

BENEFITS

STUDY FROM HOME

GET A BIBLICAL EDUCATION

ENHANCE YOUR WALK WITH CHRIST

GET TO KNOW YOUR BIBLE

STUDY IN GROUPS

UNDERSTAND THEOLOGY

STUDY SYSTEMATICALLY

LEARN AT YOUR OWN PACE

EARN YOUR BIBLE CERTIFICATE

CORRESPOND WITH OTHER STUDENTS

GET TO KNOW YOUR INSTRUCTOR

ADD DEPTH TO YOUR TEACHING

EXPAND YOUR TEACHING CURRICULUM

BRUSH-UP ON PAST COURSES

START AN ONLINE BIBLE STUDY GROUP

RENEW YOUR ZEAL FOR THE WORD

ADD TO YOUR BIBLE LIBRARY

STAY CURRENT ON CONTEMPORARY ISSUES

ADD CREDITS TOWARD YOUR PROGRAM

"In a regular classroom setting I'd have to be there at a certain time and leave at a certain time. With EmmausOnline, I have the freedom to use my mornings and evenings to complete the coursework for the day."

Krista Elefther, River Vale, NJ



EmmausOnline

PROVIDING A SOLID, BIBLICAL
EDUCATION ONLINE FOR INDIVIDUALS
AND STUDY GROUPS

www.emmaus.edu

EMMAUS BIBLE COLLEGE
2570 ASBURY ROAD
DUBUQUE, IA 52001

PHONE: 800.397.BIBLE
FAX: 563.588.1216

DISTANCE
LEARNING

24/7

NOW OFFERING EMMAUS COURSES ONLINE. ANYTIME, ANYWHERE.

Emmaus Bible College

2570 Asbury Road, Dubuque, IA 52001

EMMAUS BIBLE COLLEGE • SPRING 2008

Journey

Go Ye Into All the World
and Make Disciples



Caring for the World

Remembering Bill MacDonald



One of the most beloved presidents of Emmaus Bible College went home to be with the Lord this past Christmas Day at the age of 90. Bill MacDonald served on the faculty from 1947—1965, and as president from 1959—1965. He was instrumental in opening the extension on Chicago's South Side, and

the consolidation of both campuses in Oak Park, Illinois. Though he held an MBA from Harvard and worked briefly as an investment analyst, he left that world to teach the Bible and make disciples of the Lord Jesus. He believed the best place for a college degree is at the foot of the cross. Though he published 84 books, one of his seminal works characterized his life. The simple little book, *True Discipleship*, explained both Christ's requirements of us and Bill's calling in life. I read that book before I met him, and though I agreed with his interpretation of Christ's teaching, his applications seemed almost unachievable. Perhaps the seeming hyperbole was preacher's license. Then I met Bill. He was one of the most congruent men I have ever known. He lived what he believed. He proved to us that Christ's teaching on discipleship could actually be lived.

At Emmaus Bill is fondly remembered for authoring more correspondence courses than anyone else. Much of his teaching found its way into digests of scriptural interpretation and eventually into his thorough commentary. His style was folksy, yet deep and insightful. He never lacked application, and always included devotional thoughts. I keep his commentary close to my desk and refer to it often. It has been translated into so many foreign languages that people all over the world are doing the same. For many people, his commentary will be his legacy.

On the other hand, I believe Bill's greatest legacy is the group of men scattered throughout the country and around the world that he touched personally as a mentor. Bill had a way about him that even though he spoke casually, his advice had such a gravitas it was as if you could sense the Holy Spirit's leading. He was that way his whole life. Many an Emmaus student could relate to you memories of Bill sitting on the edge of a bed in a dorm room exhorting a student to read a certain book and apply its teachings to his life. Many a disciple from the intern training program could relate to you how serving along side Bill helped him give his life to service of Christ.

Bill lived his life as a single man, and as the apostle Paul counseled, used the extra time to serve others. Even in his waning years he kept up an active correspondence ministry with the men he was discipling. In one sense you could say he didn't have a family. In a more important sense you could say he had more of a family than most of us do. He has left many a "son" on earth carrying on the work of Christ as Bill taught them to do with complete selflessness. He is sorely missed.

May we the faculty of Emmaus Bible College follow Bill as he followed Christ.

A handwritten signature in cursive script that reads "Kenneth Alan Daughters".

Kenneth Alan Daughters
President,
Emmaus Bible College



Features/Departments

8 Fundamental, Important, and Non-essential Issues

A Suggested Method for Resolving Differences in the Assembly

William MacDonald

"In fundamentals, unity. In non-essential matters, liberty. In all things, love." Follow this clear, concise article on doctrines which are non-negotiable, those that are not fundamental but require obedience, and those in which liberty can be exercised without resulting in strife or division.

14 Caring for the World

Dave Glock

Our editor discusses the theme of this issue of Journey.

15 Caring for Ireland

Jim VanDine

Emmaus professor Dr. Jim Van Dine tells of the Lord's work in southern Ireland.

18 Caring Across Cultures

Ken Fleming

Ken Fleming discusses the three steps of caring in today's culture: becoming aware, becoming concerned, and becoming active.

21 An "Average Joe" Believer

Frank Stephen

One man's journey in learning to care for others, as God changed his heart and motivation.

24 White for Harvest

Joel Hernandez

"Spiritual harvesting is of critical importance, it is God's will and work, it is critically important, urgent, and it requires collaboration." This article by Emmaus professor Joel Hernandez will instruct and encourage your involvement in the harvest.

30 Fifty Ways that You can Care for the World

A collection of practical and challenging suggestions for all believers.

Add these to your own ideas and get to work!

32 Patient and Kind

Alex Strauch

*This article is an excerpt from Strauch's book, **A Christian Leader's Guide to Leading with Love**. Perhaps it will serve as a motivator to you in your ministry of care.*

Travel Guides	2
To The Praise of His Glory	4
Dr. MacLeod Asks	40
A Word Along the Way	44
On The Road	48
News from Emmaus	50

Journey Magazine, volume 6, issue 1, Spring 2008

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

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

Editor: David A. Glock
Assistant Editors: Ken Daughters, Ken Murray
Bible Editor: Dr. David J. MacLeod
Circulation Manager: Angie Hubbard
Design, Lay-Out: Jesse Lange & Big Behr Design Co.
Online-Journey: Jesse Lange

How to contact us:
Journey Magazine
Emmaus Bible College
2570 Asbury Road
Dubuque, IA 52001
(800) 397-2425
www.emmaus.edu

Editor: journey@emmaus.edu
Subscriptions: journey@emmaus.edu
College Admissions: admissions@emmaus.edu
Alumni: alumni@emmaus.edu
Correspondence School: ecsorders@emmaus.edu
Believers Stewardship Services:
www.believerstewardship.org
Other: info@emmaus.edu

Journey Magazine is available online at:
www.emmaus.edu/journey

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



Corrections:
The Winter 2007 issue should have been listed as Volume 5, Issue 3.

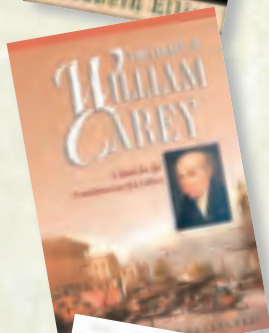
Travel Guides



A Chance to Die: The Life and Legacy of Amy Carmichael

Elisabeth Elliot
Revell, 2005

For the first time in paperback comes the definitive biography of “Amma,” India’s most loved missionary—a telling model of service to God for a new generation.



Legacy of William Carey

Vishai and Ruth Mangalwadi
Crossway Books

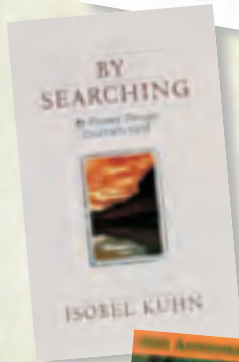
William Carey did more for the regeneration of South Asia in the 19th and 20th centuries than any individual before or since. The Legacy of William Carey will help readers not only understand the impact he made, but is a charge to all Christians to respond in kind within their own cultures. In following Carey’s example of taking the gospel into all of society, not only will hearts be changed and entire cultures transformed for Christ, but lives will be bettered.



The Mission of God: Unlocking the Bible’s Grand Narrative

Christopher Wright
Intervarsity Press, 2006

Most Christians would agree that the Bible provides a basis for mission, but Christopher Wright boldly maintains that mission is bigger than that—there is in fact a missional basis for the Bible. The entire Bible is generated by and is all about God’s mission. He provides a missional hermeneutic in response to this claim.



Living Faith: Willing to be Stirred as a Pot of Paint

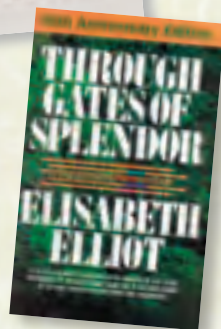
Helen Roseveare
Christian Focus Publications, 2007

“The quiet, consistent lives of Christian students drew me... They talked of faith as a reality, not a blind leap-in-the-dark. Faith as a gift from God to grasp and comprehend truth.” Thus starts Helen’s search for spiritual understanding around her in a world that she was to have a significant influence on once her new faith led her to Africa. Be strengthened by these stories of faith!

By Searching: My Journey Through Doubt Into Faith

Isobel Kuhn
Moody, 1959

Isobel Miller gave up God for worldly pursuits. But as graduation approached and her engagement was broken, she questioned that decision. God heard her prayers and reached out to her. She dedicated her life to missionary service in China.



Through Gates of Splendor

Elisabeth Elliot
Tyndale House, 1986

After several preliminary overtures of friendship, five young missionary men set out on a crucial January day in 1956 for a meeting with the Auca tribesmen who had reacted with apparent tolerance to earlier gifts and messages. This is the poignant story of their martyrdom told by the widow of one of the slain members of the group.

From Jerusalem to Irian Jaya: A Biographical History of Christian Missions

Ruth Tucker
Zondervan, 2004

A long-awaited revised edition of a highly acclaimed textbook on the history of Christian missions by one of the most respected missiologists of our day.

What in the World Is God Doing?: The Essentials of Global Missions

C. Gordon Olson
Global Gospel, 2003

Veteran missionary and missiologist C. Gordon Olson has distilled his knowledge and experience to produce an introductory text to missions that is marked by its balance between theory and practice.

Father of Faith Missions: The Life and Times of Anthony Norris Groves (1795 – 1853)

Robert Bernard Dann
Authentic Media, 1969

Modest and unobtrusive Anthony Norris Groves did not consider himself a gifted evangelist. His name is not usually mentioned alongside William Carey and Hudson Taylor but Groves had a pioneering influence that went beyond his personal reach. He and his family followed God's call to Baghdad and India leaving their comfortable English lives behind. Though he doubted his success as a missionary, Groves' character and ideas shaped the people who followed him as he followed Christ. Drawing upon Groves' own journals and letters, in addition to copious scholarship, the book is both a journey into history and a reminder that God's faithfulness is as true now as it was then.

He Gave Us a Valley

Helen Roseveare
Christian Focus Publications, 2006

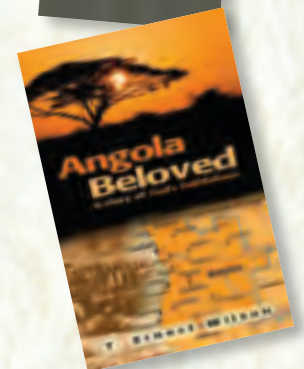
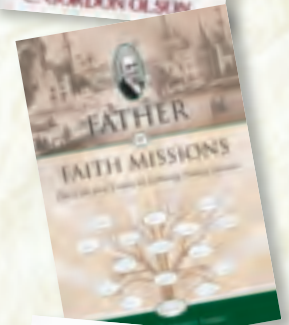
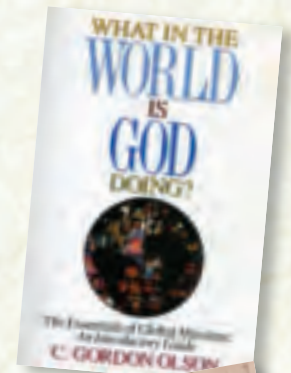
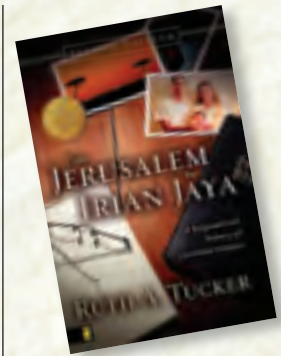
After twelve years of missionary work in the northeast province of what was the Belgian Congo, building up a simple medical service, civil war erupted with horrific effects. During the war, Helen was brutally beaten and raped and left with no choice but to return to Britain (this story is told in *Give Me This Mountain*). She quickly returned to the Congo in 1966 to assist in the rebuilding of the nation. She helped establish a new medical school and hospital (for the other hospitals she built were destroyed) and served there until 1973. In the eight years following the war, despite endless frustrations, again and again God showed His unfailing guidance and unstinted provision for her needs. This book is the story of the joys and adventures of reestablishing the medical work, the church building program and the work of forgiveness, necessary after the destruction of the civil war.

Angola Beloved

T. Ernest Wilson
Gospel Folio Press, 1998

AFRICA, land of mystery, cruelty, fear, darkness, sounds and smells. In the heart of this fascinating continent lies the little-known but much-in-the-news country of Angola. Read of Angola's history, culture and customs, witchcraft, and folklore as well as T. Ernest Wilson's experience with learning a new language, starting indigenous churches, the gospel in the diamond mines, incredible journeys on foot, hardships and joys, frustrations and fruitfulness in the pioneer missions field. This autobiography is told with humor, warmth, and insight from forty year's experience.

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



To the Praise of His Glory #5

Lisa Beatty

Caring for Others through Music

In March of each year, members of the Emmaus Ensemble pack up their gear and take to the road to minister in local assemblies across the United States. I had the privilege of directing the Ensemble for fifteen years, and was continually amazed by the ways music could minister to the needs of God's

people in the churches we visited across the country.

A few years ago, the Ensemble traveled to a little town west of Dubuque for a Sunday morning concert. The church was full to the back. We began the concert; and as we sang, my students began looking rather anx-

ious. I had my back to the congregation, so I was not able to see what the students were seeing. When the singers were seated during the message, I asked the ones near me why everyone had looked so concerned. They said that during the first song, most of the congregation began cry-



“Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God”

ing, and continued to cry throughout the concert. At the end of the service, the first person I spoke to was a woman with tears streaming down her face. She said her 15-year-old son had been killed in a car accident on the previous Monday night; his funeral had been on Thursday. This grieving mother told me that *every song* we sang had ministered to her and brought her comfort. It was as if we had known exactly what she needed to hear at that moment! I told her that while I had chosen the music almost nine months before, the Holy Spirit knew her needs even then and prepared us to minister to those needs by divine appointment. This experience affirmed to me (and to my students) that music can be used of God to minister to the hurting.

The Bible provides numerous examples of music used to care for the needs of others. David's musical ability had a soothing effect on King Saul's agitated spirit: "Whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him" (1 Samuel 16: 23). David used his musical ability to minister to Saul and bring peace and comfort.

Acts 16 finds Paul and Silas wrongly accused, badly beaten, and incarcerated in a Philippian jail. We get a glimpse into their inner cell in the prison: "But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them" (v. 25). Commentators often view the missionary team's singing as a demonstration of their steadfast faith; Paul and Silas praised God in the midst of very difficult circumstances. Some commentators also

highlight the use of music for evangelism in this passage. The men gave testimony to their God, and the other prisoners took notice. There is, however, another plausible explanation for their singing—to encourage each other in the face of a truly frightening ordeal. Singing songs of praise to God that called to memory His character and works likely provided encouragement and peace, even in a jail cell! Music can be a great encouragement and comfort to those in the midst of difficult circumstances.

The Bible provides numerous examples of music used to care for the needs of others.

In Ephesians 5:18-19, Paul emphasizes the "one another" ministry of music in the lives of believers: "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." In the parallel passage in Colossians 3, Paul again highlights the "one another" quality of music ministry between brothers and sisters in Christ: "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing *one another* with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God" (v. 16). We are called to use music with discernment to teach and admonish (or "counsel") others. Paul

here affirms music ministry as an effective method of caring for other believers.

God calls us to minister to others through music just as He ministers to us through this medium. In Psalm 32:7, David references God's gift of song in times of trouble: "You are my hiding place; You preserve me from trouble; You surround me with songs of deliverance." God encouraged David through song. In Psalm 42:8, the psalmist says: "The LORD will command His lovingkindness in the daytime; and His song will be with me in the night, a prayer to the God of my life." This is one of several references to "songs in the night" (Job 35:10; Psalm 77:6). Many of us have had the experience of late-night wakefulness and worry. Often in these circumstances, the Lord will bring to our minds the words of a familiar song to comfort and encourage us. I'm so thankful for His caring ministry of music in my life!

A beautiful picture of God's care for us through music can be found in Zephaniah 3:17: "The LORD your God is in your midst, a victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy." The NKJV renders the final phrase of the verse, "He will rejoice over you with singing." What a beautiful picture of our loving Father as He takes joy in His people's deliverance!

In March 2003, my grandfather was nearing death. His journey over the last several years had been a slow and gradual descent into increasing dependence on others and then skilled nursing care. One Saturday morning, I woke with the strong sense that I should go visit him. He was failing rather quickly at this point and was unable to speak or

respond much to his surroundings. I drove the 70 miles praying that I would get there in time to spend some meaningful moments with him. When I arrived he did not seem to be aware that I was there. I left my mom sitting beside him and went to the lobby of the nursing home to retrieve an old hymnal from the music rack of the piano. On my return, I sat next to his bed and sang hymns to him for about an hour and a half. Whereas he had not been responsive to speech, he immediately responded to the hymns he had known and loved for the sixty-

plus years since he had come to know the Lord. He smiled, mouthed the words, and said “Amen” to his favorites. Music had the power to comfort him and bring him peace and joy just one day prior to his death.

This power to encourage and care for others through music is available to all who believe. Let us purpose to use music for comfort, encouragement, and counsel in the lives of those around us as we have been called by God to do. †



Lisa Beatty

Lisa Beatty is the Vice President for Academic Affairs at Emmaus Bible College and has been a faculty member in the Music Ministry department since 1992. Lisa and her husband, Kevin have two teenage daughters.



*Fundamental, Important,
and Non-essential Issues*

A Suggested Method for Resolving
Differences in the Assembly



This Do in Remem

There are certain doctrines of the Christian faith which are absolutely fundamental. They are of first importance. As far as they are concerned, there can be no difference of opinion. Believers must be united on these great truths.

There are other matters that are not fundamental but are nevertheless important because they are the subject of biblical teaching and call for obedience.

There are still other subjects that are non-essential. They are neither right nor wrong. The Lord allows liberty for each one to be fully persuaded in his own mind.

What are the fundamentals?

When we speak of the fundamentals, we are referring to the following:

The inspiration of the Scriptures. The Bible is the Word of God.

The Trinity. There is one God, existing eternally in three Persons. It necessarily follows from this that Jesus Christ is God.

The incarnation. Jesus is also perfect Man.

Christ's substitutionary death at Calvary. He died on behalf of sinners.

His burial, resurrection, and ascension to heaven. He was buried, rose again on the third day in a glorified body, and ascended to the right hand of God the Father.

The gospel. Salvation is by grace, through faith, and apart from works.

The Second Advent. Christ is coming again. Though not all agree on the details of His return, the fact itself is a basic tenet of the faith.

The eternal blessedness of the saved.

The eternal punishment of the lost.



embrance of Me

Now these doctrines are not negotiable. We are to earnestly contend for them. They are clearly taught in the Scriptures. The evangelical church has held them down through the centuries. Conflicting views have been labeled heresies. Believers have been willing to die for these precious truths. We cannot have fellowship with those who deny the fundamentals.

Important even though not fundamental

There is a second class of subjects which, while not fundamental, are nonetheless important. Jesus implied such a distinction when He said to the Pharisees, "...you pay tithe of mint and anise and cumin, and have neglected

the gifts of the Spirit, and the topics covered by the five points of Calvinism.

The problem is that Christians hold differing views on these matters. While there is only one right interpretation, believers do not agree as to what that interpretation is. Great and godly believers do not see eye to eye. Let us look at some of these issues on which the Bible gives instruction and which are important, even though they have never been regarded as fundamentals of the faith.

Baptism

In the Christian church there is considerable disagreement as to the mode and meaning of baptism. Some practice baptism by immersion, some by

faith alone. Because it is contrary to a fundamental of the faith, it precludes the fellowship of Bible-believing Christians.

Divorce and Remarriage

Some say, "No divorce—PERIOD." Some say, "Divorce but no remarriage." Others say, "Divorce for unfaithfulness but no remarriage." Still others say, "Divorce for unfaithfulness with freedom for the innocent party to remarry." Some even say, "Divorce for desertion." There is no end to the different views, and it's doubtful that there will ever be unanimity on this subject as long as we are here on earth.

Sooner or later, every local assembly must adopt a position on the subject in the fear of God, and adhere to

While there is only one right interpretation, belie

the weightier matters of the law: justice and mercy and faith..." (Matt. 23:23). In other words, some parts of the law are "weightier" than others. But Jesus also reminded them that even the less weighty matters of the law require obedience... "these you ought to have done, without leaving the others undone."

So, in the New Testament, there are matters which are not fundamental but which require obedience. These are matters on which the Bible speaks. Some of them are described as commandments of the Lord (1 Cor. 14:37). We must not call them non-essentials or treat them as such.

These subjects include baptism, divorce and remarriage, the outline of prophecy, the eternal security of the believer, women's head covering, women's public ministry in the church,

immersing three times, and some by sprinkling. Some see baptism as signifying identification with Christ in His death, burial, and resurrection. Others see sprinkling as a picture of the descent of the Spirit.

You can be a true believer and hold any of those views, and this should not be a bar to fellowship. But once an assembly has adopted a position on the subject, then no one should cause trouble by pushing alternate views.

It is a different matter when a person believes in baptismal regeneration, that is, that a person must be baptized in order to be saved. Or that by baptizing an infant, you make him a member of Christ and an inheritor of the kingdom of God. This is a false gospel, a denial of the truth that salvation is by

that position. Individuals may hold other interpretations, but they must not press their views publicly or privately so as to cause division.

It should be added that even after an assembly adopts a position, the elders will still have to consider each case individually. Such complex situations arise today in the marriage relationship that no stated policy will cover every case.

The outline of prophecy

Some believers are premillennial, others are postmillennial, and still others are amillennial. Even among premillennialists, there are four major views: pre-tribulation rapture, mid-tribulation rapture, pre-wrath rapture, and post-tribulation rapture. There are problems connected with every position. A person can hold any of these

views and still be a good Christian.

It is proper that everyone knows what he believes and rejoices in it. But it is also proper that we remember there are godly, sincere believers who hold other views. These honest differences should not prevent us from breaking bread together. On the other hand, those who hold alternate views should respect the prophetic stance of an assembly, and not push their views, thereby causing dissension. When someone insists that everyone must agree with his minority view, there is bound to be trouble.

Eternal security

Many Christians believe that when a person has been truly born again, he will never lose his salvation. They

Women's head covering

On the one side are those who hold that Paul's instructions concerning head coverings were just for the culture in which he lived. Others insist that they are the commandments of the Lord, that Paul bases them on the order and purpose of creation, and that they are "because of the angels," therefore, for all time and not just for the culture of Paul's day. Questions arise whether the head covering is just for meetings of the church (and, if so, what is a meeting of the church?), what constitutes a proper covering? etc.

If the elders of an assembly don't adopt a policy on the subject, there is bound to be confusion. They owe it to the saints to state clearly what they believe the Scriptures teach.

Therefore, an assembly must decide what the Bible really teaches on this score. The elders have both a right and a responsibility to deal firmly with any who insist on teaching views that conflict and threaten the peace of the assembly.

Five-point Calvinism

A five-point Calvinist believes in man's total depravity, God's unconditional election, limited atonement (i.e. only for the elect), irresistible grace, and the perseverance of the saints. Accurate definition of these terms is essential before an intelligent judgment can be formed.

Many believers accept only the fifth, although they would prefer to call it the perseverance of Christ. Those

Others do not agree as to what that interpretation is.

believe that to deny the eternal security of the believer questions the sufficiency of the work of Christ and mixes faith and works.

There are other people who love the Lord and yet they sincerely believe that Christians can forfeit their salvation through sin. To refuse fellowship with these saints means that you would not break bread with John Wesley and men of that spiritual stature.

Again we say to each assembly, "Know what you believe and why you believe it." Adopt that as the official stance of the assembly, and say to those who believe differently, "You can hold a different view, but don't teach it in public or in private. If you would like to discuss it, please speak to the elders."

Women's ministry

When may a woman sing or speak in a meeting of the church? The answers given today are too numerous to list. With a sincere desire to obey the Scriptures as closely as possible, elders should adopt a clear, united position. These prayerful conclusions become the policy of the assembly.

The sign gifts

Another issue that holds the potential for trouble is the charismatic question. Tongues, healing, and prophesying seem to be the gifts around which most controversy has swirled. The differing viewpoints, even among charismatics themselves, are legion.

We can and must love Christians who disagree with us, but we must not allow the issue to cause division.

who disagree with the others insist that Christ's atonement was for all in its sufficiency and availability. They also point out that Calvinism rules out man's free will whereas Christ constantly appealed to man's will in the matter of salvation.

Spiritually minded, soul-winning Christians are found on both sides of this issue. The fireworks begin when someone insists on pushing his own view when it is not welcome, or when he harps on one subject as if it were the only doctrine in the Bible. When silenced, he leaves the assembly and influences others to leave with him.

The path of wisdom is to enjoy privately one's convictions on the subject, but not to force them as if they represented the whole truth.

On all these subjects that are

important though not fundamental, an assembly, under its leaders, should adopt a clearly stated position. This should be done after careful study and research, after much prayer, and with a sincere desire to adhere as closely as possible to the Scriptures. If an assembly adopts a position that is not Scriptural, it is conceivable that some believers will want to withdraw. If so, they should do so graciously, and without seeking to draw others away with them.

Since each assembly is autonomous, that is, responsible to the Lord alone, no other church or outside individual can dictate policy with regard to these important doctrines.

We should have a spirit of love toward those who disagree with us on these important matters. It is possible to be a Christian and be poorly taught. And we should always remember that if we could see ourselves in the light of God's perfection, we would realize that wisdom will not die with us. We should walk humbly before the Lord.

Non-essential issues

In addition to the above subjects, there are some that can be clearly labeled as non-essential. When it comes to these matters, there should always be liberty to disagree without causing strife or division. Here the second line of the formula applies:

In fundamentals, unity.
In non-essential matters, liberty.
In all things, love.

Among the non-essential issues are some on which the New Testament doesn't legislate specifically but which some people feel embody important principles: voting and military service; wine vs. grape juice at the Lord's Supper; one cup vs. individual cups;

and the use of musical instruments in church services,

Voting and military service.

In these issues, each person must go before the Lord and seek His will for himself or herself. Each one should be fully persuaded in his own mind. Once that is done, he should obey his guidance and allow others to do the same.

Wine vs. grape juice at the Lord's Supper

Let's face it! There are valid arguments on both sides. There is no question that when the Lord instituted the Supper, He used fermented wine and unleavened bread (grape juice did not come until Pasteur developed pasteurization). But wine stumbles people who have a problem with alcohol, and we should never do anything that stumbles others (1 Cor. 8:13). Also, there are many places in the world where wine is not available. After all, it is not the bread and wine that are important. We must get beyond them to the Lord Himself.

One cup vs. individual cups

Again, there are two sides of the matter. On the one hand, one cup symbolizes the unity of the body of Christ. But as an assembly grows it is not uncommon to use two, three, or even four cups. If four are valid, why not 40? The argument for individual cups rests largely on the danger of spreading disease through the common cup, since wine does not have sufficient alcoholic content to kill germs. In any event, this is not a matter of fundamental importance. Rather it provides an opportunity to show love and consideration to those who disagree with us.

Use of musical instruments

Here again there must be liberty for

an assembly to adopt its own policy. No major creed has ever considered instrumental accompaniment as a fundamental of the faith. We could paraphrase Paul's words without doing violence to them, "For in Christ Jesus neither does an organ avail anything nor the absence of an organ, but a new creation" (see Gal. 6:15).

Times of meetings

Clearly the Lord has left this decision to the local assembly or its leaders. Sometimes changes must be made, depending on local circumstances. The best time for reaching the unsaved in one locality may not be the best time in another. Traditional times are not sacred. We must be ready to make changes when they are indicated.

Thou vs. You

Many older Christians prefer to address God as Thee and Thou out of a sense of reverence. Younger believers prefer to use You out of a sense of intimacy but without any lack of reverence. It is not a Biblical problem. In the original language of the New Testament, there is no distinction between a formal "you" and a familiar one. But when the King James Version was published, people addressed one another as thou (singular) and ye (plural). Thus, Jesus is quoted in the King James Version as saying to Judas, "Betrayest thou the Son of Man with a kiss?" It was certainly not the language of reverence.

What it boils down to is this: any assembly should be big enough to allow for both usages without creating a threatening atmosphere or driving people away.

Bible versions

Considerable heat has been generated over this issue as a result of the proliferation of versions in recent years.

Some believers sincerely believe that the truth of God is at stake. Others point out that the differences among the reputable versions are minor and do not affect any of the doctrines of the faith. As much as we might love any English version, we cannot insist that it is the only right one, because then none of the foreign language versions would be right.

Individual Christians should be allowed to have their favorite version. When speaking publicly, a person should announce the name of the one from which he is reading if it is not the one in common use. This is a simple courtesy.

Foods, drinks, and observance of days

These are other matters of moral indifference. They are actions that are neither right nor wrong in themselves. It is about these non-essential matter that Paul writes:

“Let every man be fully persuaded in his own mind” (Rom. 14:5b). He would not have said this about a fundamental of the faith, but in matters of moral indifference, there is liberty for everyone to be fully convinced in his own mind.

“All things are lawful unto me” (1 Cor. 6:12; 10:23). This can only refer to areas or activities not prohibited by God’s Word.

“All things indeed are pure” (Rom. 14:20b). “Unto the pure all things are pure” (Tit. 1:15). This cannot mean all things absolutely, but all things that are neither right nor wrong in themselves.

“I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself” (Rom. 14:14a). The subject is foods. Under the Old Testament economy, certain foods were unclean. Under grace this distinction

between clean and unclean no longer holds (Mark 7:19 NASB).

It should be clear that in these passages Paul is dealing with matters that are non-essential. He allows for a difference of opinion among God’s people. Yet it is often over these inconsequential matters that serious splits occur. We must learn to distinguish between what is central and what is peripheral.

Where there is love and brokenness, prayer and patience, humility and forbearance, differences can be settled amicably. Believers can disagree without being disagreeable.

Conclusion

Let us now summarize.

Concerning the fundamentals, there must be unanimity in any Christian assembly.

Concerning matters that are Scripturally important, even though not fundamental, each assembly should adopt a position in the fear of God. Any contrary teaching, either public or private, that would create strife or division should not be allowed. If a person disagrees with the assembly position and feels he must leave out of faithfulness to the Lord, he should do so quietly and peaceably.

Concerning the non-essential matters we have listed, there has to be a certain amount of give and take for the sake of unity and peace (Eph. 4:1-6). We may have strong convictions in

these areas, but we must recognize that there are Christlike souls who do not agree with us. Because of this, we should avoid excessive dogmatism. Cromwell said, “I beseech you by the tender mercies of Christ to conceive it possible that you may be mistaken.” When someone tried to nit-pick with Dr. Ironside on some non-essential matter, he would say, “Well, brother, when we get to heaven, one of us is going to be wrong — and perhaps it will be me.” The fire invariably went out, because Dr. Ironside didn’t add fuel to it (see Prov. 26:20).

In all the topics we have discussed, an assembly should adopt a definite stance or policy. Failure to do so results in confusion. Believers generally want guidelines to follow. When the leadership adopts a position after much waiting on God, there is a sense in which their decision is ratified in heaven (cf. Matt. 16:19; 18:18), provided it does not violate any Scriptural precept or principle.

Leaving an assembly over a non-essential matter is never the ideal. There can be fellowship without total agreement on these topics. Where there is love and brokenness, prayer and patience, humility and forbearance, differences can be settled amicably. Believers can disagree without being disagreeable.

The only times when it is better to leave is when a person is convinced that in staying, he is being unfaithful to the Lord or unable to remain without disturbing the peace of the assembly. Even then the third line of our timeless formula applies — in everything, love. † (Used by permission)

Go Ye Into All the World
and Make Disciples

Caring for the World Dave Glock, Editor

But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd (Matthew 9:36).

In the previous issue of *Journey*, attention was given to the characteristics of a caring church — a church that cares for its own in providing for the spiritual, emotional, and material needs of its members. This issue of *Journey* will direct our consideration to caring outside of the local church — caring for the worldwide church, and caring for the vast numbers of sheep without a shepherd.

In church life in North America, untold energies and resources are directed to providing a high level of excellence for church members —

- facilities that are artistic and functional
- professional ministry and counseling services
- extensive musical programs and productions
- hi-tech communication and presentations
- professional child care and nursery staff
- resource centers and food courts

But at the same time interest in the worldwide church and evangelization of the lost is declining. In a time of almost embarrassing prosperity in the churches of North America, the numbers of the persecuted church continue to grow. With a growing world population, commitment to missions and outreach is not a focus of church life. The words of Jesus seem applicable:

You say, “I am rich, and have become wealthy, and have need of nothing,” — and do not know that you are wretched, miserable, poor, blind, and naked (Revelation 3:17).

This issue of *Journey* touches many avenues of reaching the world with the gospel:

- Evangelism in Ireland
- Operation Mobilization Ship Evangelism
- 50 Ways of Caring
- Harvesting Souls

It is our desire that we may all refocus our vision of being self-centered in our church life and imitate the focus of the Savior, who, “when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.”

Caring for Ireland

Jim Van Dine

Journey | magazine

11

northern Ireland has had a strong evangelical, notably Assembly, presence in its modern history. The Republic of Ireland in the south has been a far different story. Being one of the most Roman Catholic countries in the English-speaking world, its resistance to evangelical missions has been both pervasive and adamant.





Emmaus student and TnT Team member Esther Andre shares the gospel in Dublin.

However, all of that is changing. Ireland has joined the European Union, resulting in an economic boom and extensive immigration. This, along with the abuse and other scandals that have rocked the Catholic Church, has opened up the south of Ireland to new ideas. Unfortunately, those new ideas include not just the gospel of grace but also materialism, secularism, and the host of other “isms” and cults that so infect our globe.

My interest in the Lord’s work in Ireland began in 1988 when my family went to the Dublin area for six weeks to help spread the gospel through literature distribution and door-to-door visitation. Currently I am involved on a yearly basis with TnT (Teach and Testify) Teams, a short-term missions ministry designed to provide assemblies and missionaries in the Irish Republic with strategic help in the areas of literature distribution, open-air evangelism, door-to-door Bible dis-

tribution and witnessing. As well, the teams are a great encouragement to the relatively small groups of believers in their local meetings. (More information can be found at www.TnTTeams.org). The 25-day program begins with a 4-5 day period of cross-cultural orientation and evangelism training. Team members, ranging in age from “18 to 80,” are prepared for the ministry by local missionaries and Irish workers and elders. Then teams of 8-9, with their own minibus (van) team up with missionaries and assemblies for 17 days of intensive service in places like Dublin, Shankill, Bray, Kilkenny, Newcastle West, Waterford, and Athlone. In addition, there is opportunity for those gifted in teaching and speaking to preach or teach seminars and other types of discipleship ministry. The benefits are immediate in terms of Irish evangelism and long-term for the Irish church, for Irish believers and TnT Teams members alike. The final

3 days of the program take the form of a team tour of the south and southwestern parts of the country.

The unique feature of the TnT Teams mission is that it offers the participants a truly cross-cultural experience—Ireland really is a different culture—while affording the opportunity to be involved in significant ministry due to the absence of the language barrier so prevalent in most short-term situations (well, almost no language barrier; one must deal with colloquialisms and accents). While most conceive of missions as long-term commitments involving extensive preparation and significant amounts of resources, short-term projects such as TnT Teams are in fact quite biblical (even the apostle Paul’s ministry was largely short-term in one sense). Time commitment is relatively short (just 25 days) but benefits are far-reaching in terms of what happens both in Ireland and in the lives of the team members.

What can you do in caring for Ireland?

You can read.

So many people I meet say that they have always wanted to go to Ireland. This desire may come from their family background or it may be due to the mystique surrounding the “Land of Saints and Scholars.” For whatever reason, Ireland and the Irish have come to have a special place in the minds and hearts of many. When these kinds of “attractions” are evident I often ask the people expressing them whether God may have been preparing them for a more direct involvement with this country and its people. If you are reading this article you have some kind of interest in Ireland. Why not expand your understanding of Ireland’s history and its effect on western culture in general? If you are like most, you will find yourself stirred by Ireland’s long and arduous history and by its present need.

You can pray.

Pray that the Lord of the harvest will send laborers into His harvest (Matthew 9:37). There are far more opportunities in Ireland to sow and water the seed of the Word than are being met; not only to the Irish, but to the vast number of immigrants— economic refugees from eastern Europe and political refugees from Africa—who are flooding into this now economically advantaged country. This includes praying for those who may wish to go but have personal, financial, or circumstantial obstacles to overcome in order to do so. You can pray for those in Ireland who are planning for this summer’s ministry and as they labor day to day.

You can go.

Be ready to be the answer to your own prayer for laborers for the harvest. You

don’t have to stay home. While it may seem like a gigantic undertaking at first, in many ways it will be less effort and less cost than some vacations. And the rewards will be far greater. Think about it. You can go on your own and plug into TnT Teams or you could organize a group from your local church. Why not go ahead and get your passport now? Then you will be ready when God has removed that last barrier and opened the door!

You can give.

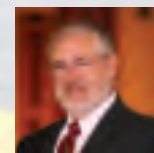
Sometimes going ourselves is simply not possible. But for many who would go, finances loom as a sizeable obstacle. While this is really the easiest obstacle for God to remove, it usually seems like the greatest one to us. Ask the Lord to direct you in your giving for Ireland, if He is burdening your heart for this country. You may know of someone who would like to go but is hesitating due to finances (ranging from the immediate funds to the need to work, etc.). There are many other ways to be involved financially including helping with expenses for literature and general team needs. Contact ron.hampton@TnTTeams.org for additional information about this.

You can support.

Even though the Irish economy is booming, this does not mean that missionaries there are having an easy time of it. The U.S. dollar continues to take a beating against European currencies, putting a severe strain on those who are dependent on North American Christians for their support. The cost of living is high; yet missionaries find their financial resources shrinking simply due to the exchange rate. If you as an individual or a church are currently

supporting missionaries overseas, review what you are giving. If it is still what it was 10 years ago, last year, or even last month, consider increasing the amount. Most missionaries are extremely hesitant to discuss this with their supporters, even though it is often their most stressful challenge on “the field.”

Caring for Ireland through short-term missions presents challenges and requires focused commitment. However, it also offers the opportunity to see immediate results in a people who share our own cultural heritage, who have contributed so much to Western civilization, but from whom so much has been withheld in terms of access to the freedom found only in the gospel of the grace of our Lord Jesus Christ. †



Jim Van Dine

Jim received his undergraduate degree in Economics at Luther College and went on to receive a ThM in Old Testament Literature and Exegesis and a PhD in Bible

Exposition from Dallas Theological Seminary. Jim served for 15 years as a commended worker at Clareview Bible Chapel in Edmonton, Alberta and has served on short-term mission trips in Ireland and Albania. Jim and his wife Kathy joined the faculty at Emmaus in 2002. They have four grown children and 4 grandchildren.



Ken Fleming

Caring Across Cultures

Some years ago it was not unusual to see a plaque on the wall of a believer's home with the motto, "Jesus Cares." It was meant to assure its reader that when people failed to show care, Jesus still cared. Caring about others can be described as our attitude of concern for their well-being. We care when it matters to us that people are hurt or threatened. True caring occurs in three steps. First we **become aware** of a situation that threatens their well-being. Then we **become concerned** to find a way to alleviate the problem. Finally we **become active** and involved in a plan to bring practical improvement in their situation. Caring should be done for the glory of God and should be motivated by the love of Christ our Savior. The activity of caring includes providing, encouraging, restoring, loving, and serving.

Caring for people who are physically near is much easier than caring for them when they are distant from us. We can directly observe those near to us and can respond in a way that improves their well-being, whether they need cash, counsel, or encouragement. Caring when those in need are distant from us is not so easy for two obvious reasons. First, distance makes caring about them difficult because we can neither see them nor talk to them. Second, the distance itself makes caring for them more difficult because it complicates any active help we would like to make on their behalf. Any kind of verbal, physical, or provisional care is most difficult to provide to people we do not know and are far away. Consider some examples of those in



Ken Fleming stands shoulder-to-shoulder with the man who killed his brother, Peter Fleming.



other cultures who have been beneficiaries of God's love by caring people. Three examples I have witnessed recently will illustrate cross-cultural caring.

Caring for the Waorani of Ecuador

It is more than fifty years since five missionaries were speared to death by the Waorani people in the eastern jungles of Ecuador. These men cared enough for the Wao to put their lives on the line. One of them was my brother Pete. God used their sacrifice to open the door of the gospel to the Waorani through one of their own women who had been saved, and two missionary women. All three were willing to risk living with the Waorani in their village. In time the light of the gospel penetrated hearts and a few came to Christ. The care given by the three women included medical and educational help, along with their witness and the translation of the New Testament. Later, others became involved. One by one, many believed. It started with individuals, spread to families, to villages, and to the larger community. Today there are several hundred believers. Their conference in January 2006 was held to say "thank you" to God and to many others who had cared for their souls. It was thrilling to share their joy and thanksgiving. God has used many others from far away places to minister to their needs. Our interest continues. A group from our local assembly went to help with the construction of a new camp building there in the jungle a few months ago.



Original location of a training school in Myanmar.

Caring for the People of Myanmar

Years ago a believer in Yangon, the capital of Myanmar (Burma), had a heart to reach his people. He was made aware of the potential of Emmaus correspondence courses by someone from the other side of the ocean who cared. Then, at some expense to himself, he made the courses available to people around him. Many were saved through this means and grew spiritually through the teaching. The assembly grew with the obvious blessing of God. One of the courses found its way to a Christian man in South Chin State, hundreds of miles away. Through that Bible course he discovered God's design for the local church. He consequently led many to Christ and planted several more assemblies. When he came to America for Bible training, believers here cared enough about him to help pay his bills. Returning to Myanmar, he started a school to teach newly saved young people and prepare them to serve God. It is exciting to see the new believers in Myanmar being blessed with teachers, library books, facility assistance and in other ways by those who care.

Caring for Refugees in Sri Lanka

In the south and east of Sri Lanka the people have been deeply hurt by two tragic circumstances. First the tsunami killed thousands and left many more thousands homeless, jobless, and penniless. The war between the government forces and the "Tamil Tigers" has added to their misery and made many of them refugees twice over. But once again God had people in other countries who cared for them. First they heard of the plight and needs of hundreds of believers. Then they assessed the needs and planned how best to help them through qualified men in the Colombo assemblies. Finally they responded with funds sent through assembly mission agencies in North America and Europe. Sri Lankan believers with expertise took

up the task of administration and have used these funds to get hundreds "back on their feet" with houses, jobs, gardens, and equipment. I spent a couple of wonderful weeks with these dear people. It made me thankful to have a little part in ministering to them.

What Can We Do?

The examples above might lead us to ask ourselves, "What can we do?" Here are five steps you can take to demonstrate God's compassion by your personal involvement in caring for people far away in the larger world.

1. Become aware of needs.

The first step is to become informed about opportunities and ministries. With open eyes and ears, pay attention to the local church announcements, missions publications, fliers in the post, news from the media, and reports about friends serving in countries in the developing world. There are literally thousands of needs with hundreds of organizations involved in meeting them. Awareness of opportunities will be your first step.

2. Gather information about particular needs.

As you become aware of different needs some will attract you to respond. Find all the accurate information you can about them. Some open channels are so much better than others. Bigger is not necessarily better. Consult with people you know and trust who have more experience than you do. An emotionally powerful image on a glitzy brochure may not

convey how efficiently its sponsors are using the funds entrusted to them or how they deal with people who may volunteer. Find out whether they accomplish what they say they do.

3. Pray about the various options that are before you.

Now take what you have learned to God in prayer. Ask Him for wisdom in the choices you make about how you will get involved. Ask Him too for clear guidance as to how you may best use your time, your skills, and your money for His glory in this world.

4. Discern where, when, how, and who can be involved.

When you are satisfied that God has laid a particular burden on your heart, select the place, the time, the way, and with whom you can contribute yourself or your resources. Contact others who may have had a similar burden and have become involved.

5. Share yourself, your resources, and your talents.

Finally, you are ready with a prepared mind and a caring heart to go, to do, to give, to write, to join and to serve. God will give you great joy as you work for His glory and for the advance of the gospel. †



Ken Fleming served as a missionary in South Africa for 25 years and as the Chair of the Missions Department at Emmaus Bible College for 25 years until his recent retirement.

Believers at an assembly refugee camp in eastern Sri Lanka.





An "Average Joe" Believer

Frank Stephen

In Haiti, I saw Jesus.

An Average Joe Believer

I like to think of myself as your average believer, certainly not more and often less. How has God used a man like me to make a difference in the world?

Whether or not we make a difference isn't for us to decide. Rather, our Lord will sit on His throne and judge if we take our inheritance. In Matthew 25: 31-46 Jesus tells us about the Final Judgment. This Scripture has greatly influenced me. I have felt a real burden to obey it:

For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I needed clothes and you clothed me. I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me"
(vv. 35, 40).

My journey down this road began 23 years ago at the urging of my

pastor. I doubted I could make a difference when I was invited to participate in a medical mission to Haiti. He encouraged me that even though I had no special skills in that area, just being there and trying gave the locals hope; that an American from the land of "milk and honey" cared.

A Change of Heart

That trip changed my life. In Haiti, I saw Jesus. I saw Jesus in the faces of the sick and starving and naked children. They were the "least of these." How could I make a difference? I didn't have wealth or skills. I had a modest home that God provided. And I had love. Six months later, with conviction from the Holy Spirit, two of these children came to live with us in Iowa, joining our three children and dog.

In the overall scheme of things, considering the millions of children in the world in desperate need, what did taking two out of poverty do? "Whoever sows generously will reap also generously" (2 Corinthians 9:6).

I found that the greatest gift was the change God made in my heart. I was a narrow-minded, white American raised by bigots on the South Side of Chicago. I was taught that if you were not white you were not as good. When I arrived in Haiti I discovered that I was the different person. I was in their culture and I was the minority by 99%. Two days later I was prompted to ask a missionary about adoption. Now if the Holy Spirit can change my heart and transform me so dramatically in three days, think what He can do for you if you "let go and let God."

John and his sister Esther were four and six when they arrived from Haiti. Can you imagine watching their faces as they turned on a light switch or flushed a toilet for the first time in their lives? We taught them how to use a knife and fork. We watched their little bodies spasm as three different parasites were expelled from them. We watched a lip burst from infection. We saw them grow into fine, healthy, well-adjusted adults. I never saw them as black. I saw them as God's children and mine.

"Thanks be to God for his indescribable gift!" (2 Corinthians 9:15).

As the kids grew and before they all left home, we made several short trips to Haiti to re-introduce the children to the culture they had long forgotten.

Now in my fifties, I was very involved in running my own business and trying to keep in perspective that it was God's business in my stewardship. Something was missing. My wife and I attended Emmaus Bible College as part-time students. We commuted 100 miles



each way for two years. We hungered to know how to study God's Word, what He was trying to teach us, and how to apply it. We traveled to India twice, once to visit friends and missionaries our church supported and once to travel with an evangelist in an outreach ministry. We longed to become missionaries but I also had the obligation of my business and employees.

A friend suggested Operation Mobilization (OM) as a way to serve part time. We e-mailed OM and began the lengthy application process. But God had a different timetable. When OM discovered my wife was a retired elementary school teacher, we found ourselves aboard the mission ship *Logos II* in Puntarenas, Costa Rica three weeks later. The children of the full-time missionaries on board needed a teacher.

I didn't know how I could leave my business at such a busy time. Then, during devotions on August 1 before our departure, the Lord made it clear as we read in *My Utmost For His Highest*. Oswald Chambers teaches that Jesus comes where He commands us to leave. If we stay at home when He tells us to go, as He told His disciples in Matthew 11: 1, we rob our own people of the teaching of Jesus Himself.

Once again, I went along to help wherever I could and found myself washing dishes in the galley in a very hot and humid climate. Me, the owner of a successful catering business in Iowa! The Lord knew I needed to be humbled and it was here He accomplished that.

We served on the *Logos II* for seven weeks in Costa Rica and Ecuador and returned to a flourishing business!

Four months later we left again on

Logos II, this time in the Caribbean. A short-term teacher was needed once again. I was needed in the galley, this time as a cook. My wife and I each worked 40 hours a week on the ship. Sundays were our ministry days and Mondays our day off. We often spent our evenings and days off serving on additional ministry teams, such as marriage conferences, women's conferences and businessmen's meetings. The ship stayed in port 2-3 weeks at a time ministering to the spiritual needs of people and providing a floating library and bookstore, making thousands of Christian books and text books available at affordable prices.

Upon our return to Iowa, my wife and I both felt the Lord's calling to full-time missionary work with OM. I made plans to sell our catering business. I believed I obeyed His calling and then He closed the door. We both developed health problems and needed insurance. My doctor estimated the treatment for my lungs would take two years. We decided not to go ahead with the sale of our business. Within six months and after a lot of corporate prayer, my lungs were clear and healed.

Faith and Deeds

What good is it, if a man claims to have faith but has no deeds? As the body without the spirit is dead, so faith without deeds is dead (James 2:14,26).

So, what do we do now? Well, we are still in business and God continues to use us. In the foyer at our banquet hall there is a table under our Lord's picture with Bibles, tapes, CDs, and "Jesus" videos with a sign, "Free gift for you". We provide Christian books, Bibles, DVDs and tapes to all we come into contact with that have a need.

Our catering business provides discounted and free meals to churches, youth groups, Christian schools, and other ministries. We are able to support missionaries we met on *Logos II* and elsewhere, serving in India, Indonesia, Peru, and Haiti. These folks have started schools, homes for boys, homes for handicapped children, a bookstore, tailoring businesses and micro businesses. They have become regional directors, pastors, and leaders. They are our friends and God's servants and they impact thousands of lives throughout the world.

Don't think you can't make a difference or "care for the world." Take one step at a time and let God lead. Be quiet and listen. He will direct your path. Then go and just do it! You can support missionaries and get to know them. Be involved in your local church. Walk across the street or go next door and tell your neighbor about Jesus. Baby sit for a needy family and leave a Veggie Tale or a "Jesus" DVD or a New Testament. E-mail an encouragement to a missionary or encourage your neighbor.

Be an example. The cost is little or nothing but the profit is great. We are not all harvesters but we can all plant seeds.

Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit (Matthew 7:17-18). †

White for Harvest

Joel Hernandez

I am not a farmer, and neither was my father. Growing up as an MK in Mexico, the closest I ever came to farming was participating in the annual harvest of poblano peppers (the kind used for *chiles relenos*). My friend's parents owned a farm in the country, and every summer they invited me to help in the harvest labor. Understandably, while the adults worked, we children mostly played. But when the final tasks of the day called for lighter duties, we sprang into action.

I loved the excitement of harvest. The sweet, pungent aroma of ripe peppers hung in the air. Dozens of laborers gathered eagerly with a common goal. Some were busy plucking the ripened peppers, others shuttled back and forth

emptying baskets onto mounds that grew taller and wider. Others were busy stuffing the fruit into burlap sacks, sowing them shut and stacking them onto pickups. There was an upbeat mood. Some sang while they worked. A harvest meant good pay and the bonus of taking their share of the produce. During lunch time laborers exchanged stories of harvests past; some of frustrations, most of humor and joy.

Harvest: a time of joy and labor

Harvest time has always been a time of joy. This was especially true in ancient Israel, where limited resources, crop plagues and political conflict posed an

ever-present threat to crop production. So when the harvest finally came, it was a time for great celebration. Think of it. The exuberant produce ingathering signaled yet another year of God's gracious provision. The fears and anxieties concerning the future could now be put to rest. The poor and hungry could once again have hope. The prospect of health and vitality spread out before the community. No wonder the harvest unleashed national festivities! It was a joy by which all other joys were measured (Isaiah 9:3).

The great joy of harvest came at no small price, however. Reaping the harvest required extensive and intensive labor. Many hands were needed; it was often a community effort. Toil,

*The problem with spiritual harvesting
is that fruit seldom looks like fruit.*

sweat, and back-breaking labor were par for the course. No respectable person would be caught sitting around idly when the harvest called for action! “He who gathers in summer is a wise son; He who sleeps in harvest is a son who causes shame” (Proverbs 10:5).

The harvest according to Jesus

John chapter four tells the remarkable story of an ostracized woman’s journey to faith. It is remarkable because of the considerable obstacles facing her conversion. She is a Samaritan woman who finds it unsettling that a male Jew (Jesus) should engage her in conversation. Jews considered themselves eth-

nically and spiritually superior to their northern neighbors, so they would rather avoid Samaritans altogether, let alone engage them in meaningful conversation. The woman also faces a communication hurdle. While Jesus is speaking of spiritual realities, the woman cannot see beyond the literal. Furthermore, there are the obstacles of her religious persuasion and immoral lifestyle.

But none of these obstacles prevailed in the end, for as result of that conversation she trusted in Jesus as Messiah and as her Savior. When the disciples returned (for they had gone to the city to fetch some food), they were surprised that Jesus would be having such a conversation. They

began asking Jesus to eat something; He declined with a puzzling reply.

So, what does all this have to do with the harvest? Nothing, apparently. This remarkable encounter did not happen during harvest time. No one in the vicinity was thinking about the joys and toils of harvest. Not the woman; not the disciples. None except Jesus.

Jesus knew what the disciples could not see, that a spiritual harvest had begun:

Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work. Do you not say, ‘There are still four months and then comes the

harvest? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors" (John 4:34-38, NKJV).

The harvest that Jesus is talking about is not the physical gathering of grain, produce or fruit. It is a harvest of souls; of gathering "fruit for eternal life" (v. 36). It requires presenting the gospel to people whom God has made ready, with the result that they trust in Christ and grow in Him.¹ And what does the Lord teach us about the harvest? Four things stand out.

1. Spiritual harvesting is God's will and work

To reap souls is nothing short of God's will. Our Lord called it "the will of Him who sent Me" (v. 34). God's will

disciples. Being a reaper in God's harvest, then, is the privilege and duty of every believer.

Furthermore, spiritual harvesting is God's work. Jesus calls it "His work" (v. 34). Though Jesus Himself was the both the messenger and the content of the message, even He did not call it His own work. I find this amazing. And He is the example for us to follow. A laborer does not dictate the terms of the harvest. It is God's project. He dictates the message. He provides the means. He produces the fruit. Salvation is of the Lord! (Jonah 2:9). As "Lord of the harvest" (Luke 10:2), He staffs and directs His work. And if *He* does not work, the toil of the laborers is futile (Psalm 127:1).

2. Spiritual harvesting is of critical importance

Notice the high priority Jesus places on this harvest. He calls it "My food" (v. 34). It is more important than His next meal. Imagine that; the One who sustains and upholds all things would forego physical nourishment not to miss the opportunity to reap souls. Would we?

3. Spiritual harvesting is urgent

Jesus told His disciples that the fields were ripe for the picking. This must have sounded absurd to them! Fields of barley do not become white until the final stages of growth, as the greenish color of the heads of grain gives way to white undertones. It was not harvest time yet. But the Lord saw things differently. The fields "are

already white for harvest" (v. 35), He said. He was speaking about the spiritual harvest, of course. And just at the moment these words were coming from His mouth, the Samaritan townspeople would be making their way to meet Him. This was no time for the relaxed attitude that gave way to the proverb: "There are still four months and then comes the harvest" (v. 35). Instead, Jesus would have His disciples realize that the harvest time had already come. When it comes to the harvest, timing is everything.

4. Spiritual harvesting requires collaboration

The harvest requires the collaboration of a sower who first plants the seed, and a reaper who harvests the crop. Imagine an agricultural process where the sower and the reaper feel no need of each other or, worse yet, set out to compete against one another! Imagine a reaper who out of spite refuses to gather where the sower has sown! Such project would soon collapse. In the spiritual harvest, one enters into the labors of the other (v. 38). Both rejoice together (v. 36). It's no time for petty opposition; it's time to join

forces for the good of God's work.

To summarize, then, spiritual harvesting is of critical importance, it is God's will and work, it is critically important, urgent, and it requires collaboration. So, how can I get involved in the harvest, you ask? Following are four practical ways.

Jesus knew what the disciples could not see,

is that His Son be a reaper in this harvest. It is also His will for believers today. The Great Commission's central imperative is, "Make disciples" (Matthew 28:18-20). As the original disciples went out and in turn made disciples, they were charged to teach them to obey everything Christ had commanded. Including making disciples. And so, *each disciple is to make disciples and teach them to make*



that a spiritual harvest had begun.

1. Pray— It's a matter of first importance

The first thing we should do to get involved in the harvest is pray. Now, if you're tempted to chalk up prayer as one of the duties of lesser importance, consider this. The Lord taught that prayer was a matter of first importance. The first harvest-related command in the Gospels is found in Matthew 9:36-38:

"But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, 'The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.'"

Our Lord Jesus Christ taught His disciples that the harvest-to-laborers ratio was significantly out of proportion. Such is still true today! But notice that He did not instruct: *recruit*, or *go*, but rather, *pray*!

It is not uncommon for believers to pray for missionaries. Some meet for a refreshing time of fellowship and prayer. Others cooperate in inter-assembly prayer meetings where missionary letters are read and prayed for. Some organize conferences to raise missionary awareness and challenge involvement and giving. All these are good things, and worthy to be continued. But, do we still obey our Lord's first command, to pray earnestly that He send laborers to His harvest? We should.

2. Learn— The harvest is God's work

The Lord urged His disciples to consider the needs of His harvest. "Lift up your eyes and look at the fields" (John 4:35). They were to observe carefully.



Their observation should lead them to realize the imminence and urgency of God's work. And so should we. Look around you! There are many people in need of the gospel; alienated from God without knowing it; empty lives longing to be filled with things that cannot satisfy. Look beyond you! There are millions of people throughout the world who desperately need Christ. Who are they?

We have at our disposal many good resources to help us understand

God's harvest. Patrick Johnstone's *Operation World*,² for example, gives us a snapshot of the current state of each field, country by country. The Joshua Project Web site³ provides up-to-date statistics of the world's unreached ethnic groups. Wycliffe Bible Translators compile reports of the languages that have the Scriptures, and those that still need them.⁴ Ruth Tucker's book, *From Jerusalem to Irian Jaya*,⁵ is a classic history of the harvest, from the Apostolic Era until now. And the list goes on. Many helpful resources are available to help you to understand God's harvest fields.

3. Become— Acquire the Lord's values of compassion and urgency

The danger of observation and research is that these can become purely an intellectual pursuit, as cold and uncaring as a lab test. This was not true of the Lord. "When He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd" (Matthew 9:36). People are not a mere statistic to Him. The overwhelming needs did not drive Him to dissociate; to become unfeeling, indifferent, uncaring. Quite the opposite, seeing the need moved Him to compassion. It stimulated a sympathy or godly pity at their predicament. We should respond likewise.

We need to learn to see the harvest the way Christ does. The disciples

could not see beyond the cultural stereotype. They saw a strange woman to be avoided; an approaching mob of foreigners with ulterior or dangerous motives. Christ, on the other hand, saw people ready for a spiritual harvest, and time was of the essence. The problem with spiritual harvesting is that fruit seldom looks like fruit. It often looks like something that requires pesticide or eradication rather than gathering. Yet urgency in harvesting demands we forego the stereotypes designed to keep us safe, and get busy reaping. “Whitened fields call not only for action, but immediate action.”⁶

4. Collaborate— Team up with the harvest

We have already seen that, in the spiritual harvest, one enters into the labors of another, and both rejoice together. Every believer is part of the collaborative harvest workforce. This has practical implications in the way we view the work. First, we must remember that the work belongs to God, not to a laborer. When we send financial support, we are not supporting Mr. & Mrs. Missionary here, or Miss Evangelist there. We are supporting God’s work. Second, we rejoice together. When one field yields more fruit we all rejoice and thank the Lord of the harvest, rather than resent the greater yield reaped by another. Third, it’s no time for petty opposition; it’s time to roll up our sleeves and spend ourselves together in toil, sweat, and back-breaking labor. The laughter and rejoicing of a full harvest is just around the corner.

Conclusion

So, sacrifice comfort and send money to needy laborers. Sacrifice personal ambition and become a laborer. Sacrifice self and become a diligent harvester. Jesus did just that, and so did the Samaritan woman. She became an instant, selfless, diligent harvester. She ran back home and by her testimony lead many in her town to believe in Jesus. Because of her story Jesus taught us to see the harvest as God’s will and work, a critically important and urgent work that requires collaboration. Pray, learn, become and collaborate. †

¹ We usually think of spiritual harvesting as evangelism (when done within our culture) or missions (when done outside our culture).

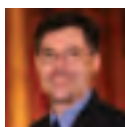
² Johnstone, Patrick and Jason Mandryk. *Operation World*. 6th ed. Waynesboro: Authentic Media, 2005.

³ <<http://www.joshuaproject.net>>

⁴ < <http://www.wycliffe.org>>

⁵ Tucker, Ruth. *From Jerusalem to Irian Jaya*. Grand Rapids: Zondervan, 2004.

⁶ From a message entitled “Community Evangelism” delivered at the 1983 Workers Conference by Herman Luhm, a dear brother used of God to plant assemblies in West Virginia.



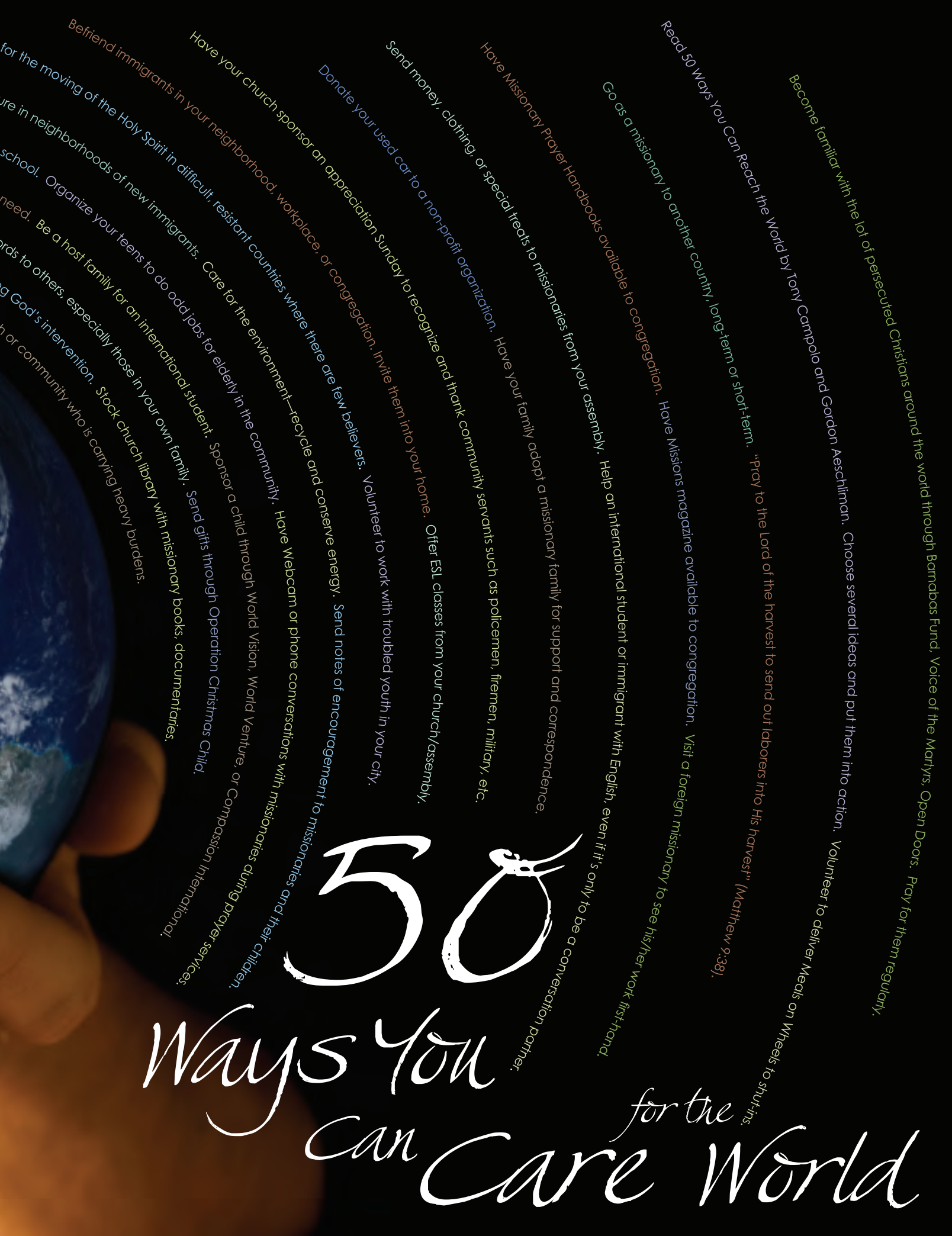
Joel Hernandez

As Intercultural Studies Program Director, Joel Hernandez leads the missions department at Emmaus Bible College. Joel grew up as an MK in Mexico. He received his education from Emmaus (where he met his wife Amy), Dallas Seminary, and from godly saints who poured into his life. Together they were involved in evangelism and discipleship among the Spanish-speaking in the US, and served as church-planting missionaries in Mexico for 8 years. Their teenage daughter Sarah studies at home, and loves art. Joel has a passion to see God’s glory spread throughout the world through obedience to the Great Commission.

*Though Jesus
Himself
was both the
messenger and
the content
of the message,
even He did
not call it His
own work.*



Visit an inmate and share the gospel. Volunteer to tutor an immigrant child in your public school system. Start a food pantry at your church to distribute to needy families. Financially support missionaries on the field. Pray regularly for missionaries in your weekly meetings. Include a missionary focus in your family devotions. Invite a neighbor to church. Give someone a ride to church who otherwise could not attend. Share the gospel with someone in your workplace or neighborhood. Volunteer at your local Crisis Pregnancy Center. Go door-to-door with literature. Visit a nursing home to encourage and bring joy. Volunteer in a nursing home or hospital. Serve at a local soup kitchen or mission. Volunteer at the Red Cross. Volunteer at your local Crisis Pregnancy Center. Go door-to-door with literature. Invite neighbors in for a meal. Invite a neighbor to church. Give someone a ride to church who otherwise could not attend. Share the gospel with someone in your workplace or neighborhood. Volunteer at your local Crisis Pregnancy Center. Go door-to-door with literature. Consider sharing an unexpected gift with a friend in need. Use your spiritual gifts to serve others in your church. Set aside four hours a week for volunteer work. Use kind words to encourage and bring joy. Volunteer in a nursing home or hospital. Serve at a local soup kitchen or mission. Volunteer at the Red Cross. Volunteer at your local Crisis Pregnancy Center. Go door-to-door with literature. Read local news and pray for people - write them a note to tell them you are praying. Read world news so you can pray for individuals and situations needing prayer. Pray for your own attitude about loving lost people. Ask God for a burden for the lost. Volunteer to pray for someone in your church.



Become familiar with the lot of persecuted Christians around the world through Barnabas Fund, Voice of the Martyrs, Open Doors. Pray for them regularly.

“Pray to the Lord of the harvest to send out laborers into His harvest” (Matthew 9:38).

Read 50 Ways You Can Reach the World by Tony Campolo and Gordon Aschliman. Choose several ideas and put them into action. Volunteer to deliver Meals on Wheels to shut-ins.

Go as a missionary to another country, long-term or short-term. Have Missions magazine available to congregation. Visit a foreign missionary to see his/her work first-hand.

Help an international student or immigrant with English, even if it's only to be a conversation partner. Have Missionary Prayer Handbooks available to congregation. Help your family adopt a missionary family for support and correspondence.

Have your family adopt a missionary family for support and correspondence. Offer ESL classes from your church/assembly.

Send money, clothing, or special treats to missionaries from your assembly. Volunteer with troubled youth in your city.

Send money, clothing, or special treats to missionaries from your assembly. Send notes of encouragement to missionaries and their children.

Donate your used car to a non-profit organization. Invite them into your home. Have Webcam or phone conversations with missionaries during prayer services.

Have your church sponsor an appreciation Sunday to recognize and thank community servants such as policemen, firemen, military, etc. Sponsor a child through World Vision, World Venture, or Compassion International.

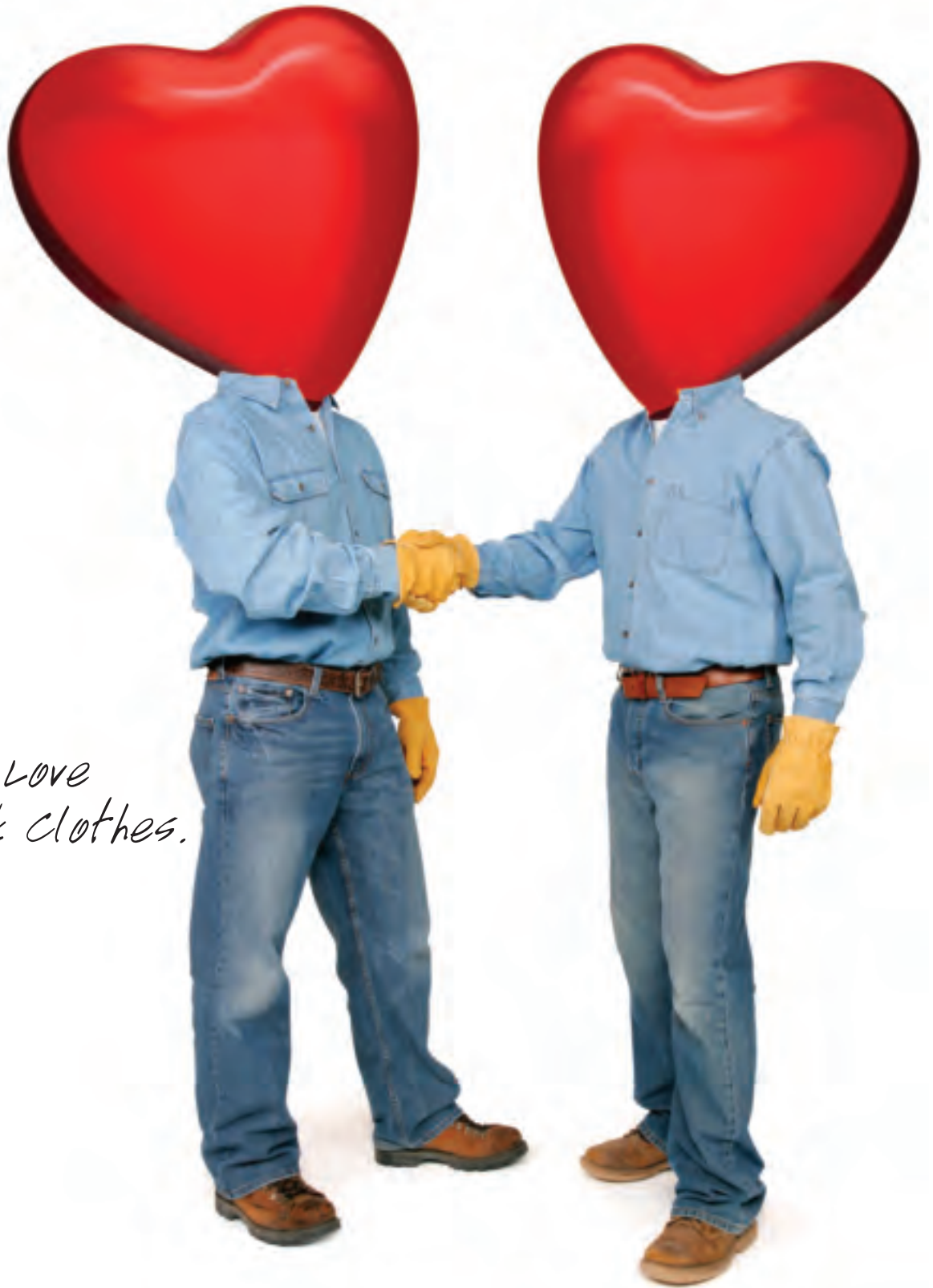
Care for the environment—recycle and conserve energy. Send gifts through Operation Christmas Child. Stock church library with missionary books, documentaries.

Befriend immigrants in your neighborhood, workplace, or congregation. Organize your teens to do odd jobs for elderly in the community. Be a host family for an international student. Organize your teens to do odd jobs for elderly in the community.

Be a host family for an international student. Organize your teens to do odd jobs for elderly in the community. Organize your teens to do odd jobs for elderly in the community.

50

Ways You Can Care for the World



*Kindness is Love
in Work clothes.*

Love is patient and kind.

1 Cor. 13:4

PATIENT AND KIND

Alex Strauch

I imagine more than three hundred Christians from forty different nations and various denominational backgrounds living together twenty-four hours a day. Imagine them working together in extremely tight quarters, most of them for two years, some for even longer. Imagine them doing all of this as unpaid volunteers! Such is life aboard the ship *MV Doulos*.

For the past twenty-seven years, the *Doulos* has sailed around the world stopping at ports in more than a hundred countries and serving as a Christian book exhibit and conference center visited by eighteen million people. The *Doulos*, and two other

similar ships, are the result of the vision of George Verwer, founder of Operation Mobilization (known as OM).¹ OM was one of the first, short-term mission organizations and has trained more than 150,000 people in missions.

The volunteers who serve on the ship are ordinary people. They have the same weaknesses and character flaws as other human beings. They experience aboard the *Doulos* the same difficulties people experience ashore. The only difference is that on the ship there is no running away from conflict. How can they live and work together under such extreme conditions without destroying one another?

The answer: love.

From the very start of OM, George Verwer preached that without a “revolution of love” the vision for the ships and for the thousands of short-term literature teams would be an impossible dream. The kind of love necessary for working together on these ships is not a sentimental, fluffy love. It is Calvary’s selfless, self-sacrificing love. It is the kind of love described in 1 Corinthians 13:4-7: love that is patient and kind, love that does not envy or boast, is not arrogant or rude, does not insist on its own way, and is not irritable or resentful. It is Christlike love.

Instructions, Not Poetry

First Corinthians 13 is not a theoretical discourse on love or a flowery hymn glorifying the feelings of love. Paul was not a romantic poet. He was an apostle of Jesus Christ—a global missionary, church planter, pastor, and teacher. These words are a critical part of his instruction and correction to the church at Corinth, which was being torn apart by loveless behavior.

In order to help the Corinthians understand their own deficiencies and the “more excellent way,” Paul lists fifteen positive and negative descriptions of love. In the Greek text, all of these descriptions are verbs describing what love does and doesn’t do. In English, these descriptions are often translated as adjectives.

Love is
1. patient
2. kind

Love is *not*
3. envious
4. boastful
5. arrogant
6. rude
7. selfish
8. easily angered
9. resentful
10. joyful over wrongdoing

Love
11. rejoices with the truth
12. bears all things
13. believes all things
14. hopes all things
15. endures all things

These fifteen qualities beautifully portray the character and behavior of the Lord Jesus Christ. We are to pattern our love and leadership after him (1 John 2:6). With Christ living and working within us through the Holy Spirit, the same behaviors

should be true of us—whether we are elders, pastors, deacons, youth workers, Sunday school teachers, music directors, missionaries, evangelists, Bible study leaders, or church administrators.

In our ministry with people, these qualities should be uppermost in our mind. One of the most important chapters in the Bible for life in the local church and for Christian leadership is 1 Corinthians 13. It defines how we should behave in marriage, friendship, church, and society. It describes what our character should be like—and *in Christian ministry, character is everything.*

Paul didn’t just write pretty words about love, he lived them, and the Corinthians saw the truth of these words in his life.

Love Is Patient

If we were to ask our Lord, “What is a loving Christian leader like?” he would first answer, “patient and kind.” So Paul begins and ends his love catalog with the patient, enduring nature of love (1 Cor. 13:4,7). In an imperfect world, a leader must be characterized by patience.

The Greek verb for patience denotes “longsuffering” or “forbearance,” particularly in respect to personal injuries or wrongs suffered. The Christian spirit of love does not seek to retaliate. It is not quick to anger.

God himself is the supreme example of longsuffering.³ When we are tempted to be impatient with others, we should stop and think about the gracious longsuffering of God with us and our many wrongs against him. In light of his patience toward us, who are we to think that we cannot patiently bear



with the weaknesses and failures of others—or the wrongs they may have done to us?

Lack of patience is a serious deficiency in a Christian leader. Our work with people is primarily a spiritual work, so it must be done God's way, with great patience and care. An impatient leader is as destructive to people as an impatient father is to his children or as an impatient shepherd is to his sheep.

Patience is needed because life is full of frustrations, hurts, and injustices. In fact, it is impossible to lead people without eventually being attacked. People will assail their leaders' character, criticize their decisions, speak evil behind their backs, and take advantage of their love.

In response to such attacks, love suffers long. So Paul instructs the Lord's servant to be patient when wronged:

And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may escape from the snare of the devil, after being captured by him to do his will. (2 Tim. 2:24-26)

Also, patience is needed when dealing with people's many weaknesses and failures. We must have patience to bear with those who are slow to learn, resistant to change, weak in faith, quick to complain, forgetful of their responsibilities, emotionally unstable, fearful, or wayward. Paul teaches that we are to "admonish the idle, encourage the fainthearted, help the weak, be patient with them all" (1 Thess. 5:14). Also, Paul instructs Timothy: "preach the word ... reprove,

If we were to ask our Lord, "What is a loving Christian leader like?" he would first answer, "patient and kind."

rebuke, and exhort, *with complete patience*" (2 Tim. 4:2; italics added).

Patient Leaders in Action

Being patient doesn't imply passivity or a refusal to confront people's sins or problems. Without his patient pastoral leadership, Paul and the Corinthians would have gone their separate ways. Instead, his firm yet patient handling of the problems preserved the relationship. When the Corinthians unjustly criticized him, Paul didn't give up on them, cut them off, become vindictive, return evil for evil, or express anger in a sinful way. Instead, he answered their criticisms, confronted their sins, and warned of discipline. What is even more remarkable is that he did so with true patience and heartfelt love.

Paul, therefore, could say to the Corinthians that his leadership was marked by patience, kindness, and love:

We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way ... [by] patience, kindness, the Holy Spirit, genuine love. (2 Cor. 6:3-4, 6)

Patience is just as important in church leadership today as it was in Paul's day. Many times a leader's patience is put to the test. Robert Chapman, for example, was well known for his love. And like all loving leaders, he showed remarkable patience with difficult people and problems.

Perhaps his patience and love was most evident when a clash developed in a prominent church in Plymouth, England, between two powerful personalities: John Nelson Darby, the architect of dispensational theology, and Benjamin W. Newton, the primary teacher of the church. When Darby and Newton were unable to reconcile their differences, Darby announced plans to start a new, rival church in Plymouth. Darby's proposal alarmed many people within the church, as well as those who attended churches associated with it. Because of Robert Chapman's love for both men, he felt compelled to seek reconciliation. He urged Darby not to proceed with his intentions, but Darby refused to heed Chapman's advice.

Darby's action created two similar congregations in Plymouth of about equal size. These churches continued to be at odds with each other, which caused other churches of similar beliefs to choose sides. Then, a year later, John Darby made more serious accusations against B. W. Newton's doctrine. In time, Newton recognized his doctrinal error and publicly confessed his wrong. But Darby and his colleagues insisted that Newton's reversal was not genuine. Over time they were able to influence many other churches to exclude Newton and his church from their circle. Newton recognized defeat and left the church in Plymouth permanently, but

the battle was far from over. It would escalate beyond all reasonable proportion, as church fights often do, causing untold heartache. People on both sides were heartbroken over the bitter division and made continued attempts at reconciliation, but to no avail. A meeting of twelve influential leaders convened to try to resolve the growing divisions. During the meeting, Robert Chapman made one of his most memorable statements. He challenged John Darby: "You should have waited longer before separating," referring to Darby's inability to resolve his conflict with B. W. Newton.

"I waited six months," Darby replied.

Chapman's reply was uncharacteristically testy: "But if it had been at Barnstaple, we should have waited six years."

History proved Darby to be impatient and harsh—not only with B. W. Newton but with many others.⁷ Although some began to speak of Darby in less than gracious terms and refuse him fellowship, Robert Chapman did not. His love for John Darby remained unabated. Instead of disparaging Christian brothers and sisters who followed Darby, he referred to them as "brethren dearly beloved and longed for." Chapman's sorrow was genuine because he lived according to the "more excellent way."

Love Is Kind

Paul's first two descriptions of love are paired together and balance each other perfectly: Love suffers long (the passive quality) and love shows kindness (the active quality). Patience and kindness are two sides of the same coin of love. "You can no more have love without kindness than you can have springtime without flowers," writes W. Graham Scroggie.⁸

Kindness is a readiness to do good, to help, to relieve burdens, to be useful, to serve, to be tender, and to be sympathetic to others. It has been said, "Kindness is love in work clothes."

God is kind to all,⁹ and the work of our Lord Jesus Christ on earth demonstrated abundant and compassionate kindness. The gospels are replete with stories of his kindness to needy men and women: Jesus touched a man, whom Luke the physician

God is kind to all, and the work of our Lord Jesus Christ on earth demonstrated abundant and compassionate kindness.

described as "full of leprosy" (Luke 5:12-13). William Lane accurately describes this as "an unheard-of act of compassion."¹⁰ When Jesus encountered a deformed woman bent over by disease and a demonic agent, "he laid his hands upon her" (Luke 13:13). He touched the eyes of the blind and fed the multitudes. He made time to stop and bless little children. Jesus ate and talked with the most hated people of his day, the tax collectors. A notoriously immoral woman found kindness and mercy at his feet (Luke 7:37-39). Acts 10:38 sums up the work of Jesus this way: "He went about doing good."

The Power of Kindness

Scripture insists that all those who lead and teach the Lord's people are servants who must be kind to everyone (2 Tim. 2:24). "As servants of God," Paul writes, "we commend ourselves in every way" by patience and kindness (2 Cor. 6:4, 6).

Augustine, in his book *Confessions*, describes how even during his unconverted days, the renowned preacher and bishop, Ambrose, moved him more by kindness than even by excellent preaching:

That "man of God" received me like a father and expressed pleasure at my coming with a kindness most fitting in a bishop. I began to like him, at first indeed not as a teacher of the truth, for I had absolutely no confidence in your Church, but as a human being who was kind to me.¹³

Loving leaders are kind, even to people who criticize, antagonize, or oppose them. It was said of Thomas Cranmer, an archbishop of the Church of England: "To do him any wrong was to beget a kindness from him."¹⁴

Leadership without kindness is a disaster. The Old Testament account of King Rehoboam, Solomon's son, for example, illustrates how unkindness ruined a king. Before Rehoboam was coronated, the people of Israel came to him and demanded to know the spirit in which he would rule them because his father's rule ended in harsh oppression. Before answering the people, he rightly consulted with the elders—experienced men who had served his father and knew good and bad leadership principles. They counseled Rehoboam to lead with a kindly disposition. They said, "If you will be good [kind] to this people and please

them and speak good words to them, then they will be your servants forever” (2 Chron. 10:7).

Disregarding the wisdom and experience of these older men, Rehoboam rejected their counsel. He foolishly chose the counsel of his young, inexperienced friends to treat the people with a harsh, heavy hand (2 Chron. 10:10-11). As a result, the nation divided in civil war. The people wanted a kind king, not a harsh one. And people are no different today. Kindness is a key to leading people effectively.

If we want to reach and influence people for Jesus Christ, we must cultivate a kindly disposition. Acts of kindness impact people in big ways and capture their attention: a card sent to one who is sick, a concerned phone call, an invitation to dinner, a readiness to help relieve a burden, a caring voice, a gentle touch, a thoughtful gesture, a simple expression of interest in another’s concerns, a visit. The way of kindness is the “more excellent way.” †

“Patient and Kind” is an excerpt from *A Christian Leader’s Guide to Leading With Love* by Alexander Strauch, Copyright 2006, Lewis & Roth Publishers.

Notes to Chapter 4

- ¹ The other ships are the MV *Logos* (1970-88), which sank off the coast of Chili, and the MV *Logos II* (sailing since 1990). A newly acquired ship is *Logos Hope*, which will replace *Logos II*. To read the thrilling stories of two of these ships see Elaine Rhoton, *The Doulos Story* (Carlisle, England: OM Pub., 1998) and Elaine Rhoton, *The Logos Story* (Waynesboro, Ga.: OM Lit., 1988).
- ² George Verwer, *The Revolution of Love* (Waynesboro, Ga.: OM Lit., 1993).
- ³ Ex. 34:6; Isa. 7:13; Jer. 15:15; Rom. 2:4; 9:22; Gal. 5:22; 1 Tim. 1:16; 2 Peter 3:9, _15.
- ⁴ Jonathan D. Burnham, *A Story of Conflict: The Controversial Relationship between Benjamin Wills Newton and John Nelson Darby* (Waynesboro, Ga.: Paternoster Press/Authentic Media, 2004).
- ⁵ W. Graham Scroggie, *The Love Life: A Study of 1 Corinthians 13* (London: Pickering & Inglis, n.d.), 39.
- ⁶ Ruth 2:20; 2 Sam. 9:3; Ps. 106:7; 145:17; Luke 6:35; Rom. 2:4; 11:22; Eph. 2:7; Titus 3:4; 1 Peter 2:3.
- ⁷ William L. Lane, *The Gospel According to Mark*, NICNT (Grand Rapids, Mich.: Eerdmans, 1974), 87.
- ⁸ Augustine, *Confessions*, trans. Henry Chadwick (Oxford: Oxford University Press, 1992), 88.
- ⁹ Alfred Tennyson, *Queen Mary* (Boston: James R. Osgood, 1875), 194.



Alex Strauch
 Alex Strauch is the author of *Biblical Eldership, The New Testament Deacon, and A Christian Leader’s Guide to Leading With Love*. He serves as an elder at Littleton Bible Chapel in Littleton, Colorado where he resides with his wife, Marilyn.



TRAIN

YOUR CHURCH

TO

KNOW THE V

IR0

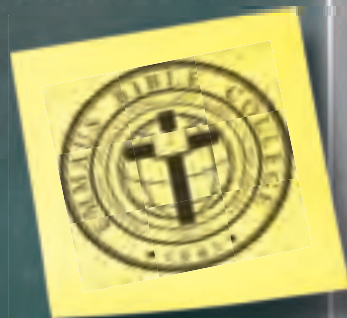
register online
today @ www.emmaus.ed

CH



WORD

N SHARPENS IRON
DUBUQUE, IOWA
MAY 22-25 '08



W

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:

What is the cause of the current unrest over music in the assemblies and other evangelical churches? Are our differences of opinion simply a matter of generational tastes? Is there anything to the charge that much modern Christian music is puerile in its theology and lyrics? How is your local church handling the mega shift in musical tastes that has taken place in the past fifteen years?

Charles Wilbur Responds:

I am a musician, and I played in praise teams for approximately sixteen years until four years ago. That's when I realized something essential was missing from my life as a sinner purchased by Christ. My answer to Dr.

MacLeod's question is that there is unrest in the assemblies because we have neglected the doctrine of how and why the saints are to gather in holiness. The truth about what the local church is and how it is to behave has been neglected and compromised by our contemporary practices.

Years ago our assembly shunned the use of amplified instruments. Later, a group of other musicians and I were given the green light to begin a praise team. The goal was to enhance corporate worship. No one asked why a musical format that was once disallowed was now okay. Rather we (the praise team) were ecstatic about playing in front of the congregation.

Our hearts were sincere in that we wanted to do the right thing. Our goal was not to be musicians performing before an audience, but a group that facilitated worship. I now believe that our team was inconsistent with a biblical view of holiness. I had played in rock bands in clubs in the secular world. I can testify that the adrenaline that moved me then was the same as when we played during worship time. The same basic rock chords that would accompany a Led Zeppelin tune could quite easily fit in with the songs we were playing for God. I even rationalized at one point that this was a good thing. Such a rationalization is very attractive to someone who plays well and wants to play contemporary Christian music for a group of believers in the name of Christian worship. The problem is that such a rationalization is not scriptural. It appeals to the idea that if a person is saved by grace he has license to do whatever he feels is right. The idea of repentance as a daily part of every Christian's life is unsettling when a person's main goal is self-fulfillment.



The church is not a place for folks to fulfill their needs because the world isn't good enough. Rather we are to edify one another in the faith remembering that we have been bought back from a life of destitution where our sin separated us from God. The local church is a place where certain behaviors are to be taught and practiced while others are to be shunned. If Christians are to be transformed to the likeness of Christ – to become His bride – then the Church needs to be divorced from the things of the world. The music issue only brings this reality to the forefront. The church needs teaching on holiness and then needs to repent of her sins.

One does not have to be a musician to understand the difference that exists between contemporary Christian music that is focused on self and Christian music that serves to edify others (Eph. 5:19; Col. 3:16). Returning to the original question, I believe that we have been duped into thinking that attractive services are the answer to dwindling attendance. The local church is a place where believers are to be built up by the apostles' doctrine (Acts 2:42). It is not a place where the main goal is to hear good music. This is especially true of rock music, which is of the world. We are a people called out of the world to serve God "acceptably with reverence and godly fear: For our God is a consuming fire" (Heb 12:28, 29).

**Charles Wilbur
Tignall, GA**

David MacLeod Comments:

Years ago I knew a man in Colorado who had studied classical guitar under the great Andres Segovia. This man had become an excellent musician. After he became a Christian, the local Christians had him play classical hymns in their meetings. He suddenly refused to play in church meetings—in fact, he stopped playing the guitar all together. I asked him why, and he answered that in his unsaved days he had become very proud of his training and his accomplishments as a guitarist. When I told a friend of this, he responded, "That man needs to distinguish between his past and his sinful past." After receiving this counsel, the young man happily returned to playing his instrument, this time for the glory of God and not for the glory of self. G. H. Pember, the great Brethren Bible teacher, had a similar experience, but in his case it was in the field of education. He took both a B.A. and a M.A. and did so with great pride in his accomplishments. He was then converted. Did he repudiate his education? No. He wrote, "I took honors in classics at Cambridge, but I did it in my unconverted days for my own glory. Since I have known the Lord, however, I have tried to use it for the spread of the truth."

I can appreciate Brother Wilbur's comments about the use of hard rock to accompany Christian lyrics. Yet we should be careful not to discourage young believers from using their talents, in appropriate ways, of course, to glorify the Lord.

And we should remember that the hymns we now revere were once new themselves. When they were introduced they were condemned by older believers who were used to singing only the Psalms.

Dorothy Sloan Responds:

The subject of Christian music interests me because I have been a lover of music since childhood. Music has been a form of communication in our world history and I have to say I enjoy music from Israel, Greece, Italy, Russia, Spain, Japan, China, and many other cultures.

It seems to me that the modern Christian music is an attempt to hide our differences and lull us into a repetitive semiconscious and tranquilized state. I must admit that after singing the same phrase three times I lose interest in the message and the harmony, and my mind wanders to other subjects. It's hard for me to be semi-conscious!

We have a rich Christian musical legacy of artistic, original, and thought-provoking lyrics. I worry that the newer music is a more lazy way of enjoying the great, unlimited gifts that God has given us. Long live our musical legacies!

Dorothy Sloan

John Avery Responds:

Current unrest over music in churches and assemblies must be approached with biblical discernment, in submission to one another, and in reverence to Christ. A serious study of Ephesians 5:1–2, 18–21 and Colossians 3:1–3, 12–17 prepares believers to approach the issue with greater understanding.

The first few verses of both Ephesians 5 and Colossians 3 admonish us to respond to God and Christ as our head and example. William MacDonald writes, "The believer who is filled with the Spirit is occupied with Christ and not with self." He comments on Ephesians 5:19–21,

“Now the apostle gives four results of being filled with the Spirit. First, Spirit-filled Christians speak to one another in psalms and hymns and spiritual songs. . . . A second evidence of the filling is inward joy and praise to God: singing and making melody in your heart to the Lord. . . . A third result is thanksgiving: giving thanks always for all things to God the Father in the name of our Lord Jesus Christ. . . . The fourth test of being Spirit-filled is submitting to one another in the fear of God.” MacDonald summarizes, “We should earnestly desire to be filled with the Spirit, but only for the glory of God, not for our own glory.” (*Believer’s Bible Commentary* [Nashville: Nelson, 1995], 1946)

Colossians 3:16 says, “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another; in psalms, hymns, and spiritual songs, singing with grace in your hearts to the Lord.” Mr. MacDonald suggests the following, “There are thus three sections to the verse. First, we are to let the word of Christ dwell in us richly. The word of Christ refers to the teachings of Christ as found in the Bible. . . . The second thought is that in all wisdom we should be teaching and admonishing one another. . . . The third thing is that with psalms and hymns and spiritual songs we should sing with grace in our hearts to the Lord. Psalms describe those inspired utterances, which are found in the book by that name, which were sung as part of Israel’s worship. Hymns, on the other hand, are generally understood as songs of worship and praise addressed to God the Father or to the Lord Jesus Christ. . . . Spiritual songs refer to religious poetry describing

Christian experience. . . .”

“Using these various types of songs we should sing with grace or thanksgiving, in our hearts to the Lord. At this point it might be well to say that the Christian should use discernment in the type of music he uses. Much of the so-called “Christian” music of today is light and frothy. A great deal of this music is utterly contrary to Scripture, and still more is so similar to the world’s “pop” and rock that it is a discredit to the name of Christ” (*Believer’s Bible Commentary*, 2012–13).

My study of the music issue began when our church started a study of biblical governance. Not being qualified musically to address this issue, research identified those who are qualified. Harold Best, former Dean of the Conservatory of Music at Wheaton College, has addressed the music issue in *Unceasing Worship* (Downers Grove: IVP, 2003). Best asks, “In our corporate gatherings can we distinguish between the horizontal power of profane synergies and Spirit-driven ones? Secularly minded critics love to point out the similarities between profane and spiritual group behavior, especially with regard to its more overt forms: hand raising, clapping, dancing, applauding and shouting. Likewise, church leadership can erroneously make use of these similarities by treating worship as if it were, in fact, behaviorally created. And so the circle between worldly and churchly practice remains unbroken. God knows the difference, and we must learn it as well, or suffer the consequences of confusing spiritual power and ordinary power, even when to us they appear similar. . . .”

“We live in a culture that is given over not so much to experience as to

experientialism. The difference is simple. A true experience goes beyond mere feeling. It takes in a wealth of actions in which heart and mind, filled to the full and integrated accordingly, join to bring remarkable-ness. Experientialism is narrow and short-lived; it can be addictive and basely profane. It thrives on feeling. It is suspicious of the mind and the intellect. As tempting as it might be to go all-out for an experience, and as prevalent as experientialism is in the contemporary church, true worshipers should turn aside from this both out of spiritual integrity and out of deep hunger for the Lord rather than the experience” (*Unceasing Worship*, 70–71).

He continues, “The church desperately needs an artistic reformation that does two things at once: first, it takes music out of the limelight and puts Christ and His Word back into prominence; and second, it strives creatively for a synthesis of new, old and cross-cultural styles. A deep understanding of the arts coupled to the understanding that at best the music of corporate worship is simple, humble and variegated, would bring something about that would make all churches into worshiping and witnessing churches that happen to sing” (*Unceasing Worship*, 75).

My responsibility both as a believer and as an elder is to follow this apostolic advice: “I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also” (1 Corinthians 14:15).

John H. Avery, Ed.D.
Bloomington, IL

Ron Mears Responds:

The cause of current unrest over music involves the lack of spiritual content in the familiar praise songs favored by the younger generation. Praise songs with frequent repetition and preponderance of personal pronouns (I, me, mine, we, us, et.) relative to the name of our Savior (Christ, Jesus, Son, etc.) lead one to understand that they emanate from the soulish part of man rather than our spiritual center. The hymns of centuries past by Charles Wesley, Thomas Kelly, A. M. Toplady, Isaac Watts, A. P. Gibbs and many others lead us to deeper spiritual worship while, at the same time, we recount some of the basic doctrines of our faith. To understand the words of hymns (not used in youthful vocabulary) one must keep the mind engaged, which is not necessary when repeating three lines of a praise song nine times. Singing the wonderful hymns is not only an expression of our adoration of our Savior's glory and sacrifice, but a spiritual expression of true worship which draws us to deeper love for Him.

Ron Mears
Alpine, California

David MacLeod Comments:

I, too, do not appreciate many contemporary compositions because of their empty and self-centered lyrics. Let us not forget, however, that many of the newer pieces are quite wonderful. For example, Stuart Townend has written this contemporary hymn:

How deep the Father's love for us,
How vast beyond all measure,
That He would give His only Son,
To make a wretch His treasure,
How great the pain of searing loss,
The Father turns His face away,
As wounds which mar the chosen One,
Bring many sons to glory.

Behold the Man upon a cross,
My sin upon His shoulders
Ashamed, I hear my mocking voice,
Call out among the scoffers,
It was my sin that held Him there,
Until it was accomplished,
His dying breath has brought me life,
I know that it is finished.

I will not boast in anything,
No gifts, no pow'rs, no wisdom,
But I will boast in Jesus Christ,
His death and resurrection,
Why should I gain from His reward?
I cannot give an answer,
But this I know with all my heart:
His wounds have paid my ransom.

'Stuart Townend, "How Deep the Father's Love for Us," on the CD, *Say the Word* (Kingsway Music).

NEXT ISSUE'S QUESTION:

What are the criteria by which an evangelical Christian chooses a candidate for president?

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

Chris Lange

For the World is Passing Away

The clarity of the message that afternoon reminded me that I am a child of privilege in America, that my home, my vehicles, and my lifestyle set me apart from a great percentage of other believers who yearn for Christ's return.



W

hen I was growing up, and before I became a Christian, my father provided well for our family. We were not wealthy by any means, but we were able to enjoy many of the benefits that his line of work afforded us. College was not free but a privilege and was extended to my brother, my sister, and me. Cars were not free, discretionary cash was occasional, and family trips were limited. My brother and I, however, grew up near superb golf courses and learned to play the game. To this day golf continues to hold my emotions in its summertime grip. The whisper in my mind of soft fairways and rolling greens can always set me adrift. Of all the pleasures that I enjoy here on earth before the Lord returns, a golf course can steal my mind away from just about anything. The cushioned punch of a well-hit iron toward a green pocketed in a grove of heavy hanging trees, surrounded by beautiful shrubs and manicured traps, is more than a challenge: it is a golden moment that holds all the promise of skill and joy in the heartbeat of a golf swing.

Recently, after a great round of golf, I was brought short by a news magazine story of Christians suffering in Third World nations, languishing for Christ in horrible prisons because of their love for Him. It was one of those clear alerts that I as a believer have sometimes experienced (perhaps should have more often) when I have been lulled into spiritual dullness by the pleasantness of my lifestyle and circumstances—an insensitivity to the more important purpose for being here...to please God and to tell others of His love. The clarity of the message that afternoon reminded me that I am a child of privilege in America, that my home, my vehicles, and my lifestyle set me apart from a great percentage of other believers who yearn for Christ's return.

It was cause for me to think carefully about 1 John 2: 15-17, to remind myself that regardless of what I own and consider my things, this world is indeed passing away.

We're supposed to be concerned about others...

Your lives may be very much like what my wife and I have worked so hard for these last (soon to be) 36 years together: no debt, spacious home, our kids nearby, wonderful friends, the privilege of teaching young people, and the treasure of discretionary time. It is a life without hunger, without daily struggle, without fear of persecution. But it is the awareness of this that unnerves me enough to feel desperately needy before my Savior. I know the verses: "Because you say, 'I am rich, and have become wealthy, and have need of nothing,' and you do not know that you are wretched and miserable and poor and blind and naked" (Revelation 3:17 NASB). The Lord Jesus cuts to the quick about spiritual

"luke warmness" and about spiritual poverty. I need this sentinel alert in my life, especially as I get older and lean toward less taxing, more relaxing circumstances.

We read, "Do not love the world, nor the things in the world. If any one loves the world, the love of the Father is not in him" (1 John 2: 15). Not in me? I suggest that our lifestyles are prone to make us focus more on that which pleases us and beckons us to meet our need for mind and heart's ease...and to maintain such patterns. As believers awaiting our Lord's return, we don't "love the world"; but we seem often to dance in and through its pleasures, hoping not to be overtaken by them but to play games, seeing how close we can come to worldliness without being compromised.

My point is not a call to be a Christian curmudgeon, to live a mendicant life disparaging all earthly pleasures and frowning on those who enjoy them. The apostle Paul's exhortation in Philippians 4: 10-13 emphasizes the truth that in Christ we are complete, lack nothing, and are fit to live in plenty and in want. Paul knew how to live in prosperity, and I don't believe he rejected such abundance. Yet it is a reminder that we tend to forget what is most important. Ultimately it is a life lived worthily for Christ—and a life lived loving people—that will count for eternity. If my life holds only those good things that promote my

own heart's ease and contentment, and their pursuit, then I am in danger of wasting the time I have been given by the Savior to serve Him. Souls count for eternity; our yards and pleasant landscaping are not eternal. Do I try to make a heaven on earth with the patch of real estate "I own"? Neighborhood relationships, cultivated for the sake of true friendship and for availability, and not for conquest, may yield fruit for eternity. Money spent exclusively for serving self will not yield eternal reward when it will matter the most.

We're just passin' through...

Years ago, on a clear day by Long Island Sound, my brother Ken and I were driving with my uncle along a beachfront road. We passed by old country beach homes: weathered, exclusive, and exquisite in their salt-air waterfront locations. They were the life goal of all those who would grasp hold of the good life, reminders for Ken and me of what our lives might have been like had we never left the East—and had we not been saved. While musing over them, I heard him in the back seat softly humming a song that we both knew well: "This world is not my home; I'm just a-passin' through. If heaven's not my home, O Lord what can I do? The angels beckon me from heaven's open door, and I don't feel at home in this old world anymore." It was a timely message from my brother, and a love song from



the Lord, that drew me back to my true heart's desire. We often talk about that moment, remembering the impact of our changed lives and redirected priorities. Those moments are good.

I can also remember years ago hearing for the first time the expression "cedar fence neighborhoods." While living in Colorado, cedar fences pretty much characterized all new neighborhoods near us. It was the way "to fence in your family's world and to enjoy your privacy." Though we had three children at the time, and needed a well-fenced backyard to corral the boys, we did it, too—just like everybody else. But fencing in your private world may also be "fencing out" your neighbors. Robert Frost writes in his poem "Mending Wall" that "good fences make good neighbors." Perhaps, I sense, however, that our current "fenced homes" may be walling out everything that we just don't want to deal with: neighborhood squabbles, the critical needs of others around us, or the loneliness that many live with daily. This becomes a mindset and may govern the way we live our lives far more than we want to admit...even more than our fences govern our yards.

We're to serve *all* men...

Believers are encouraged not to lose heart in doing good, for time will bring the benefits of love for Christ meted out in service to others (Galatians 6: 9-10). The body of Christ ought to be our first concern, but believers ought not to be restrained in their service to all men. Turning outward to meet the needs of others, rather than fixing primarily on our own needs, affords us the joy of committing to others for Christ's sake. In doing so, the fear of giving away our hard-earned money, time, and our

I sense, however, that our current "fenced homes" may be walling out everything that we just don't want to deal with: neighborhood squabbles, the critical needs of others around us, or the loneliness that many live with daily.

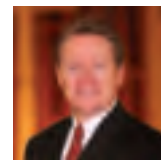
private selves becomes less intimidating and far more rewarding.

Matthew tells us in chapter 6 that we are to seek *first* His kingdom and His righteousness. As believers, there should be no fear in doing so, for kingdom riches from His hand are much to be prized above all else. I believe the Lord Jesus had this in mind when he counseled the disciples in Matthew 19. Peter's ingenuous question sets up the Lord's response: "Behold, we have left everything and followed You; what then will there be for us?" (v. 27). Jesus' reply, apart from the recognition of the disciples' future administrative reign with Him, states, "Everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and shall inherit eternal life" (v. 29). His caveat was that men's motives will be born out in the end, that "the first will be last; and the last, first" (v. 30). I want the desire of my heart regarding what I forfeit in this life to His service to be authentic, wholehearted, and unfeigned, without

evil motive, and not a worrisome anxiety about what I should give up in order to gain spiritual notoriety.


I believe it takes a spiritually trained mind that is committed to Christ to resist the boastful pride of life and to reject its "dread sway." It is a daunting thought to consider how Demas had deserted Paul because of his "love for this present world" (2 Timothy 4:10). What was it that made him slip away—material wealth, comfort, freedom from others' problems, exhaustion and the need for space, a lifestyle hidden away from the taxing demands of church life and of responsibility? I pray that I understand what is at stake spiritually and that I not give in to the self-centered cocoon of the superficial and temporal. I want to walk in those good works that the Lord Jesus prepared beforehand for me (Ephesians 2:10), and not miss out on pleasing Him and helping others.

The golf course may be a metaphor of relaxation and heart's ease for me these days. By the way, what life pattern or cherished pursuit has kept you away from open-handed service to others and has made you prone to "pass by on the other side of the road"? I want my heart's desire to be focused on the wonder and awe of Jesus' presence and on what He has prepared for me, that "which eye has not seen and ear has not heard" (1 Corinthians 2:9). I also want to leave my gate open.†



Chris Lange

Chris Lange is the Chair of the General Education Department at Emmaus where he has served on the faculty since 2000. Chris and his wife Nancy have four grown children and are enjoying their first grandson.



*If my life holds only those good things that promote
my own heart's ease and contentment, and their pursuit,
then I am in danger of wasting the time I have been
given by the savior to serve Him.*

Emmaus On the Road

	Name	Location/Events	City/State	Dates
	Lisa Beatty	Iron Sharpens Iron Conference	Dubuque, IA	May 22 – 24
	Ken Daughters	Verdugo Pines Bible Camp Iron Sharpens Iron Conference	Wrightwood, CA Dubuque, IA	May 2 – 4 May 22 – 24
	Ken Fleming	Iron Sharpens Iron Conference Missionary Orientation Program	Dubuque, IA Greenwood Hills, PA	May 22 – 24 June 16 – 21
	Dave Glock	Iron Sharpens Iron Conference	Dubuque, IA	May 22 – 24
	Jon Glock	Iron Sharpens Iron Conference Mountain Top Youth Camp Iowa Bible Camp Horton Haven Christian Camp	Dubuque, IA Pinnacle, NC Manson, IA Chapel Hill, TN	May 22 – 24 June 15 – 21 June 22 – 28 July 6 – 12
	Joel Hernandez	Verdugo Pines Bible Camp	Wrightwood, CA	May 2 – 4
	John Jimo	Iron Sharpens Iron Conference	Dubuque, IA	May 22 – 24
	David MacLeod	Oak Lawn Bible Chapel Bethesda Hall Assembly Bible Camp	Oak Lawn, IL Singapore Johore, West Malaysia	May 4, 11, 18, 28 June 1, 8, 15 June 9 – 14

Emmaus On the Road

Name	Location/Events	City/State	Dates
	Ben Mathew Warrenville Bible Chapel Iron Sharpens Iron Conference Horton Have Christian Camp Texas Youth Conference Northeast Conference	Warrenville, IL Dubuque, IA Chapel Hill, TN Houston, TX New York, NY	May 18, 25 May 22 – 24 June 1 – 6 June 20 – 22 July 18 – 21
	Dan Smith Bayside Community Church Lakeside Bible Camp	Tampa, FL Clinton, WA	May 25 June 16 - 20
	Mark Stevenson Iron Sharpens Iron Conference Oak Lawn Bible Chapel Arbor Oaks Bible Chapel Koronis Bible Camp	Dubuque, IA Oak Lawn, IL Dubuque, IA Paynesville, MN	May 22 – 24 June 22, 29 July 6, 13 July 21 – 27
	Steve Witter Forest Hills Bible Chapel Asbury Community Chapel Countryside Bible Chapel Iron Sharpens Iron Conference Horton Haven Christian Camp Cornerstone Community Church Koinonia Conference Grounds Countryside Bible Chapel IFCA National Convention Warrenville Bible Chapel Gospel Chapel Woodside Bible Chapel Chambersburg Gospel Chapel	Grand Rapids, MI Dubuque, IA Lexington, MA Dubuque, IA Chapel Hill, TN Des Moines, IA Watsonville, CA Boone, IA Eugene, OR Warrenville, IL Nashville, TN Maywood, IL Chambersburg, PA	May 4 May 11 May 18 May 22 – 24 May 25 – 30 June 1 June 6 – 8 June 15 June 20 – 24 June 29, July 6 July 13 July 20 July 27
	Mark Woodhouse Iron Sharpens Iron Conference Keystone Bible Chapel Camp Living Water Willowbrook Bible Camp	Dubuque, IA Omaha, NE Bryson City, NC Des Moines, IA	May 22 – 24 June 15 July 14 – 19 July 27 – Aug 2

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.

News from Emmaus



Christian Ministries Seminar

Emmaus was pleased to host its annual Christian Ministry Seminar on February 10-12, 2008. Our plenary speaker, Dr. Larry Moyer from EvanTell ministries brought encouragement and insight to our students on the need to know and preach the gospel in word and deed. Over 70 people from 40+ ministries were on campus to expose our students to the many opportunities in camp, missions and para-church ministries. It was a wonderful time of encouragement and fellowship, and a time where many students makes decision about their ministry for both short and long term.

Emmaus Ensemble Tour 2008

We serve an amazing and faithful God! He answered so many prayers for the Ensemble tour this year above and beyond what we imagined. The Ensemble visited Grand Haven Bible Chapel (Grand Haven, MI), Jefferson Hills Bible Church (Pittsburgh, PA),

Forge Road Bible Chapel (Perry Hall, MD), Grace Gospel Chapel (Plumsteadville, PA), Greenwood Hills Gospel Chapel (Fayetteville, PA), and Warrenville Bible Chapel (Warrenville, IL). The people we met at each chapel were very excited about our visit, and they told us several times how blessed they were by the concerts and their interaction with the Ensemble. The students' Christ-like behavior was also evident at places other than the chapels. At a service plaza in Indiana, we encountered a lady who asked where we were from because it was "obvious that [we were] believers".

One huge answer to prayer is that no one became ill on the trip, and everyone was able to sing almost every concert. God also provided good weather for each destination (particularly the day we spent at the Inner Harbor in Baltimore), and we did not have any delays in our travels. We were able to spend a couple of mornings at the historical sites of Valley Forge and Gettysburg due to two concerts in eastern Pennsylvania. The highlight of the tour for everyone, however, was the opportunity to sing at these different assemblies and minister to the people at each one. We were very encouraged by how much they enjoyed hosting us and how wonderful it was to fellowship and worship with other believers across the country.



Alumni Window Project

Thanks to our generous alumni, at least 24 new windows will soon grace the Emmaus dormitories! The Alumni Committee sent out a letter in November, and as a result we were able to raise \$24,562, far surpassing our original goal of \$10,000. Many of the current windows are cracked and not energy-efficient, and each costs about \$1,000 to replace. Thank you again to the many of you who contributed. We look forward to sharing photos of this project as improvements are scheduled for this Spring!

Emmaus Student Teachers Abroad

This academic semester, three of our seventeen student teachers are fulfilling



Lori Kratzer

their internships in various countries. Lori Kratzer is student teaching in the upper elementary grades at Sakeji School in Zambia, Africa, Melinda Seeman is student teaching in first grade at Rosslyn Academy in Nairobi, Kenya, and Meagan Linebaugh is student teaching in the sixth grade at Mountainview International Christian School in East Java,

News from Emmaus



Mindy Seemen

Indonesia. Meagan recently transitioned from a third grade classroom to her current placement for the balance of her internship. They are grateful for God's faithful provision in meeting their needs, and would appreciate prayer. Though they have faced various challenges ranging from lost luggage to political unrest to cultural adjustments, each is convinced that the Lord has sent her to the right place to develop her craft of teaching and to share God's love with young people in another culture.



Meagan Linebaugh

ICS Interns Abroad

One of the most exciting components of the Intercultural Studies (ICS) major at Emmaus is the overseas internship. During the semester-long internship, students get to integrate their classroom instruction with field

experience, including research, language learning and ministry. India, Israel, Italy, Kenya, Romania, and Turkey are just a few of the countries where students have fulfilled their ICS Internship.



Lisa Johnson (left)

As I write, Rachel Moellers is in Taiwan living with a native family. She is busy learning Mandarin and sharing the Gospel through making friends and impromptu ministry opportunities. She recently shared the Gospel with an older Buddhist woman who had never heard it before!

Lisa Johnson is in the Arabian Peninsula, in a country that Operation World classifies as one of the least evangelized countries of the world. She is teaching English, and forging relationships. Her very first class put their new English skills to work in a thoughtful thank you card. Their simple words portray a deep gratitude:



Rachel Moellers

"I and all students, we don't say "you are teacher."
But we say "you are our mum, our sister. You are best teacher. Thank you Lisa mum."
I think of our interns often, recalling the Savior's words: "whoever loses his life for my sake shall find it." And I ask you: is there anything more rewarding in life than spending yourself for the glory of our Lord?

- Joel Hernandez

Record Snowfall!

Headline news indicates Dubuque has set a new seasonal snowfall record at 78.7 inches, breaking the former record of 75.7 inches received during the winter of 1961-1962. Our maintenance crew deserves our thanks and appreciation for the many hours they spent blowing snow, shoveling and salting our lots and sidewalks this winter. To say that our faculty, staff



and students are itching for warmer weather is a vast understatement. (Statistical information obtained from <http://www.weather.gov/climate/getclimate.php?wfo=dvn>)

The top three reasons to consider Emmaus Bible College...

1. Solid Academics

In all of our programs, you'll find God's Word at the center. All students graduate with a degree in Biblical Studies, but can double major in other areas. A popular option is our one-year Certificate in Biblical Studies.

2. Student Life

Great activities are a big part of college life and Emmaus offers many. Over 90% of our students participate in Intramural sports and a third of our student body is involved in our music programs.

3. Close Relationships

With a relatively small student body, students quickly develop meaningful friendships — not only with each other, but also with our caring faculty.

Come discover Emmaus for yourself at one of our Discover Emmaus Weekends.

Dubuque, Iowa • 1-800-397-2425 x5 • www.emmaus.edu

AREAS OF STUDY

Bible Exposition and Theology
Biblical Counseling (minor)
Biblical Languages (minor)
Biblical Studies (A.A. or certificate)
Business Administration (A.A.)†
Computer Information Systems*
Elementary Education*
Intercultural Studies*
Music Education*
Music Ministry*
Nursing (A.A.S.)†
TESOL—Teaching English to Speakers of
Other Languages (minor or certificate)
Youth Ministries*

*Features a double major in
Biblical Studies

†Dual degree program
with Biblical Studies
through Northeast Iowa Community
College



emmaus
bible college



Please help us update our mailing list! If you moved this year or have changed your mailing address in any way, please fill out this form, detach it from the page and return it to: Emmaus Bible College, Journey Magazine, 2570 Asbury Road, Dubuque, IA, 52001. Thank you for helping us keep our mailing list current.

Name _____
Address _____
Email _____ Phone _____

Subscriptions to Journey Magazine are sent free of charge to addresses in the United States and Canada, as well as to those serving the Lord full-time overseas. However, Emmaus incurs an average cost of \$10 per yearly subscription (a little more than \$3 per issue). Please consider making an investment towards this ministry of Emmaus by enclosing your contribution along with this form.



FROM THE DESK OF
DR. STEVE WITTER

Dear Friend of Emmaus:

Spring is a great time of year...the cold of winter is behind us, and new life is springing up everywhere. While we have the privilege of remembering the death and resurrection of our Savior at any time, the world celebrates Easter in the spring. You will remember it was resurrection evening when the Lord Jesus walked with two of His disciples and there, on the road to Emmaus He explained the things concerning Himself. Today, the ministry of Emmaus Bible College exists to continue that ministry....to explain to young men and women the things concerning the Lord Jesus Christ.

We thank the Lord for our friends who partner with us in this ministry. We greatly value the prayer of the Lord's people, for we know that without HIM we can do nothing. We appreciate every time you remind a potential student of the transformational opportunities that are available for them at Emmaus. We appreciate each financial gift that you sacrificially give—gifts which enable us to do the work God has called us to do. God works through HIS people....and we are glad that He is working through you on our behalf.

I want to remind you of the fact that Emmaus has received a matching gift offer again this year. Once we receive **\$500,000** in gifts to the **Annual Fund**, our donor will match the next **\$125,000** in gifts to the **Annual Fund** dollar for dollar. We are asking the Lord to help us meet the full match, and this is our first priority for funding for the remainder of this fiscal year. However, cash gifts are not the only way you can give to the college. The college would be glad to receive your gift of a quality used car, van, or pick-up truck—or you could consider a gift through planned giving.

Our planned giving partner, Believers Stewardship Services [BSS] can help you with additional ways of giving to Emmaus. Listed below are several ways that you can partner with Emmaus—and help us impact the world for Christ.

- **Donor Advised Funds**

The staff of BSS would be pleased to assist you in establishing a Donor Advised Fund. Perhaps you know that you want to give, you just haven't decided where you should give. A Donor Advised Fund is designed to allow you to establish a charitable giving fund now, and then throughout the next year, as needs arise, you can direct BSS to send a gift, on your behalf, to any qualifying tax exempt organization. Your gift is tax-deductible in the year you give to the fund.

- **Legacy Gifts**

Many people choose to take time at the end of the year to review their long-range estate plans and financial goals. Trusts, wills, life insurance, and other planning vehicles are special ways to leave a lasting legacy to Emmaus or to your other charitable interests. BSS exists to help you do just that, without charge, to the glory of God.

If you have any questions, please get in touch with me. You may also contact Dave Allison, President of BSS at (888) 338-7810, or dallison@believerstewardship.org. Thank you for your continued support of Emmaus.

Because HE lives,

Steven R. Witter, PhD
Vice-President for Advancement

