throughout a group of people — it could have infected this entire group of people with everyone being totally absorbed with everyone else.

But it didn't and the reason is that Jesus focused their attention elsewhere. Rather letting them focus on themselves, Jesus directed their minds to focus on others. Rather than commanding them to fellowship, Jesus commis-

**Somewhere in the process of developing the disease, the focus of the church becomes us; and once infected, a church exists for itself and its members and not for those outside.**

women were given an additional job to do (vv. 9-10). They were also to tell the "brethren" to meet Jesus in Galilee.

Now there have been many well-meaning Bible students who have assumed that Jesus was referring to the disciples when he used the word "brethren" in verse 10. But to hold such a view does not do justice to Matthew's use of the term throughout his book. For if you look up every use of "brethren" in Matthew, you will find that it never unquestionably refers to the disciples as an exclusive group.

It seems apparent that more than just the 11 were present on that mountaintop. For example, we read in verse 17 that some of those present on that mountaintop were doubtful they were really seeing the risen Lord. It was very unlikely the disciples would have been experiencing such doubts at this time. Jesus had already appeared to them corporately three times prior to this event: once when Thomas wasn't present (Jn. 20:19-25); once when Thomas was present (Jn. 20:26-31); and most likely once on the beach (Jn. 21:12-14), since we are told there that it was the third time Christ had appeared to the disciples. Each time the disciples would have become more and more familiar with His presence. Each time more and more

said, "Here are My mother and My brothers" (v. 49). But it wasn't to the disciples as an exclusive group for He said, "Whoever does the will of My Father in heaven is My brother and sister and mother" (v. 50). So the brethren who were invited to that mountaintop in Galilee were those devoted to doing the will of the Father by submitting themselves to Christ's teaching about Himself. It would have included the 11 disciples, but it would have been a much broader group (perhaps the more than 500 "brethren" mentioned in 1 Corinthians 15:6).

### The Danger of False Security

I want you to imagine what it must have been like on that mountaintop. All the spiritual minded would have been there — the faithful, the devoted (at least till the last hours before the cross). This would have been the cream of the crop. Just think what it would have been like to fellowship with them on that mountaintop. Think of how cozy it would have felt. How secure they must have felt after all of the confusion and fear to now be fellowshiping with the risen Lord.

How easy it would have been to set up a little Christian community right there on that mountaintop. They could

sioned these hurting and needy people to discipleship.

Jesus commissioned them to go from the warmth and security of their mountaintop experience. Since the "go" is a participle, many Bible students have concluded that there is only one command, "to make disciples" and that going is the manner — make disciples, going, baptizing, and teaching. I once heard a sermon in which the preacher concluded it was "in your going make disciples." When I first heard that, I liked it. In your going, wherever you go make disciples. It preaches well, but is it correct?

Dr. Ron Blue points out that in Matthew 11:4 the same construction in Greek is used.<sup>3</sup> In the context, Jesus has been asked by messengers on behalf of John the Baptist if He is the Messiah or if they should expect another. Since the Messiah would set the prisoners free, John the Baptist was having trouble correlating his experience in prison and so he sent his disciples to ask Jesus if He really was the Messiah. Notice what Jesus says, "Go and report to John what you hear and see." Matthew uses the exact Greek structure here as he uses in 28:19 — "go" is a participle, but it is a clear command. Go and tell John! It's not in your going, tell John! So it



appears we have every right to believe that the “go” in the Great Commission is also a command — “go and make disciples.”

**Go from where?** Go from the warmth, comfort, the security of your mountaintop experience. That may have been a camp experience, a conference, or a small fellowship. **Go to where?** You go from the warmth, comfort, and security of that mountaintop experience to the cold, insecure, and very uncomfortable world of the unbeliever. It doesn't matter whether you are going across the street or across the globe: you are still entering an uncomfortable world, but that is our commission — go into that world!

It's the discomfort of going that brings on koinonosis and creates an unwillingness to accept our responsibility in this commission. As Christians we know we are supposed to have a concern for the lost, but rather than going and fervently making disciples, most of us settle for staying and passively being discipled.

Why is going so hard? I would like to suggest that the essence of our problem is faith. Our flesh says that going isn't valuable and the only way to overcome that is to accept by faith that it is. Our lack of faith can be recognized in several excuses we make about the Great Commission:

#### Excuse #1 =

##### **I don't have this responsibility.**

I don't have the gift of evangelism and therefore, I don't have this responsibility. Those using this excuse cannot see with the eyes of faith the Recipients of the commission. The recipients are the brethren (28:10) until the end of the age (v. 20). Who are we? We are the brethren and it is not yet the end of the age because Matthew is talking about the end of the end of the age. So this is our commission. This is my commission. This is your commission.

#### Excuse #2 =

##### **I don't have the right!**

I don't have the right to offend anyone or invade someone's privacy. Those using this excuse cannot see with the eyes of faith the Authority of the commission. The authority is Christ who has all authority in heaven and earth (v. 18). Christ has the power to back that authority, the ability to exercise that authority, the right to extend that authority, and the freedom to use that authority. Yes, I do have the right; it was given to me by God Himself.

#### Excuse #3 =

##### **I've done my part!**

I've witnessed to my neighbor next door and my coworker. Everyone else I know is a believer. Those using this excuse cannot see with the eyes of faith the Task of the commission (v. 19). The task is to go and make disciples, *baptizing* — giving them an opportunity to identify with the Triune God. Go and make disciples, *teaching* — enabling them to stand alone in a personal relationship with God. I haven't done my part. I haven't even begun!

#### Excuse #4 =

##### **I'm not responsible for the lost on the other side of the globe.**

OK, I am responsible here, but not for the whole world. Those using this excuse cannot see with the eyes of faith the Concern of the commission because the concern is all nations (v. 19). You may not have thought about it, but each generation is responsible for the entire world in that generation. Those were Jews on that mountain in Galilee and if all nations were to be discipled, then someone had to go cross-culturally. Paul tells us that they were truly the greatest generation of believers because they completed their mission — the gospel had been proclaimed to every creature under heaven (Col. 1:23).

#### Excuse #5 =

##### **I don't have the ability.**

I get right to the point of sharing my faith and clam up. I stutter and stammer and just can't do it! Those using this

excuse cannot see with the eyes of faith the Power of the commission since the power is the spiritual presence of the risen Christ (Mt. 28:20). When I have the opportunity to share my faith, I can either accept this promise by faith and open my mouth or I can reject this promise and remain silent.

How are we doing? Have we been infected by koinonosis too? We have; haven't we? If we have, then there is a cure and it is interesting that the cure for koinonosis is the same as the cure for hemochromatosis. How do you cure hemochromatosis, the disease of too much iron in the blood? You bleed! You hemorrhage! It is amazingly simple, but it works. When a doctor forces the body to bleed, the body has to reach into that excess iron supply to make up replacement blood. It takes time, but the hemochromatosis patient can get well once again.

How do you cure an acute case of koinonosis? You bleed; you hemorrhage! You bleed off many of the blessings and privileges that have accumulated in the blood stream of your comfortable fellowship and you go from the warmth, comfort and security of your mountaintop experience to the cold, insecure, uncomfortable world of the unbeliever. Will you go? †

<sup>1</sup> <http://www.ironoverload.org/hippocrates.html>

<sup>2</sup> The analogy and characterization which follows is taken from C. Peter Wagner, “Is Your Church Too Cozy?,” *Eternity Magazine* (May 1979). He uses the term “koinonitis” and I have changed the term to “koinonosis.”

<sup>3</sup> J. Ronald Blue, “Go, Missions,” *Bibliotheca Sacra* 141 (October-December 1984): 341-353.



**Chuck Harrison**

Chuck Harrison is presently a professor of Intercultural Studies at Emmaus Bible College. He and his wife, Cindy, were commissioned from Littleton Bible Chapel as missionaries to Indonesia (the largest

Muslim nation in the world) for over 20 years. Their primary ministry was discipling church planting teams; however, Chuck also taught theology in the Evangelical Theological Seminary of Indonesia, English as a Second Language in Immanuel Christian University, and helped found the East Java Training Center for their church planting ministry. Chuck received a BA in Philosophy at the University of Texas at Dallas, a Th.M. at Dallas Seminary, and a M.Ed. in English as a Second Language at The University of Colorado at Denver. Chuck and Cindy have 3 children, Caleb, Alina, and Micah.

*Journey* | Dr. MacLeod Asks

# 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:

**Many assembly elders have expressed concern over the attitude of their young people to the Lord's Supper. The elders observe that many of their remembrance meetings lack the qualities of edifying worship and spontaneous enthusiasm. They remember days in the past when the meeting was vital, joyful, spiritual, and filled with worship. Do you find this to be true? What can be done to revitalize our meetings?**

## Jon Lindberg responds:

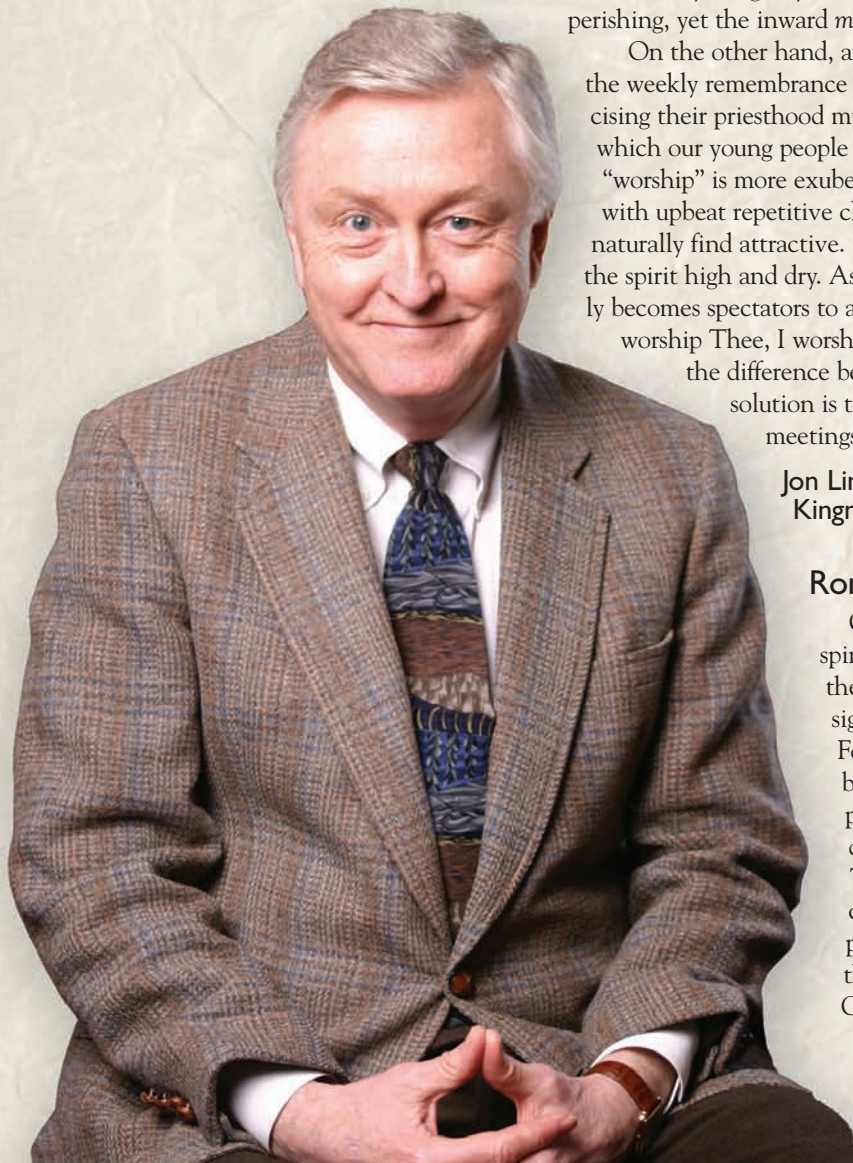
The first question that must be asked is why have the remembrance meetings lost their vitality, joy and spontaneous enthusiasm? It is the responsibility of the elders to bring these qualities into the assembly as true spiritual role models. If the meetings "lack the qualities of edifying worship" blame must be laid at the elders' feet, not the young people's. The nature of spiritual maturity should be such that our "enthusiasm" for the things of the Lord should increase as the years go by. As the Apostle Paul said, "Even though our outward man is perishing, yet the inward *man* is being renewed day by day" (2 Cor. 4:16).

On the other hand, any assembly of the Lord's people that values the simplicity of the weekly remembrance feast which depends upon members of the congregation exercising their priesthood must face a 21st century fact. There are many other churches which our young people can attend that exhibit more enthusiasm because the "worship" is more exuberant and attractive. Today, worship has become synonymous with upbeat repetitive choruses, worship teams and rock music that young people naturally find attractive. It appeals to the natural soul of man but, I'm afraid, leaves the spirit high and dry. As I have observed in such services, the congregation ultimately becomes spectators to a performance despite the fact that they may be singing "I worship Thee, I worship Thee, I worship Thee." Our young people must be taught the difference between that which is spiritual and merely soulish. The other solution is to adopt the same kind of "worship" at our remembrance meetings. That would be disastrous.

**Jon Lindberg**  
Kingman, AZ

## Ronald Mears responds:

Great question. Of course the simple answer is the need for spiritual maturity and where in his or her spiritual pilgrimage the young person is situated. Teaching from the pulpit can be a significant factor in the maturity and sanctification equation. For instance, I was in three different New Testament assemblies for 18 years without ever hearing preaching on the tripartite composition of man. The importance of worshiping due to the Holy Spirit's prompting my spirit was not taught. The grandeur and privilege of being in the presence of the creator of the universe at the remembrance meeting was not presented. Excellent books which helped to enlighten me on this subject include *Worship and The Lord's Supper* by A. P. Gibbs as well as *Assembling Together* by Watchman Nee.



Regarding the importance of the function of our spirit directing our soul's response and the body's actions at the Lord's Supper, I found great help in *Man, the Dwelling Place of God* by A. W. Tozer; *What is Man?* by T. Austin-Sparks; and *The Release of the Spirit* by Watchman Nee.

In answer to the question, "What can be done to revitalize our meetings?" I would suggest that we need to teach and preach the tripartite nature of the believer with an emphasis on the vocal function of the body, the operation of the soul and the communion with God by our spirit. Most young saved individuals live at the soulish level throughout their waking day and the introduction of a spiritual content on Sunday morning is foreign and not understood. If they were taught to anticipate a deeper relationship with their Savior that goes well beyond feelings and emotions and that the Lord's Supper was designed by Christ for the purpose of our meeting with Him at the very center of our spiritual gravity, then spiritual growth and progress in sanctification would (should?) follow.

**Ronald Mears**  
Alpine, California

#### Michael Vederoff responds:

Our Seattle assembly certainly had a Lord's Supper that fell far short of "edifying worship and spontaneous enthusiasm." I believe there are a number of reasons for this but two practices seem to be critical.

1) The majority of participation was ministry to the members rather

than the Lord. There was far more teaching and exhortation than prayer and praise. We sat around and talked about how wonderful Jesus Christ is, rather than corporately speaking and singing to Him our adoration and thanksgiving. Hence, the Lord's Supper was more accurately a teaching or "sharing" meeting rather than a corporate worship meeting.

The last times I attended traditional Brethren remembrance meetings were in two different parts of the country. I actually started taking notes! In the Midwest, after singing "The Heart of Worship," a brother shared a survey of John taking us from the Logos to "my Lord and my God;" another prayed; and another offered a reflection on Memorial Day and Christ as the Soldier who carried our cross. Someone then shared on the calling of Matthew; another gave a salvation testimony; someone prayed; there was a meditation from John 6 followed by two prayers and the passing of the emblems.

In an assembly in the Northwest we began with a meditation from John which was followed by a talk on Job and the singing of "My Redeemer Lives." I was moved at this point, and I led the congregation in a prayer of praise. A brother then took us from Genesis to Exodus to Luke 22 to Revelation 19 and to John 1. Another brother brought together Romans 5 and Isaiah, finishing with the words, "All that naturally leads us to bow down and worship. So let's do that this morning." After he sat down someone shared from Psalm 34; another from Psalm 23; and finally one from the prophets and John

7. Then, thanks was given over the bread and the cup. Much rich truth was directed at those assembled, but between my prayer and giving thanks for the emblems, not one person spoke directly to our Lord! Is this corporate worship? Both of the meetings I attended included men from a variety of Brethren assemblies, indicating that this is probably the norm.

2.) Participation often focuses exclusively on the suffering and death of Jesus, and the mood tends to be somber. It is a memorial service of Jesus' death rather than a comprehensive celebration of His person and work. Jesus spoke of the cross (and resurrection and ascension) as His glory. Jesus' death and resurrection are one event in much of the apostolic teaching, one incomplete without the other. His passion is God's glorious triumph, worthy of tears and awe and joy and boasting. I still remember Dan Smith [chancellor of Emmaus Bible College] giving a summer meditation 20 years ago in which he said that doing this (partaking of the bread and cup) in memory of Jesus means we should recall and praise His total life and ongoing ministry when we come to His table.

A persistent emphasis that the Lord's Supper is a time to direct our hearts and words to the Resurrected Lord—celebrating His person and His work, past, present and future—has made a difference in the worship of our assembly.

**Michael Vederoff**  
Seattle, WA

### NEXT ISSUE'S QUESTION:

**A Bible study of 1 Corinthians 5 led to a general discussion of excommunication. None of those present, representing a variety of backgrounds and experience, could remember an act of excommunication in the churches of which they were members. Is excommunication ever practiced in the churches to which readers of *Journey Magazine* belong—and if so, for what kind of offense?**

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



*Journey* | On the Road*Journey* | magazine

# Emmaus On the Road

	<b>Name</b>	<b>Location/Events</b>	<b>City/State</b>	<b>Dates</b>
	<b>Ken Daughters</b>	Warrenville Bible Chapel Woodside Bible Chapel	Warrenville, IL Marywood, IL	Sept 13, 20 Dec 13
	<b>Ken Fleming</b>	Bethany Christian Fellowship Bayside Community Church CMML Fall Missions Conference	Indianapolis, IN Tampa, FL Lincroft Gospel Chapel, NJ	Sept 19, 20 Oct 4, Nov 8 Nov 21
	<b>Dave Glock</b>	Camp Elim Fenton Crossing Bible Chapel Oak Lawn Bible Chapel Park of the Palms Woodside Bible Chapel	Woodland Park, CO St. Louis, MO Oak Lawn, IL Keystone Heights, FL Maywood, IL	Sept 23, 24 Oct 16 – 18 Oct 25, Nov 1, 8 Nov 13 – 15 Dec 6, 13
	<b>Jon Glock</b>	Living Waters Bible Camp	Westby, WI Murfreesboro, TN	Sept 18, 19 Oct 4
	<b>Joel Hernandez</b>	Pinebush Bible Camp Northwest Chapel Oak Lawn Bible Chapel	Providence, NJ Chicago IL Oak Lawn IL	Sep 25-27 Nov 22 Dec 6
	<b>John Jimo</b>	Northwest Bible Chapel Oak Lawn Bible Chapel	Chicago, IL Oak Lawn, IL	Sept 13, 20 Nov 29 Dec 13, 20
	<b>David MacLeod</b>	Woodside Bible Chapel Arbor Oaks Bible Chapel	Maywood, IL Dubuque, IA	Sept 13, 20, 27 Oct 4, 11, 18, 25 Nov 1, 8, 15, 22, 29

*Journey* | On the Road*Journey* | magazine

# Emmaus On the Road

	<b>Name</b>	<b>Location/Events</b>	<b>City/State</b>	<b>Dates</b>
	<b>Ben Mathew</b>	Warrenville Bible Chapel North Carolina Youth Workers Conference Southern California Youth Workers Conference	Warrenville, IL Raleigh, NC San Diego, CA	Oct 11, 18 Nov 6 – 8 Nov 13 – 15
	<b>Donald Patten</b>	Believers Bible Chapel	St. Louis, MO	Oct 2 – 4
	<b>Dan Smith</b>	Grace Bible Chapel Northwest Bible Chapel Lake Geneva Conference Grounds Wauwatosa Bible Chapel Maplewood Bible Chapel Bayside Community Church Sunset Bible Chapel	Kenosha, WI Chicago, IL Lake Geneva, WI Wauwatosa, WI Maplewood, MO Tampa, FL Salina, KS	Sept 12, 13 Oct 4, 11 Oct 16, 17 Oct 18 Oct 25 Nov 1 Nov 22
	<b>Mark Stevenson</b>	Oak Lawn Bible Chapel Woodside Bible Chapel Willowbrook Bible Camp Warrenville Bible Camp Arbor Oaks Bible Chapel	Oak Lawn, IL Maywood, IL Des Moines, IA Warrenville, IL Dubuque, IA	Sept 20, 27 Oct 11, 18, 25 Nov 6, 7 Nov 22, 29 Dec 20, 27
	<b>Steve Witter</b>	Asbury Community Chapel Warrenville Bible Chapel Dunning Park Bible Chapel Park Manor Bible Chapel Parkside Gospel Chapel Tieton Drive Bible Chapel Bible Truth Chapel	Asbury, IA Warrenville, IL Dunning Park, MI Elgin, IL San Francisco, CA Yakima, WA Wausau, WI	Sept 13, Dec 13 Sept 27 Nov 1 Oct 4, 11 Oct 18 Nov 8 – 10 Nov 22

**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](mailto:info@emmaus.edu).

*Journey* | News from Emmaus

# News from Emmaus

## New Academic Programs at Emmaus!

You may not have heard the news yet, but Emmaus is adding two new academic programs this fall, Business Administration and Counseling Psychology. Twenty-two current students have already declared their intention to pursue these new programs, and we anticipate a lot of interest from our incoming freshmen as well.

The Business Administration program at Emmaus focuses on best practices in the field of business, along with principles of leadership and management, to equip graduates for effective service within a variety of organizational settings or as entrepreneurs or business professionals in the marketplace. And because the program includes a double-major with Biblical Studies, graduates will be especially equipped for church or para-church ministry administration or management. Required courses include: Global Business, Principles of Management/ Leadership, Principles of Marketing, Financial Accounting, Managerial Accounting, Principles of Finance, Business Law, Business Statistics, Introduction to Management Information Systems, Organizational Behavior and Development, Business Policy and Strategy, and a Business Internship. The program also provides opportunity to complete a concentration in either Information Technology or Camp Ministry Management.

The Counseling Psychology program at Emmaus is designed to begin the process of equipping individuals with understandings and basic skills of counseling with the integration of God's Word, and train them to serve as people-helpers within various ministry set-

tings. Graduates will be well-prepared to pursue graduate studies in counseling leading to licensure or to serve in human services settings. And, because this program is a double-major program with Biblical Studies, graduates will have a strong foundation for Biblically-based people helping. Required courses include: Introduction to Psychology, Counseling Foundations, Methods and Techniques of Counseling, Group Dynamics, Marriage and Family Life, Caring for Troubled Youth, Ethics and Issues in Counseling, Crisis Counseling, Abnormal Psychology, Personality Theories, and Counseling Theories.

If you have any questions about our new programs, or would like to explore the possibility of attending Emmaus, please contact Lisa Beatty, Vice President for Academic Affairs, at [lbeatty@emmaus.edu](mailto:lbeatty@emmaus.edu).

## Summer Missions Trips

Emmaus sponsored three Summex (Summer Missions Exposure) trips this year!

A team comprised of Dr. Jim Van Dine and seven students joined TnT Teams for short-term service in evangelism and local church ministry in Ireland from May 18-June 10. Students Heidi Koppen, Jen Nygaard, Kevin Bibelhausen, Sarah VonBergen, Ashleigh Wilson, Amy Deligdisch, and Amy Dial came alongside missionaries and Irish assemblies to do door-to-door evangelism, literature distribution, open air evangelism and children's work. Dr. Van Dine, in addition to helping with team orientation and support, conducted Biblical interpretation seminars and ministered the Word to a number of local churches.



Chuck and Cindy Harrison led a team of five to Indonesia from June 13th to July 4th. Team members included faculty member Elisa Cooper and students Hannah Lundberg and Micah Harrison. During the three week trip, the team was involved in village women's ministries, a men's conference with Alex Strauch, village English clubs, and teaching Bible stories and crafts at an Indonesian youth camp. In addition, the team assisted missionary Pam Isenhower with her English school and with promoting her upcoming English camp. Elisa Cooper, Hannah Lundberg, and Micah Harrison all stayed in Indonesian Muslim homes and were able to interact with their hosts concerning their Muslim faith and to share about their Christian faith.

Joel and Amy Hernandez led a team to Serbia and Albania from July 17-August 4. In addition to Joel and Amy, team members included Sarah Hernandez, and EBC students Anna Krahn and Rebecca Snow. The team served at two Outreach English camps during their Summex experience. Team members had responsibilities for games, crafts, music, English lessons, and Bible teaching. The Outreach camps provided the team with opportunities to work with three missionary families, the Miekleys and the Sturms in Albania, and the Luibrands in Serbia, as well as several national full-time workers.

# The Ploughman's Prayer to God

Johann von Tepl

*Johann von Tepl (c.1351-1415) is a very early and quite astonishing figure in German Humanism. After serving for a time as headmaster of the Latin School in his native Saaz in Bohemia, he spent the rest of his life as a lawyer in Prague. The following text is a landmark in early Humanist literature. Bold and unprecedented in the choice of German as its language, it reflects in the challenge of Death and his authority over Life more than any other work of the fifteenth century the awakening of a new mentality. Johann, whose wife had died in childbed in 1400, wrote this dialogue with a grief that still retains much of its passion. His sense of literary form, his command of the leading philosophical and theological arguments of the late Middle Ages, and his poetic insistence on the dignity of a personal pain that defies the consolations of religion and philosophy make this work a supreme example of the shifting attitudes in early German Humanism. It was written around 1401.*

**J**ust and eternal  
keeper of the world,  
God of all gods,  
awful and wonderful Lord of lords,  
almightiest of spirits,  
prince of all princes,  
source from which all goodness flows,  
holiest of the holy,  
crown-giver and the crown,  
rewarder and reward,  
elector in whose hand is all election,  
blesser of those to whom thou  
givest life,  
joy and delight of the angels,  
molder of forms most high,  
patriarch and child,  
hear me.

Oh light that needs no other light,  
light that outshines and darkens all  
external light,  
radiance from before which all other  
radiance flees,

radiance like to which all light is as  
darkness,  
light beside which all is shadow,  
light that said in the beginning "let  
there be light,"  
fire that burns unquenched, everlast-  
ingly, without beginning or end,  
hear me.

Holiness above all things holy,  
way without false turnings to life ever-  
lasting,  
best and which there is no better,  
life from which all things live,  
truth of very truth,  
wisdom embracing all wisdom,  
issue of all strength,  
perceiver of all right and wrongdoing,  
succor in all errors and transgressions,  
quencher of all thirsts,  
comforter of the sick,  
seal of highest majesty,  
keystone of heaven's harmony,  
knower of all hearts,

shaper of all countenances,  
planet holding sway in all planets,  
sovereign influence of the stars,  
mighty master of the heavenly court,  
law before which the orbits of heaven  
can nevermore bend from their  
fixtures,  
bright sun,  
hear me.

Assuagement of all fevers,  
master of all masters,  
only father of all creation,  
ever-present watcher of all ways and at  
all arrivals,  
almighty escort from womb to tomb,  
artificer of all forms,  
foundation of all good works,

lover of all truth,  
 hater of all corruption,  
 only just judge,  
 arbiter from whose decree no single  
 thing may depart evermore,  
 hear me.

Balm of our weariness,  
 fast knot which none may unloose,  
 perfect being having power over all per-  
 fection,  
 very knower of all secrets and of things  
 known to none,  
 giver of eternal joys,  
 bestower of earthly blessedness,  
 host, ministrant, and friend to all good  
 men,  
 hunter to whom no track is hid,  
 mold of all thought,  
 judge and unifier,  
 measurer and container of all circles,  
 gracious harkener to all them that call  
 upon thee,  
 hear me.

Never failing support of the needy,  
 comforter of them that hope in thee,  
 feeder of hungry,  
 all powerful creator of being,  
 from nothing and of nothing from  
 being,  
 quickener of all beings momentary,  
 temporal, or eternal,  
 preserver and destroyer of life,  
 thou who imaginest, conceiveth, giveth  
 form to, and takest away all things,  
 hear me.

Everlasting light,  
 eternal luminary,  
 true-faring mariner whose vessel never  
 founders,  
 ensign beneath whose banner victory is  
 sure,  
 author of rightness,  
 architect of the foundations of the  
 earth,  
 tamer of the seas,  
 mingler of the inconstant air,  
 kindler of fire,  
 creator of all elements,  
 of the thunder,  
 of the lightning,  
 of the mist,  
 of the hail,  
 of the snow,  
 of the rain,  
 of the rainbow,  
 of the dew and the mildew,  
 of the wind,  
 of the frost,  
 and of all their workings sole craftsman,  
 monarch of the heavenly host,  
 emperor in whose service none may  
 fail,  
 all gentlest, all strongest, and all merci-  
 ful creator,  
 pity and hear me.

Store from which all treasures spring,  
 fountain from which all pure streams  
 flow,  
 shepherd from whom none goes astray,  
 lodestar to which all good things strain  
 and cleave as the bees to their queen,  
 cause of all causes,  
 hear me.

Good above all goods,  
 most august Lord Jesus,  
 receive graciously the soul of my dear  
 and best beloved wife.  
 Grant her eternal peace,  
 refresh her with the dew of thy grace,  
 keep her under the shadow of thy wing.  
 Accept her, Lord, into thy perfect satis-  
 faction,  
 where the least and the greatest alike  
 have their contentment.  
 Let her, oh Lord, from whom she is  
 come,  
 dwell in thy kingdom with the blessed,  
 the everlasting spirits.  
 I grieve for Margaretha,  
 my chosen wife.  
 Grant her, gracious Lord,  
 in the mirror of thine almighty and  
 eternal godhead,  
 wherein the choirs of angels have their  
 light to see,  
 and contemplate herself everlasting,  
 and everlastingly rejoice.  
 May all things that live under the bla-  
 zon of the eternal standard-bearer,  
 all creatures whatsoever,  
 help me to say  
 with heart tranquil and serene,  
 amen. †

*The German Library, Volume 6  
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 the Reformation*

*The Continuum  
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# SOUND BIBLE TEACHING

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Lectures from the classrooms of Emmaus Bible College presented in video format, online, for free. All you need is a Bible, a computer, and a high-speed internet connection. It's a whole new way to walk the Emmaus road.

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# Journey



Personal Piety



## FROM THE DESK OF DR. STEVE WITTER

Dear Friends,

The beginning of the new academic year marks a milestone on the Emmaus road. Twenty-five years ago, several significant decisions were made and implemented. Emmaus Bible School became Emmaus Bible COLLEGE. For the first time ever, a student could earn a full degree at the college, with the inaugural Bachelor of Science Degree in Biblical Studies. And of no less significance, Emmaus moved from Oak Park, IL to the current campus in Dubuque.

Our records indicate that there were 155 full-time students enrolled at Emmaus in 1984. This fall, we hope to enroll over 240 full-time students. From one major, we have grown to offer ten majors, and multiple minors and certificates. From no accreditation we sought and received accreditation from the Association for Biblical Higher Education in 1986 and from the Higher Learning Commission of the North Central Association of Colleges and Schools in 2006.

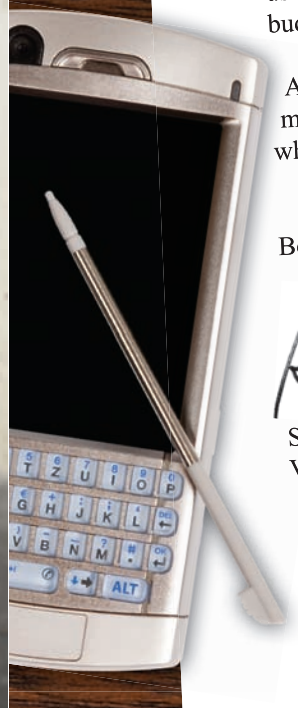
During the past 25 years, and since our founding in 1941, Emmaus Bible College has sought to faithfully follow the ministry of our Lord Jesus Christ in Luke 24. He taught those disciples "the things concerning Himself". We strive to be an institution where lives are transformed, character is shaped, and purpose is found. We are making future plans and looking forward with great anticipation to be an even stronger school for the Glory of God, until the return of our glorious Savior.

Thank you for your ongoing support of Emmaus. We deeply value your prayer support and the financial support that so many have given over the years. Even in this difficult economy the Lord has been blessing us through His people. For example, in the past fiscal year the Lord provided even more than we had budgeted in gift income! We rejoice in His provision through you.

As always, if we at Emmaus can be of service to you or your local church, please do not hesitate to contact me. I'd love to schedule myself or someone else to come for a visit and give you a first-hand report of what is happening on the Emmaus road.

Because HE lives,

Steven R. Witter, PhD  
Vice-President for Advancement



*Journey* | From the President

## God is in Control of Our Economy

Do your devotions affect how you live? Are you able to apply what you are studying in the Scripture to current events and your own life? I can't help notice how God uses my preparation for Bible teaching to instruct me in how He is leading me. This past winter I was preparing to teach the Joseph story to our AWANA kids. It contains the historical account of how God showed Pharaoh who actually controls Egypt's life source and its economy. Pharaoh had two disturbing dreams that obviously had symbolic meaning, but all the wisdom of Egypt could not interpret them. He had to turn to God's servant, a Hebrew slave, for both the interpretation and the application. There would be seven years of plenty, followed by seven years of famine. They must store up 20% of the grain for the first seven years so they would not starve in the second seven. Egypt could not rely on the Nile River or its gods for continuous sustenance. The one true God is in control of heaven and earth. We must acknowledge and serve Him.

Emmaus Bible College suffered financially through this last year's horrific economy. We wondered how we could make ends meet. We were concerned for our future. While I was preparing to teach the Joseph story to our AWANA kids, God was shouting to me personally, *"I am in sovereign control of this economy and how it affects the college. I can allow famine. I can provide sustenance in spite of it."* God taught us to pray for our daily bread. We looked to Him constantly to provide. And

provide He did! Gift income was less than half of normal during the winter months, but when spring came, so did God's showers of blessing. We ended our fiscal year in June having exceeded our original estimates and earning the full matching gift from a generous donor! One of the lessons to be learned from the Joseph story was necessary for me to live out this year: *God protects and provides for His people!*

God's blessing has allowed us to expand our academic offerings! This fall we will offer a four-year major in Business Administration. The students we have enrolled in this program want to approach business as ministry, some intending to use it to enter closed countries as self-supporting missionaries. The integration of Scripture with business principles will produce graduates with strong biblical ethics. We are also introducing this fall a four-year major in Counseling Psychology, providing professional skills for use in ministry or human services contexts. It will provide a foundation for graduate studies toward becoming a professional counselor. Join us in praising God for His provision, and praying for continuous dependence on Him.

*Kenneth Alan Daughters*



Kenneth Alan Daughters  
President,  
Emmaus Bible College