

Iron SHARPENS Iron

IRON SHARPENS IRON

"As iron sharpens iron, so one man sharpens another."



From One Generation to the Next: A Biblical Approach to Change

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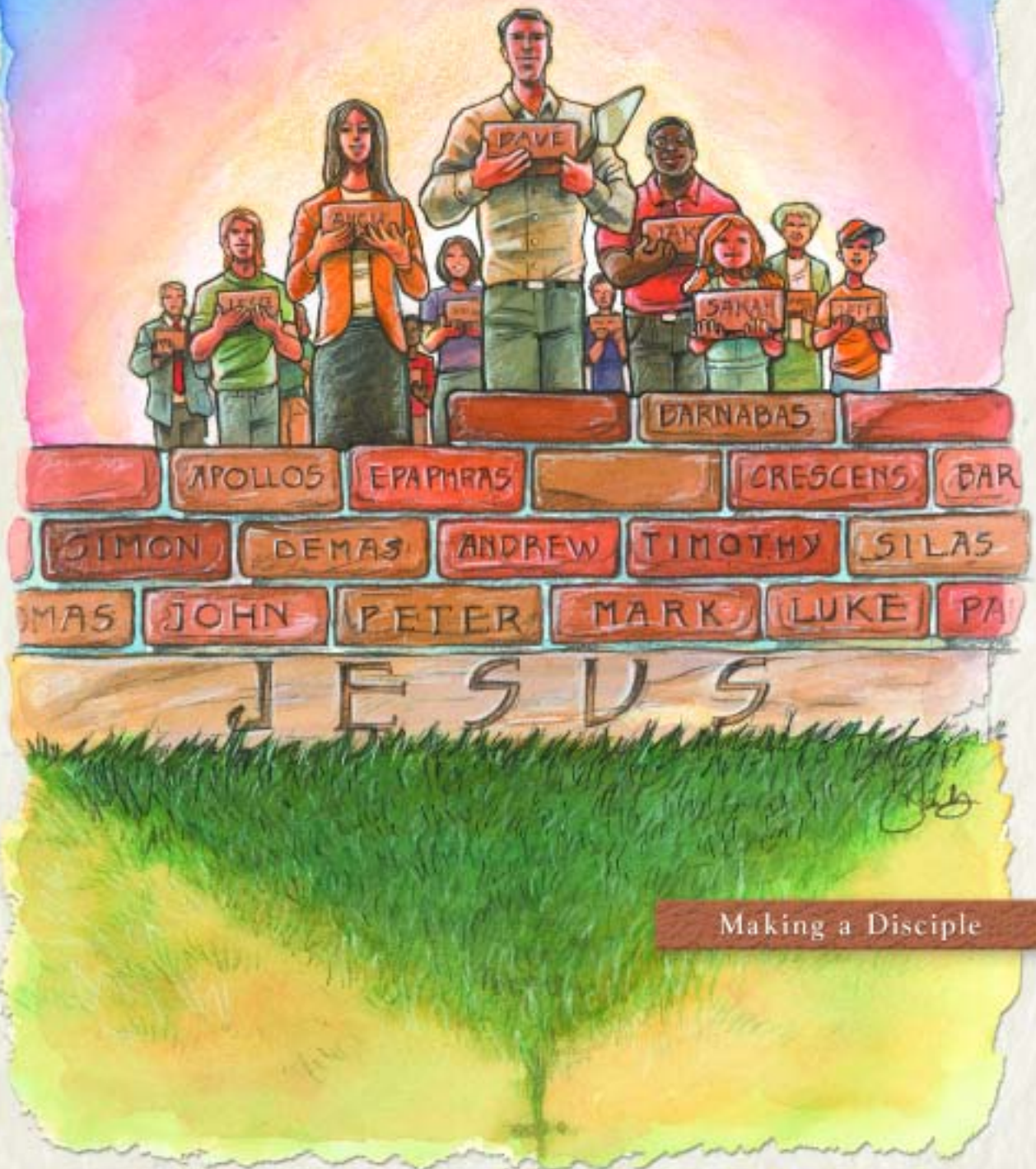


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Journey



Making a Disciple

Principles in Decision-making

New Testament believers seeking to follow Christ are often faced with lifestyle choices that are not specifically addressed in Scripture. They could be huge questions such as, “Should I go to this college?” or, “Should I take this job?” They may be more minor ones, such as, “May I see this movie?” or, “May I attend this party?” The New Testament contains a number of principles that can be applied to a wide range of choices that we confront. Proper application of these principles demonstrates maturity in discipleship.

1. I will make the same choices in life that Christ would.
1 JOHN 2:6 “Walk in the same manner as He walked.”
2. I will choose activities that will help me to become more Christ-like.
ROMANS 8:29 “Those whom He foreknew, He also predestined to become conformed to the image of His Son.”
3. I will avoid activities that make it harder for me to follow Christ.
HEBREWS 12:1 “Let us also lay aside every encumbrance.”
4. Everything I do will be in His power and for His glory.
COLOSSIANS 3:17 “Whatever you do in word or deed, do all in the name of the Lord Jesus.”
5. I will choose activities that will help me grow spiritually.
1 CORINTHIANS 6:12 “Not all things are profitable.”
6. I will be ready for Christ to return at any moment.
1 JOHN 2:28 “Abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.”
7. I will devote myself to God, not the things of the world.
1 JOHN 2:15 “Do not love the world nor the things in the world.”
8. I will use my body as a tool to serve the Lord.
1 CORINTHIANS 6:20 “Therefore glorify God in your body.”
9. I will treat my body respectfully.
1 CORINTHIANS 6:19 “Do you not know that your body is a temple of the Holy Spirit who is in you?”
10. I will remain in control of my bodily appetites.
1 CORINTHIANS 9:27 “I discipline my body and make it my slave.”
11. I will avoid activities that feed my fleshly appetites.
ROMANS 13:14 “Make no provision for the flesh in regard to its lusts.”
12. I will prevent my mind from thinking ungodly thoughts.
2 CORINTHIANS 10:5 “We are taking every thought captive to the obedience of Christ.”
13. I will avoid activities that will form enslaving habits.
1 CORINTHIANS 6:12 “I will not be mastered by anything.”
14. If it bothers my conscience, I know it is wrong for me.
ROMANS 14:23 “Whatever is not from faith is sin.”
15. I will do what is best for the other person.
1 CORINTHIANS 10:24 “Let no one seek his own good, but that of his neighbor.”
16. I will avoid activities that offend others.
1 CORINTHIANS 10:32 “Give no offense either to Jews or to Greeks or to the church of God.”
17. I will limit my freedom so as not to offend a weaker brother.
1 CORINTHIANS 8:13 “If food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble.”
18. I will avoid activities that hurt my testimony to the unsaved.
1 CORINTHIANS 10:33 “Not seeking my own profit but the profit of the many, so that they may be saved.”
19. I will choose the activities that make for peace.
ROMANS 14:19 “Let us pursue the things which make for peace and the building up of one another.”



Kenneth Alan Daughters

Kenneth Alan Daughters
President, Emmaus Bible College

Features/Departments

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An introduction from our Editor

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Alex Strauch addresses the subject of transitioning leadership in Church life while maintaining the unity of the body. A must read! A continuing series by Alex Strauch (edited by Dave MacLeod) from messages delivered at Iron Sharpens Iron.

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Fellow Travelers

Although I no longer attend a “brethren assembly,” I was born, raised, and bred “brethren” for the first 36 years of my life. My husband and I are passionately involved with a church camp owned by local assemblies, and consequently have maintained close and loving relationships with these churches through the years. From our vantage point we have been able to consider trends in their growth and (more often) decline. Our hearts break to see so many of them dying.

Although we understand that the autonomy of each assembly forbids inter church meddling, we watch with amazement as we see many of their lights flicker faintly. It occurs to me that your influence, via *Journey*, may be the only acceptable input that could open their hearts to new ideas. Visiting one such dying assembly recently, I heard someone recommend your article on Musical Expression by Alexander Strauch. Bless you! I applaud your efforts and encourage your bold confrontation of issues. A thorough reading and sincere consideration of the points made in that article could begin to reverse the decline at some assemblies, though it would take a bold step.

We were blessed by the warmth, good ministry and sincerity of the believers during a recent visit to a nearby assembly. But even so, their course seems to be inevitable demise if they continue their present course. Somehow there is a total cultural disconnect that hampers their effectiveness. I asked an elder’s wife if there was any interest in evangelizing the neighborhood, and she admitted that although they’d tried, there had been no interest. Small wonder! It’s hard to imagine anyone drawn to the

Christianity they portray, more intent on “brethren distinctives” than on Jesus! Ultimately perpetuating the focus of that mentality and practice of “correctness” is a violation and assault on our Lord’s command to make disciples. One clear result is the inability of many to “have love for one another” (John 13.35), particularly toward those outside the “brethren movement”. I believe that many in the “movement” have crossed that gulf and accepted the “ways” of non-brethren, but the assemblies in decline are tenaciously defending distinctives that keep eyes from focusing on Jesus and His amazing power to save.

The future of the brethren assemblies seems ominous. It’s time to speak clearly.

*In His Love,
Brenda Spiro
Everett, WA*

We really appreciated the Fall '05 issue of *Journey*. The magazine is “growing into real maturity” and is meeting needs of Christians and assemblies.

The articles on discipleship were very good. However, it was the article on music by brother Alex Strauch that really struck a chord with us as we have been “working through this” in the past two years.

*Larry Deeds
Elder/Pastor
Bethany Bible Chapel
Conway, SC*

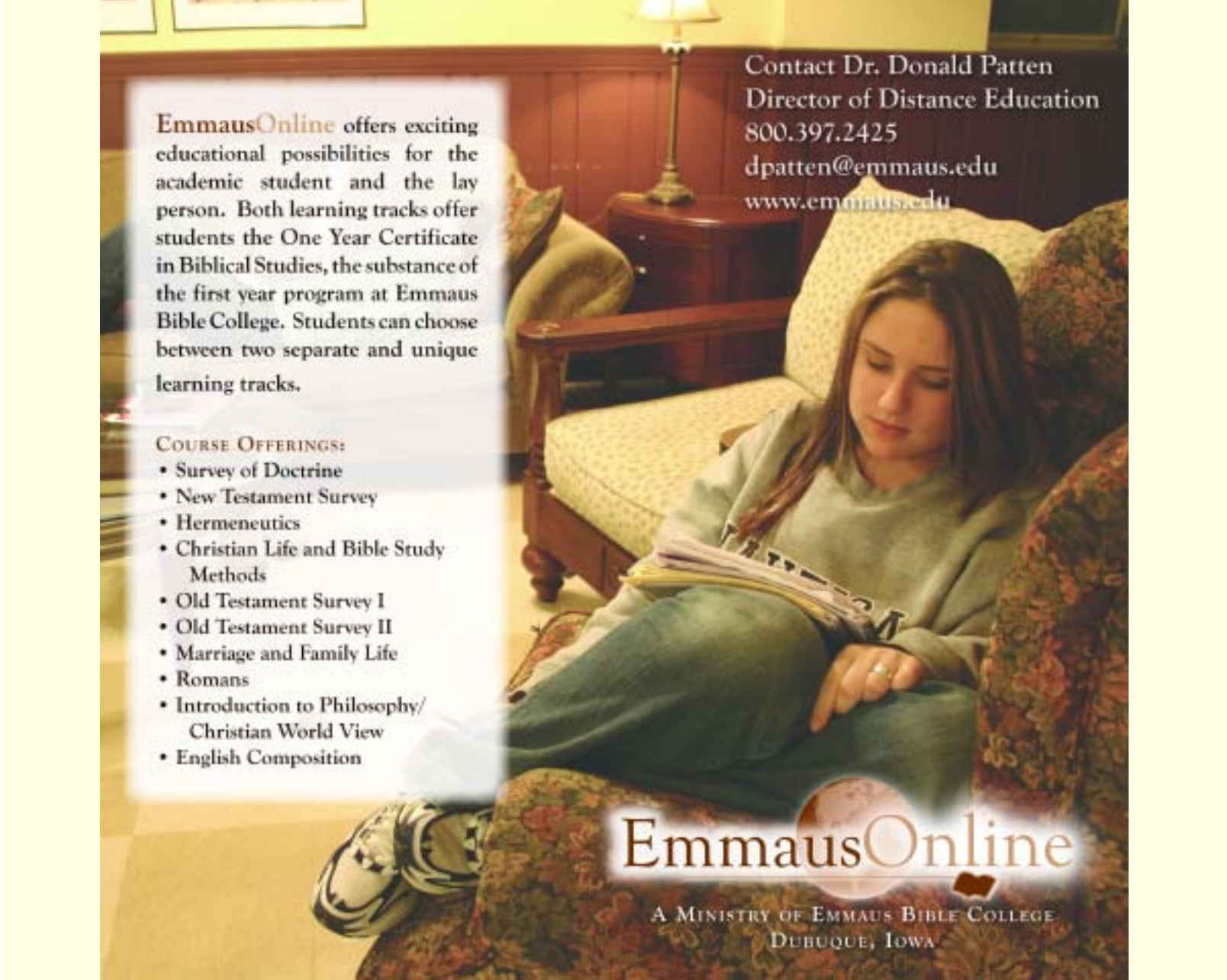
The Fall '05 *Journey* is the slickest issue you have put out! William MacDonald, my favorite professor way back in 1954 is thought provoking, asking “Does the Bible teach that it was God who died at Calvary?”

Myrue Spivey made me realize that I am okay but not great on the purposeful part of discipleship but fall way down on the prayerfully part and I need to work on that. Daniel Dominguez Jr. from Houston, TX hit it out of the park for me with his answer for “What does it mean to be a disciple of Christ?”

The article “Musical Expressions in the Local Church” by Alex Strauch was great. I just wish that the elders in every assembly and evangelical local church would read this article. The church I am at in Lancaster, CA is doing everything suggested but most churches in the area do not. There is even one more element that they have added; they make sure the songs chosen relate to the message. I come away from the service each week with something new from the message and would have to give credit to the music for much of the preparation. The suggestion for blended music is great.

This whole attitude about the importance of music has spread to every group in our church. The Awana Varsity has their own worship team using many instruments and usually sings ten songs each night. The high school youth does the same when they meet during the week. The Spanish services do the same and I don’t know what they are singing but I love to listen when I get there early to set up for Awana. I have heard complaints about the message in some songs but when I compare them to some of the choruses we sang 60 years ago the message is much better now. It is such a good article that I would be tempted to try and attend Iron Sharpens Iron.

*Ian Denham
Lancaster, CA*



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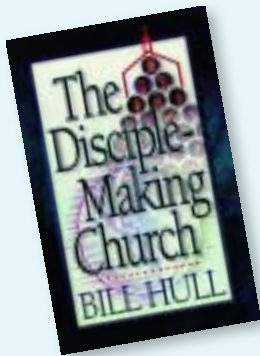
JOURNAL TOPICS

In the Current Issue of the Emmaus Journal (volume 14, number 1)

David J. MacLeod, "The Sufferings of Christ: Exemplary, Substitutionary, and Triumphant"
S. Lewis Johnson, "The Greatest Commission: An Exposition of Galatians 4:1-7"
Kenneth A. Daughters, "The Trinity and the Christian"
Robert Spender, "Obadiah: Accountability in Relationships"
Paul T. Jensen, "Reclaiming the Center: A Review Article"

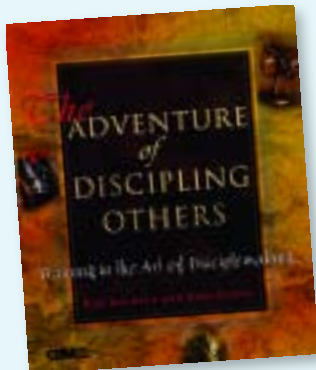
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Travel Guides



The Disciple Making Church in the 21st Century

Dr. Gary E. Tangeman
Christian Literature Crusade, 1996



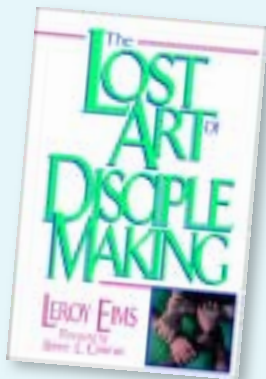
Disciple Making Teachers: How to Equip Adults for Growth and Action

Josh Hunt, Larry W. Mays
Group Publishing, 1997

The Disciple-Making Church

Bill Hull
Revell, 1998

All of us, church leaders and laypeople alike, have been called by Christ to reach out to the world with the gospel. In this book, Bill Hull explains why disciple making must be the focus of every believer's life and tells how each of us can do it.



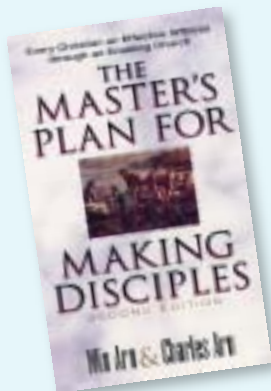
The Lost Art of Disciple Making

LeRoy Elms
Zondervan, 1978

This book examines the growth process in the life of a Christian and considers what nurture and guidance it takes to develop spiritually qualified workers in the church.

Making of a Disciple: A Study of Discipleship from the Life of Simon Peter

Kenneth Frederick
BJU Press, 2001



The Master's Plan for Making Disciples

Win Arn, Charles Arn
Baker Books, 1998

Identifies, illustrates, explains, and applies Christ's principles of disciple-making, building on the web of friendships which already exist.

Transforming Discipleship: Making Disciples a Few at a Time

Greg Ogden
InterVarsity Press, 2003

Drawing on Jesus and Paul's models of discipling a few at a time, this book provides the biblical foundation behind the influential "Discipleship Essentials." (Church Life)

The Disciple's Manual

William MacDonal
Gospel Folio Press

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

The Adventure of Discipling Others: Training in the Art of Disciplemaking

Ron Bennett, John Purvis
Navpress, 2003

Readers can learn to share their lives with new believers as Jesus did, helping them grow spiritually and fulfill their unique niches in God's kingdom, while discovering their own passions for one-on-one discipling.

Down to Earth Discipling: Essential Principles to Guide Your Personal Ministry

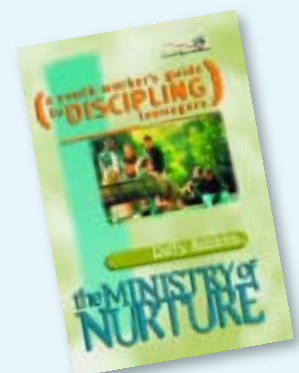
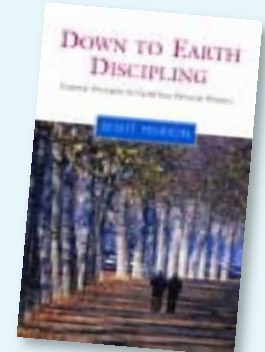
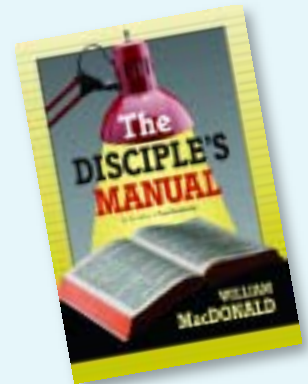
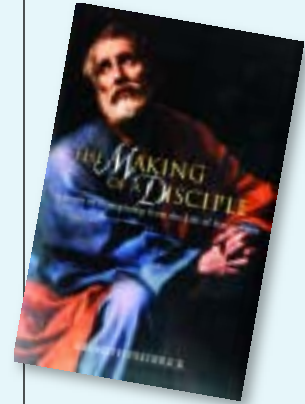
Scott Morton
Navpress, 2003

This is a personal ministry book that anybody can use. The practical, friendly, workable guide delivers everything readers need to know about being a disciple, without terrifying themselves or those they want to reach. It divides the process into simple, manageable steps based firmly on biblical principles about reaching the world for Christ.

The Ministry of Nurture: A Youth Worker's Guide to Discipling Teenagers

Duffy Robbins
Zondervan, 1990

In this thoughtful, comprehensive guide you will find ideas for encouraging spiritual growth in young people by one of the most authoritative voices in youth ministry today.



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To the Praise of His Glory!

Part 2

Lisa Beatty

Is Singing Optional?

Since its earliest days, the Church has been characterized by singing. In approximately 111 AD, just eighty or so years after the Church was established, a Roman official named Pliny the Younger sent a letter to Emperor Trajan in Rome about the practices of this new religious movement, in which he wrote, “*On the appointed day they had been accustomed to meet before daybreak, and to sing a hymn antiphonally to Christ as to a god.*” Even outsiders recognized that singing had an important place in meetings of the early Church.

Would the 21st-century Church be characterized in the same way? Certainly most, if not all, local churches include some

congregational singing in their services, but what place does music—specifically singing—have in church life? Is singing an important element in the life of the local church, or is it a peripheral, non-essential?

Most church leaders would affirm the place of singing in the program of the church; however, in many cases, little time or attention is given to planning meaningful music ministry. Without clear direction from church leadership regarding the ministry of music, congregations are often left with the impression that singing is somehow less important than other elements of the service. This inattention often leads to a casual attitude toward the song service in which

congregational hymns are chosen just minutes before the service or only a limited number of songs are sung (the song-leader’s favorites, for example), and so congregations may be familiar with only a small percentage of the songs and hymns in the hymnbook. In some local churches, people continue to talk in the foyer until the song service is over!

The Bible gives considerable emphasis to singing in the life of the believer. In the Old Testament, singing was part of the fabric of life for the children of Israel. The New Testament affirms the importance of singing in the lives of the redeemed and in the corporate life of the Church. Following are just a few reasons why church leaders

should give significant attention to the ministry of singing in their local body:

1. The Psalms (the hymnbook of Israel) strongly emphasizes singing in response to the Lord for who He is and what He has done.

These are imperative statements, not language that encourages personal choice.

Sing praises to the Lord, who dwells in Zion; declare among the people His deeds. (Psalm 9:11)

Sing praise to the Lord, you His godly ones, and give thanks to His holy name. (Psalm 30:4)

Sing for joy in the Lord, O you righteous ones; praise is becoming to the upright. Give thanks to the Lord with the lyre; sing praises to

Him with a harp of ten strings. Sing to Him a new song; play skillfully with a shout of joy. (Psalm 33:1 – 3)

O clap your hands, all peoples; shout to God with the voice of joy. (Psalm 47:1)

Shout joyfully to God, all the earth; sing the glory of His name; make His praise glorious. (Psalm 66:1 – 2)

Sing for joy to God our strength; shout joyfully to the God of Jacob. Raise a song, strike the timbrel, the sweet sounding lyre with the harp. Blow the trumpet at the new moon, at the full moon, on our feast day [*the Feast of Tabernacles*]. For it is a statute for Israel, an ordinance of the God of Jacob. (Psalm 81:1 – 4)

Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, bless His name. (Psalm 96:1 – 2a)

Sing to the Lord a new song, for He has done wonderful things. (Psalm 98:1a)

Oh give thanks to the Lord, call upon His name; make known His deeds among the peoples. Sing to Him, sing praises to Him; speak of all His wonders. (Psalm 105:1 – 2)

Praise the Lord! For it is good to sing praises to our God; for it is pleasant and praise is becoming. (Psalm 147:1)

Praise the Lord! Sing to the Lord a new song, and His praise in the congregation of the godly ones. (Psalm 149:1)

*Sing praise to the Lord,
you His godly ones, and give thanks
to His holy name.*

(Psalm 30:4)

2. Christ and His disciples sang at the institution of the Lord's Supper. Believers are commanded to remember the Lord in this way until He comes.

And after singing a hymn, they went out to the Mount of Olives. (Matthew 26:30, Mark 14:26)

3. Psalm singing is included in Paul's list of the appropriate components of public worship.

When you assemble, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

(1 Corinthians 14:26)

4. Believers are called to teach and admonish one another

through the singing of psalms, hymns, and spiritual songs while at the same time singing with gratitude in their hearts to the Lord.

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. (Ephesians 5:18)

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. (Colossians 3:16)

5. Singing will be a primary occupation of the redeemed in heaven

as can be seen in the Revelation to John. Heaven appears to be a place of unceasing song offered in praise and worship to God and to the Lamb by angelic beings and by the servants of God from all ages, nations, and tribes.

And when He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood men from every tribe and tongue and people and nation. And Thou hast made them to be a kingdom



and priests to our God; and they will reign upon the earth.”
(Revelation 5:8 – 10)

And every living thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.” (Revelation 5:13)

After these things I looked, and behold, a great multitude, which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, “Salvation to our God who sits on the throne, and to the Lamb.”
(Revelation 7:9 – 10)

After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God; because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her.” (Revelation 19:1 – 3)

And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying, “Hallelujah! For the Lord our God, the Almighty, reigns. Let us rejoice and be glad and give the glory to Him, for the

marriage of the Lamb has come and His bride has made herself ready.”
(Revelation 19:6 – 7)

Throughout the Scriptures the people of God are people of song. God Himself is a singer (Zephaniah 3:17) and He calls His own to lift their voices to Him in worship, praise, adoration, and thanksgiving. May our churches be characterized by fervent love for the Lord expressed in psalms, hymns, and spiritual songs. May we enjoy just a glimpse of our heavenly occupation as we labor together awaiting His return! †



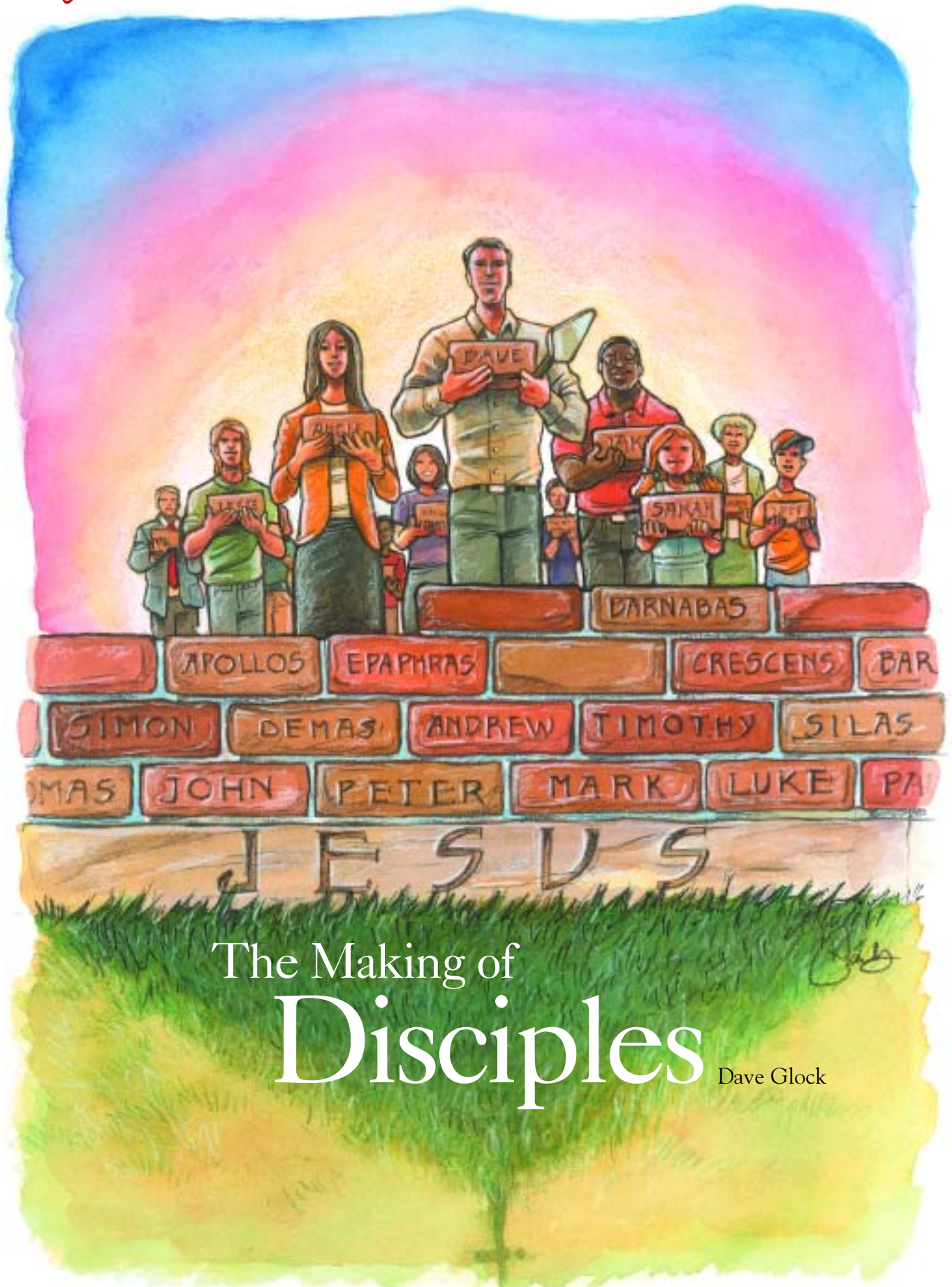
Lisa Beatty is the Dean for Academic Affairs at Emmaus Bible College and has been a faculty member in the Music Ministry department since 1992. Lisa graduated from Clarke College with a B.A. in Music and obtained her M.A. in Vocal Performance from the University of Iowa. Lisa is married to Kevin and they have two daughters, Erin and Gwen.

God of my life, through all my days
My grateful powers shall sound Thy praise;
My song shall wake with opening light,
And cheer the dark and silent night.

When anxious cares would break my rest,
And griefs would tear my throbbing breast,
Thy tuneful praises, raised on high,
Shall check the murmur and the sigh.

But, O when that last conflict's o'er,
And I am chain'd to earth no more,
With what glad accents shall I rise
To join the music of the skies!

Philip Doddridge



The Making of Disciples

Dave Glock

In the previous issue of *Journey*, the subject of being a personal disciple of Jesus Christ was the focus—not making others disciples as in the Great Commission, but being a personal learner of our Savior and a consistent practitioner of the faith. This issue will focus on the making of disciples.

What are the various influences that lead to salvation and subsequent making of disciples? May I reflect on the experiences of my life of discipleship?

The Home

The primary and lasting influence of my discipleship began in the home of my youth. I learned of my need for salvation, the importance of Holy Scripture and obedience to it, and the necessity of sharing the truth of the gospel with the lost. I learned of the ethics of Christianity to be practiced in every aspect of life. The primary function of a Christian family is to make disciples of the family members.

2 Timothy 3:14 – 17

But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may

be complete, thoroughly equipped for every good work.

The Church

Regular and active participation in church life was a major ingredient in becoming a disciple of Jesus Christ. Leaders of the church taught me and others by precept and practice. We were taught (we used Emmaus Correspondence courses), we were guided in service (mission work, hospital visitation, literature distribution, evangelism), and we were entertained (picnics and parties and camping). The mentioning of these means of making disciples brings to my mind a flood of individuals—unknown to most and by now with the Lord—who disciplined me in a very natural way in the context of church life. I didn't realize I was being disciplined, and I'm not sure they knew they were discipling. They just did it!

Acts 2:42

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

Hebrews 10:25

Not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

Specific Ministries

As my life progressed, specific ministries directed to making disciples came along. Particular individuals

touched me. An east coast youth conference, Ernie Tatham speaking on Samuel, a closing hymn, a challenge:

O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear each
whisper of Thy word,
Like him to answer at Thy call,
And to obey Thee first of all.

I prayed that prayer! A conference that I had helped plan became a means of discipleship in my own life.

Another specific ministry for discipleship became part of my life—Emmaus Bible College!

Acts 19:8-10

And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God. But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Specific People

Discipleship takes a very specific form in most settings when a personal relationship develops. Two specific people influenced my life over that three-year period of Bible School—William MacDonald and

Dr. Chester Woodring. They taught me by word and example, mentored me, and directed my life to future education and ministry—which advice I followed.

2 Timothy 2:1 – 2

You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

In this issue of Journey we will consider the various methods and influences that combine to produce true disciples of Jesus Christ. Consideration will be given to the contribution of the home, the church, specific ministries, and individual one-on-one discipling.

Have you filled in your names on the cover of Journey—the names of those that you are discipling both formally and informally? Jesus had one, and three, and twelve, and seventy. He mainly trained the twelve. Paul went through life with a similar number. The resurrected Lord tells us to do the same in all the world.

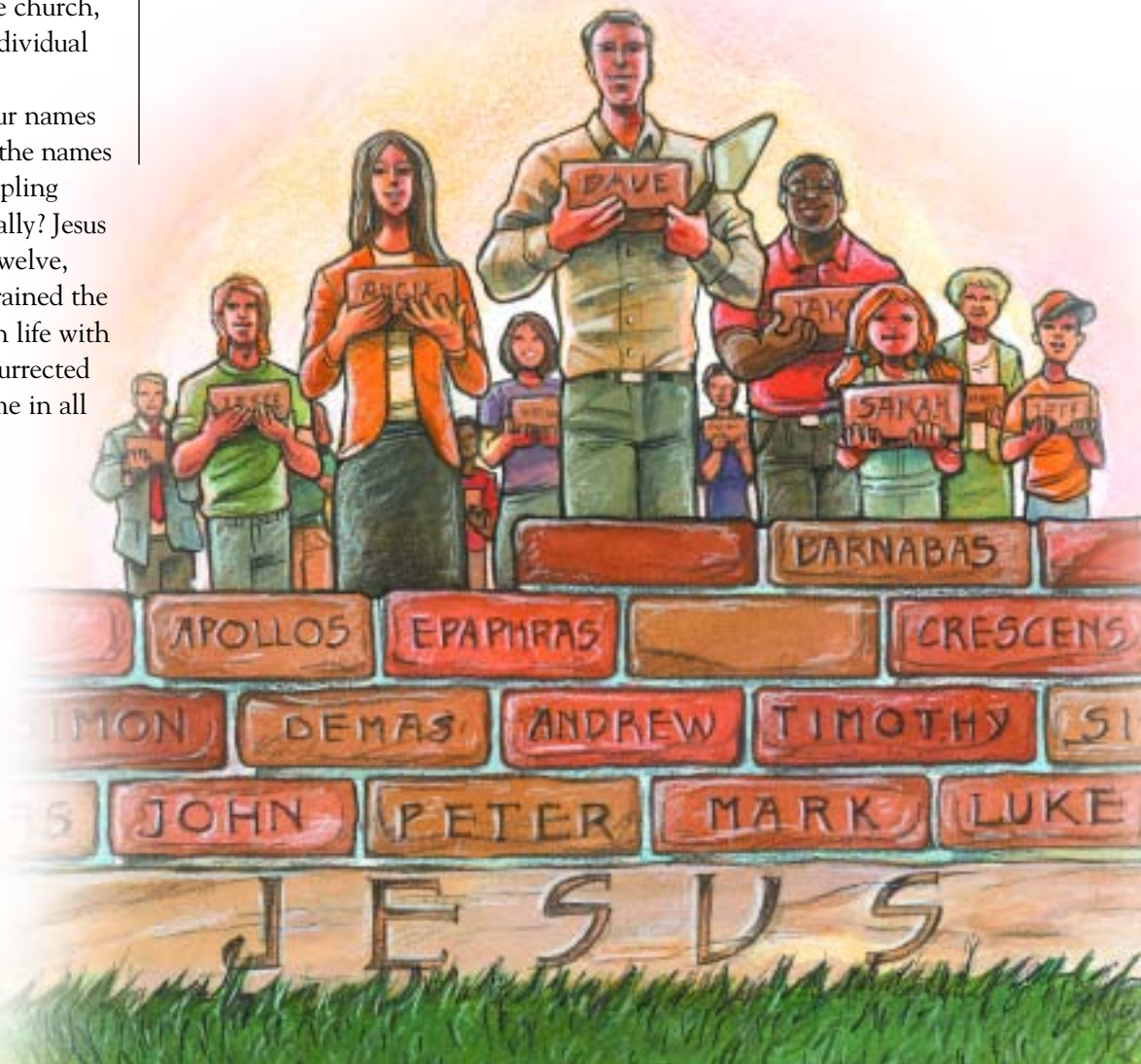
Matthew 28:18 – 20

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples (emphasis added) of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” †



Dave Glock

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A Word

along the Way...

Today, Christians use the phrase “to disciple people” to mean teaching them the truths of the faith and raising them up in the Lord’s things. It is an obsolete to use the noun “disciple” as a verb (you won’t find it in your collegiate dictionary). Perhaps “to mentor” is better suited for us. Mentoring carries with it the connotation of one who purposefully “comes alongside to comfort, encourage, instruct, exhort, discipline, and guide” a young believer in need of training and growth. This is much the same intent that one reads about in John chapter fifteen when the Lord Jesus refers to the Holy Spirit as the “paraclete,” sent to perform the same loving, wonderful function in our lives.

The Responsibility

So, who is responsible to mentor younger Christians? We are... men and women who are committed to the body of Christ and to the raising up of our spiritual children. Our first responsibility is to those in our families, and then we are to look for opportunities to encourage, strengthen, counsel, console, and teach those youths whom God has put within our “spiritual reach.” It

is an inappropriate assumption to think that someone else, perhaps in the function of youth ministry, is responsible to take care of the mentoring in the church.

In raising our own children, Nancy and I often realized that there were other adults outside of the family who could and did have a major impact on our children as they got older—especially during their junior high and high school years.

Often we have heard, “May the ones who come behind us find us faithful.” This, of course, is good to strive for in our lives, but I believe it is not merely a forward looking goal to keep as we press on. I choose to believe that it is our responsibility to be aware of those *behind* us—and to model mature lives in Christ Jesus that reveal the love of Christ, the love of the Word of God, and the love and discipline of walking by faith. The continuity of the teaching of the Word, the raising of spiritual children, the spreading of the gospel, and the need for mentoring must be ongoing.

God uses people who will mentor other younger people for a very



specific reason, and the long-term goal of mentoring extends beyond the mentor/mentee pair. Mature believers must recognize that this process is eternal work with eternal consequences, not merely for spiritual benefit in this life. Paul writes in 1 Corinthians 15:58, “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.” In the ongoing process of recognizing and developing leadership in the church, and through the guidance and direction of the Holy Spirit, the task of preparing leaders for the future requires prayer, dedication, and replication.

Eldership is not the responsibility of all men, but leadership in the home and in the church is. Mature men and women in Christ are responsible to commit to the raising of younger men and women of the faith. This cannot be “someone else’s job.”

Facing the Problem

It is part of the history of the local church that many churches have languished under the burden of the lack of young people assuming responsibility in church life. Godly mentors, committed to the building up of the body of Christ, are involved in spiritual work that honors God and His word. And they perform a very necessary ministry that is vital to the life of the church.

“Life happens”...and we do not know how the Lord will move in our future with Him. Believers move away because of jobs and family, some reach their time to be with the Lord, and others need rest and a break from sometimes intense

local church responsibilities. This is all the more reason why mentoring requires self-replication. Young people being mentored must also realize that their training is not merely for the moment, not merely for them. Their godly training is to be passed on as they get older to those who need to be trained in righteousness as well—just as they were trained.

Often the fear of being transparent with others tends to make many of us shy away from the commitment to mentoring. LeRoy Eims has said in his devotional book *Daily Discipleship*, “If you feel that your life isn’t good enough to be observed and imitated by others, join the club. No one does. By the grace of God, we can be challenged

to a deeper walk with the Lord as we seek to help others. Our lives are honed as we share our victories and defeats and grow together.” The reality is that our youth need to “hear and see” our lives lived out in the discipline of faith and practice. Mentoring has no room for “do as I say, not as I do.” On the other hand, it is often in the difficult and challenging times in life—when we may trip and stumble ourselves, or may be at a loss to see God’s hand working—that our spiritual walk speaks the loudest to those who wish to grow up in their faith and to learn from those older than they. It is in these times that we may be of great service to the Lord in mentoring others.

Young people don’t want



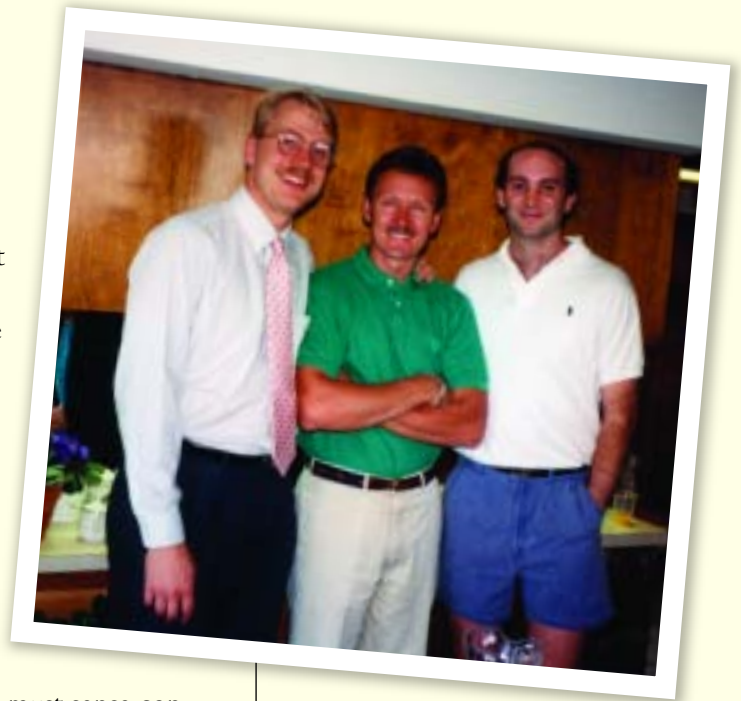
perfection in their teachers. They want to be near believers who are honest, approachable, accessible, and willing to take the time to pour their lives into others. Consider what the Apostle Paul did with Timothy and then consider the long-term value that this relationship has had for the church at large! Young people want to see the reality of faith being lived out in the body of Christ. They want to see obedience to the Word of God, to watch older believers commit to and trust in prayer, to listen to the struggles and lessons learned along the way that older believers have lived through and survived.

Mentors who wish to see young people grow in their discipleship training must pray for them, encourage them, and spend time with them. Young men and women growing up in the faith do not need flawless, “perfect” older believers to help them grow. They need real people who are not afraid to open up their homes, their jobs, their lives in love and faithfulness. Mentors need not be “circuit preachers,” church officials, or noted teachers. Mentors must be willing to be vulnerable, to risk the chance that who they really are may become evident to another in a close personal relationship. Mentor/mentee partnerships can involve shared work experiences (as in short-term missions, landscaping work, hobbies, sports, Bible study, financial planning and related disciplines, vacations, and informal fellowship times) or any circumstance where bonding and trust may grow.

Being Transparent

The question is raised: how transparent is transparent? Should there be reserve in the relationship between mentor and mentee? I would say yes, there is a reserve that an older

brother or sister must sense concerning transparency. A relationship of this kind is not meant to break down the walls of respect and discretion. It is, however, intended to bridge the gap of age, understanding, and trust between generations so that the word of God is not hindered from having the greatest growth in the lives of young believers. Age and wisdom usually determine the extent of transparency. I can’t say that there is a formula. Sometimes, though a point could be made that seems perfectly appropriate in a mentoring relationship, it is often better to allow the Holy Spirit to work His work in the life of the young person. There is a fine line between being a good counselor and being a good friend, and mentors learn this. Being a good teacher doesn’t mean being a good friend always—although it is nice when it happens.



The Qualifications

Mentors do not have to be certified counselors, certificated teachers, or college graduates. But they must have a heart for young people and patience for the often tedious and frustrating path of growth that young people often take in their path toward maturity. In my experience I have always maintained discretion with those I have mentored, and I have always insisted on confidentiality. In any relationship that the Lord has placed me in with young people, I have always let them know that confidentiality goes both ways; nevertheless, if there is something that the young person reveals that could or would be compromising to health or safety, I have responded that I will be quick to alert whoever needs to know of moral or physical danger.

Mentoring a young person is not a license to share secrets with each other. This is definitely not

the desirable basis for any mentoring relationship. In general it is wise and prudent for men to mentor men. This eliminates the obvious conflicts and keeps the relationship above reproach. I have mentored young women, but it has always occurred in our home with my wife present.

I would say as well that we have perhaps never seen a more appropriate and needed time for older women to teach younger women. Paul writes in Titus 2:3-5 the following exhortation: "Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, that they may encourage the younger women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored." If ever there were a time to mentor younger women and to teach bibli-

cal principles about modesty in dress and behavior, sexual purity, discretion, spiritual growth, domesticity (including the principles outlined in Proverbs 31 concerning excellence in womanhood), it is now.

Principles for Success **The Principle of Grace**

Again, it is not the "flawlessness" of the mentor that makes for good relationships. Paul writes in 1 Timothy 1:12 – 16 the following principle of the power of grace in the life of a believer—and of his or her ability to be an example to others:

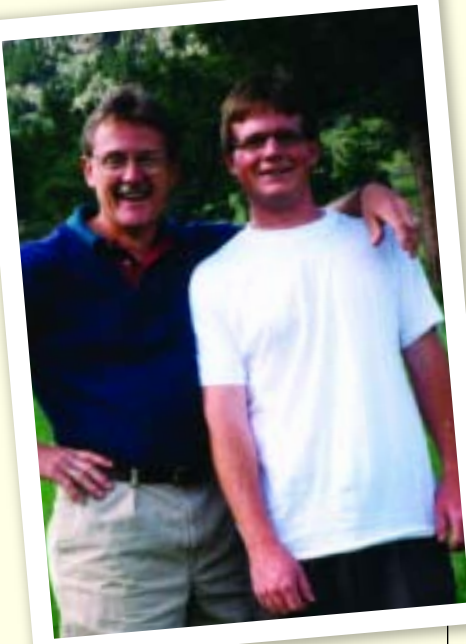
I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service; even though I was formerly a blasphemer and a persecutor and a violent aggressor. And yet I was shown mercy, because I acted ignorantly in unbelief;

and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.

The Principle of Servanthood

In another passage, Paul reveals the principles for servanthood in the believer. In 1 Timothy 4:6 – 16, Paul exhorts Timothy to be nourished by the Word and doctrine, stay away from worldliness, be disciplined physically but more so spiritually, fix his hope on the living God, be an example of good





Christian

character and behavior, give attention to the public reading of the Word of God, attend carefully to his spiritual gifts, and to be dedicated and persevering in his walk of faith (my paraphrase). As I pursue this exhortation in my own life, diligently giving myself to the work of the Holy Spirit, I can then help those younger than I along the same path. There is no mystique about mentoring in regard to transparency and rapport: it is but the loving desire and goal to be a part of the lives of young people who need our guidance and direction.

The Urgent Need for Discipleship

Making commitments is often hard for us today because our lives are so profoundly busy and overscheduled. To be sure, in an age when youth often feel that their elders are not concerned about (are out of touch with?) their growth in Christ—because of the lack of quality time spent with them—it is no wonder that our children may

become disoriented and disillusioned with the character and intensity of the spiritual battle that rages each day all around us. Josh McDowell has had two books on the market that illustrate just how severe the issues are which confront our youth today: *Right from Wrong* and *The Disconnected Generation*. Both texts reveal how youth, especially those in the church, have been affected by the displacement, apathy, and moral relativism of the current secular worldview.

Because of this we as believers must take seriously the challenge of making ourselves available for youth. And where are they? They are usually all around us. I have had young men come to me and ask if we might have regularly scheduled time for discipleship training. Sometimes two or three or four will end up meeting with me. I have met with some for half a year or for a full year. Some are still meeting with me after four years. Some are in different states, and we have corresponded by letter and e-mail for years. Some have gone on in their communities and local churches to lead productive and rewarding lives with their wives and families. Others have done the same but also have gone on to accomplish wonderful and amazing things in public ministries for the Lord Jesus—and they continue still. I have also noted the potential of some young men which may be squandered or ignored because of a lack of discipline or direction and have approached them with the offer of spending time together. This has

been very rewarding both for them and for me. Often the interest of an older adult may cause a major change of behavior in a young man or woman who is floundering in the attempt to grow spiritually. It is a question of being mindful of those around us.

In John 17:6 – 8 one reads that the Father gave the disciples to the Lord Jesus, I believe, as a gift. They were not perfect; they were not without human failure. But they were committed to Jesus, and He poured His life into them whether they understood all of His amazing love and truth or not. I would say that the young men who have come into my life, some needy and some gifted, have been gifts to me as well. They have never failed to point me to a deeper love and understanding of the Lord Jesus' love for me—and of His unfailing faithfulness to me when I have floundered around in periods of my own immaturity and lack of discipline. †



Chris Lange
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Dr. Daniel H. Smith

Overlooking the Obvious

“...make disciples of all nations.” Mt. 28:19

The heart of the “great commission” that our risen Lord Jesus gave His followers is found in one word — *disciple*. This is the main verb in the sentence. A careful consideration of this key action word of our Lord’s command is important.

Thayer¹ defines the word, “to make a disciple; to teach, instruct.” Specifically, it has to do with “increasing one’s knowledge.”

I have heard an uncounted number of devotions, messages, and teaching sessions in which the great commission was the subject. This is as it should be, because the commission conveys the heart of our Savior for lost mankind, and His “marching orders” for His own. It is all too easy, too common,

however, to focus this teaching on far-away places. Yes, I have heard a number of reminders that “all nations” includes one’s own nation. That too is a necessary emphasis. But how often have you heard that it includes one’s own family? As I write this I look at pictures of my children and grandchildren under the glass top of my desk. Surely the Lord’s commission to me includes them, doesn’t it?

There are other clear and pointed biblical commands and instructions that reinforce the parental responsibility to disciple their families.

A consideration of the word *disciple* in the New Testament will reveal that, in its noun form, it refers to a taught or trained follower. There are many references to disciples in the gospels and book of Acts. The New Testament epistles indicate that the apostle Paul was a specialist in discipling others—like Timothy and Titus. Discipling is essential to New Testament church life and service. And we note that the word *disciple* is found in both masculine and feminine (Acts 9:36) forms.

Closely related to the concept of disciple or discipling is the command of Ephesians 6:4, “. . . you fathers . . . bring them [your children] up in the training and admonition of the Lord.” The word here



translated training speaks of “education, training up, nurture of children, instruction, discipline.”²

The second word of Paul’s command to fathers (*admonition*, NKJV) conveys “to put in mind; to admonish, warn.”³ This reminds us of Paul’s father-like ministry to the Thessalonians, “we exhorted, and comforted, and charged every one of you” (I Thess. 2:11).

One of the regrettable problems we have in our western world finds its foundation in the fact that “discipline” has come to be virtually synonymous with “punishment.” We would be more biblical if we recognize that discipline is a positive function. . . to discipline is to disciple. Biblically, discipline is a teaching-learning relationship in which one life intentionally influences another in a right and positive direction. Yes, this includes identifying and restraining wrong direction, but the heart of discipline is positive—the teaching, modeling, pressuring, loving influence of another life in the right direction. The Bible not only focuses this responsibility on fathers, but on mothers as well (Prov. 1:8; 6:20, 23).

Many other passages of Scripture deal with this vital subject of discipling or disciplining of your children. We will briefly note three of them. In I Kings 1:6 a statement is made about King David’s fatherly conduct. Unfortunately it is negative, apparently giving an explanation for the self-seeking, willful behavior of his adult son, Adonijah. We are told that as a father, David had failed to “rebuke him at any time by saying,

‘why have you done so?’” The basic idea in this word is to “make narrow” and it is often translated “discipline.” We know that, although David in his personal life had an intimate relationship with the LORD, and in his public life he “served his own generation by the will of God” (Acts. 13:36), in his

Biblically, discipline is a teaching-learning relationship in which one life intentionally influences another in a right and positive direction.

family life we see a glaring and tragic failure. This included a lack of discipline—he was too indulgent and permissive . . . not involved enough in the training and influencing of the young lives in his family.

A proper understanding of the often quoted passage in Ephesians 6:1 reinforces the biblical urgency for parents to disciple their children. I quote from Ralph Earle,

The Greek word for “obey” here is *hypakovo*. It is a compound of *akovo*, which means “hear, listen.” So it literally means “to listen.” Thayer defines it thus:

1. properly: of one who on a knock at their door comes to listen who it is...Acts xii.13...
2. To harken to a command, i.e. to obey, be obedient unto, submit to (so in Greek writers from Herodotus down) “...children are admonished by Paul to ‘listen to’ their parents, which

means doing what they ask.”⁴

Add to this the many references in the book of Proverbs commanding children to listen with obedience to their parents, such as, “hear the instruction of your father, and do not forsake the law of your mother” (Prov. 1:8).

We also need to note a central passage on parental discipling or discipline of children. In Hebrews 12:3–25 we find an extended discussion of our God as heavenly Father and His relationship with His children. The use of the Old Testament reference (v. 5, 6) tells us that this has been true of His relationship to His redeemed people all through history. The key word is one already considered in this study—child training or discipline.

Note what the passage teaches about the disciplines of our heavenly Father for His children:

- 1) We are not to despise or minimize the importance of His discipline (v. 5).
- 2) His disciplines are an expression of His love (v. 6).
- 3) We are to endure His child-training, which He faithfully brings to every child in His family (v. 7).
- 4) If we can get by with “doing our own thing” in life heedless of His disciplines, we are not really in the family (v. 8).
- 5) Ideally, human fathers pattern their child-training after that of the heavenly Father, and this results in their children respecting them (v. 9).
- 6) Our heavenly Father has definite goals in view in His child-training:

- a) that we might really live (v. 9).
- b) that we might benefit by becoming more like Him in holiness (v. 10).
- c) that we, if responsive to His disciplines, will produce fruit, the “peaceable fruit of righteousness” (v. 11).

Any true child of God ought to willingly and gratefully respond to the disciplines of our heavenly Father, understanding that His loving heart is determined to change us to make us more like our Lord Jesus.

Our text continues the theme of the disciplines of the heavenly Father for His children by spelling out seven proper responses (v. 9, 11, 12–4) and four wrong responses (v. 12–17, 25).

It is vital that we take a biblical perspective of discipline and discipling that is positive—i.e., a teaching/learning relationship in which one life intentionally influences another life in a right and positive direction. If we follow the western culture pattern of equating discipline with punishment, we will misunderstand Scripture and set the foundation of failure and neglect in our parental responsibilities.

Yes, there is a biblical doctrine of punishment. This is most precisely spelled out in the book of Proverbs. Given the fallen, adamic nature of mankind, when one violates set boundaries of child-training, punishment becomes necessary. I well remember the traumatic day when I, as a young father, realized that the greatest single detriment or problem my children had in life is the nature that I passed on to them! In other words, their main

problem is that they are like me. Therefore, it is my God-given parental responsibility to discipline them in the same way and with the same standards and goals as my heavenly Father disciplines me. It is also my God-given parental responsibility to disciple them by modeling Christ-likeness with the enablement of the Word of God and the indwelling Spirit of God.

Discipling children for Christ is a vital ministry for more than parents. In our ministries to children we emphasize evangelism, and rejoice when a child “gets saved.” But it is all too characteristic of us that our rejoicing over their profession of salvation is followed by neglect, not biblical follow-up. Our children’s ministries are often terribly weak in follow-up. We need to learn a lesson from the apostle Paul. He was a specialist in follow-up by:

- (a) faithful and continued prayer
- (b) revisiting, making personal contact, and teaching
- (c) sending someone to disciple them if he was unable to go
- (d) writing to, teaching, and admonishing them

Timothy was profoundly influenced by a godly grandmother. If you ask my adult children to summarize the work of God in the formative years of their lives, their response would surely include grateful references to an aunt who, unmarried and childless, had a major and wonderfully positive impact on their lives for personal and spiritual growth and progress.

In His earthly life and ministry our Lord Jesus gave us the ultimate pattern and priority of discipling.

The apostle Paul, in patterning his life after Jesus Christ, faithfully and extensively disciplined others, teaching us that discipling is essential to the program of Christ in this age—building His Church. But let us not make our Lord’s great commission too narrow. Obviously, His command “make disciples” includes our parental and priestly ministries to our children. Will we obey? †



Daniel H. Smith
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¹ Thayer, J. H. *A Greek-English Lexicon of the New Testament*, American Book Company p. 386.

² Perschabacher, *The New Analytical Greek Lexicon*, Hendrickson p. 302.

³ Ibid. p. 286.

⁴ Earle, Ralph, *Word Meanings in the New Testament*, Hendrickson pp. 325, 326.

Ken Fleming

Discipling on the Mission Field

Toki's story

Discipling cross-culturally is at the heart of Jesus' Great Commission to His disciples. Before He was crucified He had told them that He would meet them on a certain mountain in Galilee after He had risen from the dead. When He met with them there, He gave them the commission to go to all nations. Specifically they were to do four things: to go, to *make disciples*, to *baptize* and to *teach*. Of these four tasks, He made one an imperative command—to *make disciples*. The remaining three tasks of *going*, *baptizing*, and *teaching* were to be actions in support of the principle task of making disciples (Matt. 28:18–20). Notice also that the arena for doing this was the world of nations. Thus discipling the nations was their number-one task. Their commission, and ours, is to train disciples cross-culturally.

The churches that have survived and thrived the best are those that have been disciplined best.

Down through the centuries the good news has been heralded



and churches have been planted from Jerusalem to the uttermost parts of the world. The churches that have survived and thrived the best are those that have been disciplined best. Discipling is a crucial element in the Christian missionary's task because it informs, confirms, and strengthens those who have come to believe the gospel. It became the *modus operandi* of Paul in his missionary work (Acts 14:21–22). The biblical principles of evangelism, training, and church planting are valid for the Christian missionary's task to all peoples. But the actual doing of

it is more difficult in cross-cultural settings because of the difference between the cultures of the disciple and the disciple maker. Let us consider the effectiveness, the importance, and the challenge of this task in the case of one national worker in the country of Ecuador.

Cesar Toquiton

Cesar grew up the son of dysfunctional and poverty-stricken parents in the city of Esmeraldas on the northwest coast of Ecuador. His mother was a descendent of black slaves, and his father was a tribal



Quichua from the Eastern jungle. Soon after Cesar's birth, his father left his mother and returned to the Eastern jungle, leaving Cesar essentially fatherless. In his teens and with only a fourth grade education, he left Esmeraldas for the eastern jungle and found his father at Pacayacu, on the Pastaza River. He began living with a teen-aged girl named Rocio, who he married two years later when she was eighteen. During this period he heard the

gospel preached by Luis Palau on his radio. When the truth of these broadcasts became clear to Cesar, he was saved in 1984.

Rick's Investment

Cesar had a hunger for spiritual things and soon came into contact with Rick Kohl, an assembly missionary at Tena on the edge of the jungle. Rick took Cesar under his wing and trained him in the basics of the faith from Scripture. Cesar

became a faithful disciple absorbing spiritual truth like a sponge. During this time Rocio was also saved and grew in her spiritual walk with God. She and Cesar have not had any children. Rick guided Cesar regularly in reading, instruction, and memorizing Scripture. Cesar took every opportunity to testify and to participate in the local assembly. Rick also arranged for him and his wife to go to the Word of Life Institute in Argentina. They spent four years there during which time he had a second mentor who guided him in his studies and in his Christian service at one of the Argentinean assemblies. During this time his spiritual gifts in evangelism and teaching became apparent.

Kevin's Investment

When they finished their training at the Word of Life Institute, Cesar and Rocio came back to Ecuador to labor with the assembly workers. He especially began working with Kevin Fitzgerald in the town of Shell on the edge of the jungle in the late eighties. He became Kevin's right hand man in many trips into the Quichua jungle villages where the gospel was quickly spreading and assemblies were being planted. In the mid-nineties, the Fitzgeralds and the Toquitons moved to Quito to work in the assemblies on the south side of the city.

Quichua Ministry

Cesar Toquitos, now known as Toki, and his wife Rocio now make their headquarters near the Bible Institute near Quito where he

teaches two classes. He is an elder at the nearby Pomasqui assembly and makes frequent ministry trips in two different areas that are connected with his own parental background. The first area is among the jungle Quichuas, the tribe of his father. God uses him there in a teaching ministry going from village to village through the jungle. The assemblies in these villages are glad to profit from his gifted teaching and counsel. These are among the strongest indigenous assemblies in Ecuador. This flourishing work gives me, the writer, great joy, for it was my brother Pete Fleming who with Jim Elliot baptized Carmella, the very first Quichua believer in Shandia in 1953. In a recent trip I had the privilege of meeting her and praying with her, where she now continues as a faithful believer at Arajuno. How wonderful that Toki is a well-trained instrument of God enabled to encourage Carmella's assembly and many others among Quichua believers in the eastern jungle!

Onzole Ministry

The second area where Toki is effectively being used today is among the black people along the Onzole River in western Ecuador thus reflecting the heritage his mother gave him. It is only in the last few years that contact has been made with these very isolated people. Until a few months ago it required a ten-hour drive and a four-hour canoe trip to reach the three villages of these people along the upper reaches of the Onzole

River. Assembly missionaries were able to establish good relations with them through medicine. This was followed by evangelism and there are now about thirty believers meeting in the central village of San Antonio. Cesar is currently targeting the people of two other villages, one up the river and the other down river. The new San Antonio airstrip opened in 2005, making Toki's trips there much easier. It is now only a 35 minute flight from Quito. It was my privilege to accompany him and Dan Rogers with Liviu, one of the black Christians, on a ministry trip and to observe how effectively God is using him there to build up the believers there and to reach out to the village, Colon, where darkness still reigns.

A Discipled Man Discipling Others

In conclusion we can easily observe that the considerable amount of prayer, teaching, time, and money invested in discipling Toki has been used in a significant way by God. The result is a man of God who can effectively use the Word of God to build up the people of God. God snatched him out of what we would call a hopeless situation. He had a culturally divided background, separated parents, a mere fourth-grade education, a menial job, and a live-in girlfriend. But God intervened and saved him through listening to a radio program. Rick Kohl then stepped in and disciplined him as a young believer. Then the Word of Life

Institute in Argentina accepted him and trained him in the things of God under the watchful eye of a mentor there. Then Kevin Fitzgerald trained him in ministry among the jungle Quichuas. Later he developed experience in the Quito assemblies and among the people on the Onzole River. Now as a disciplined man he is being used of God to disciple others in the Eastern jungle communities of Quichuas, in the western jungle communities along the Onzole River, and in assembly leadership in the urban jungle communities of the capitol city. A large investment has yielded a large return. †



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.

Discipleship Testimonials



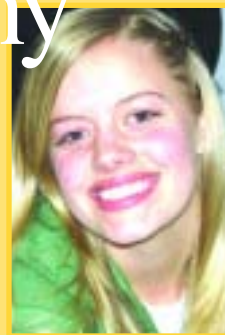
Reagan

Reagan Banasky

Through the discipleship of my friend Cabe, the Lord questioned my life and what I was really living for. He also asked, "In the end, will you really be pleased with the consequences of this life?" What my friend did to impact me was simple: he cared enough to get involved with my life, he prayed with me, he encouraged me, and he lived a life of godly Christian character before me. The reason for my growth today is not what Cabe said, but the fact that he could say it, because he lived out what he believed—and that's what makes a genuine Christian.

Jenny Stevenson

Peggy Dean Williams turned around and greeted me in the old rickety Foursquare Gospel Church one bright Sunday morning, two-and-a-half years ago. Peg is genuine, honest, and she loves the Lord. God placed her in my life when I needed a mentor the most, and it's been a blessing to learn and grow from her example. Her faithful devotion to prayer and her love for people is inspiring to me. Though my visits with Peg and her husband Cal are few and far between, they are so centered on God that I always leave feeling spiritually renewed and refreshed.



Jenny

Randy



Randy Sylvester

One of the people who was most influential in leading me to the Lord was Dale Glomski. There were many times in my early growth that I needed someone willing to help me grow up spiritually, and sometimes that involved spiritual discipline. On many occasions he taught me that there are consequences to bad decisions. Even though it seemed like I was wasting his time, Dale never gave up on me. Many times he prayed that God would break me and turn me toward a Christ-centered life. When I finally started making decisions for the Lord's work, Dale was the first to encourage me in that direction. I'm convinced every believer should have someone they trust to disciple them. Dale has been that for me, and he's still there for me when I need guidance.

Ben Mathew

When I first got saved, I asked one of the elders in my church, Aaron Lynes, if I could help with the AWANA program. I didn't want to be a leader, just someone to sit for about an hour and listen to kids say their verses. The next week, Aaron came to me with a leader's uniform in hand and a smile on his face stating that I needed to be a leader. From that point on, I realized that being in service for God is not about what's easy, but about what's best. Mr. Lynes continued to encourage me in this thought when I was a counselor at camp, teaching in Sunday School, or sharing my testimony at church. He showed me what true discipleship is...living a life for God, and encouraging others to do the same.



Ben

Rachel



Rachel Thorpe

Each relationship, conversation, and experience holds a “teachable moment” that can change us if we want to learn! There have probably been more of these moments that I’ve ignored than those that I’ve learned from, but the Lord has still managed to use many people to shape my life. It wasn’t until after I left home that I realized how often I quoted my mom. She would often share insight on the pressing issues of my life, challenge me on wrong thinking, point me back to the Word, or just listen as we sat at the kitchen table, cleaned the house, or weeded the garden together. Many older women, friends, and my own sisters have been a huge part of my growth as well. Each one invested time to listen, pray, counsel, and understand life through someone else’s eyes. You can’t put a price tag on that type of relationship.

Jesse Lange

Although I didn’t know it at the time, I was disciplined throughout my entire teenage years. As a younger teenager, I spent many afternoons and weekends hanging out with a college-age guy from my local church, Derek Helme. Derek genuinely loved me and treated me like a friend even though he was much older than I. Derek was faithful to the local church and maintained a growing walk with the Lord. It seemed like I was always with Derek—at restaurants, at his apartment, at church, or sometimes even at his workplace. Derek easily earned my trust, and, through his example, solidified my desire to follow Christ.

As an older teenager I asked Jay Brady, at that time Director of Camp Elim, to mentor me. This was going to be a challenge for Jay since we lived two hours apart! But several times a month for almost two years, Jay sacrificed his time and money to come and meet with me. Besides chatting with me about my family, relationships, school, and my walk with the Lord, Jay introduced me to the major doctrines of the Bible, to effective Bible study methods, and to the urgency of personal holiness.

Derek and Jay both showed me what it meant to love God and to live for Him, and they were used by God in incredible ways to fashion me into a true follower of Christ. I have great admiration and gratitude for them both.



Jesse

Dan



Dan Smith

One of the great privileges of my life was that of working with Ernie and Virginia Gross in camps and vacation Bible school ministries in the Southeast. For a number of weeks over three summers they took me into their family like another son, and disciplined me in serving Christ in youth ministries. This experience included everything from packing, carrying, and unpacking loads of craft supplies and teaching equipment to teaching Bible lessons. All of this was under the evaluative eye of a servant of Christ with extensive and effective experience in work with children and teens. This mentoring included a lot of “how-to” talks straight from the heart, rebuke when I did and said stupid things, laughter and tears, and commendation and celebration when response and blessing were evident. Now and in eternity I will join with others in blessing God for these dear friends who invested their time and their lives in discipling others for Christ and His service.



Is there any such thing as a *teenage disciple of Christ?*

Jesse Lange

Ahhh... the infamous youth group lock-in. It's a teen's paradise. Where else can you spend hours playing glow-in-the-dark dodge ball with a semi-flat basketball? Or stay up all night and leave your parents at home? And there's nothing like a good game of co-ed Sardines to electrify the mood of the group. There is no end to the imagination of the mighty teen, and the lock-in is a breeding ground for mischievous activity.

I fondly recall one lock-in experience from my teenage years. After attempting to stay awake all night like the rest of the cool kids, I gave in to the urge to snooze, crawling into a corner of a quiet office to "get some sleep." BIG mistake. I awoke a few hours later

to find a green permanent marker taped to my hand and large marks running across my face and neck. A small feather, delicately lodged in the corner of my nostril, was an equal partner in the crime.

Perhaps you have a better story to illustrate the brilliance of the teenage mind. Knowing what you do about teenagers, you may even wonder if there is any capacity for spiritual thought and maturity amidst the mischief, the flirting, and the video games. You may be asking, **"Is there any such thing as a teenage disciple of Christ?"**

Duffy Robbins, youth guru and Associate Professor of Youth Ministry at Eastern University, thinks there is. In December I attended a youth min-

istry seminar at Camp Berea in Hebron, New Hampshire, where Duffy addressed this same question. "Often times we think youth ministry is about getting it all right." Yet working with teens can leave a person wondering if he is doing anything right! "The process of spiritual growth doesn't always look like progress," he admitted. He encouraged a crowd of over 250 youth leaders to remember that nurturing teenage disciples takes long-term commitment and up-close companionship. Results are usually not immediate and are often measurable on smaller scales. "Genuine teenage spirituality is almost always marked, not by giant steps, but by baby steps. It's not a matter of giant steps of commitment but baby steps of obedience."

Up to the Challenge

At the seminar I joined eleven couples from across North America who are convinced that God is raising up teenage disciples—convinced enough that each one serves in the youth ministry at their local church to one degree or another. Present with me were: Keith and Betty Leverentz (The Great Adventure Church, Dubuque, IA), Dan and Cyndi Williams (Community Bible Chapel, Dallas, TX), Mark and Pam Armfield (Shannon Hills Bible Chapel, Greensboro, NC), Kyle and Karen Clarkson (Cornerstone Community Church, Des Moines, IA), Jeremy and Dana Williams (First Colony Bible Chapel, Sugarland, TX), Randy and Lori Anderson (Bethany Bible Chapel, Waterloo, IA), Dan and Amy Hickman (Westside Bible Fellowship, Hillsboro, OR), Jeff Riley (Des Moines Gospel Chapel, Des Moines, WA), Israel and Erica Chavez (Asbury Community Chapel, Dubuque, IA), Jon and Kati Glock (Asbury Community Chapel, Dubuque, IA), and Tim and Melissa Loudon (College Heights Chapel, Murfreesboro, TN). These leaders are serving youth because they believe in God's ability to change hearts—

even during the teenage years.

Duffy reminded the group that “teenagers’ ‘really committed to Jesus’ may not look like your ‘really committed to Jesus,’” encouraging youth leaders to acknowledge commitment in all of its developmental stages. These eleven couples are doing just that, and they want to encourage others to join them in the work of transforming teens into faithful followers of Christ.

Getting Involved

But how does one become involved in discipling youth? I interviewed many of these leaders in order to provide *Journey's* readers with a better understanding of today's youth and the things involved in nurturing them toward maturity in Christ. I have

included a selection of their responses in this article, and I trust you will be encouraged by the conversation, whether being exposed for the first time to youth ministry or gaining new insights into the mind of contemporary youth from those on the front lines.

Lange: So, what does it take to disciple youth? Describe what it looks like.

Jeff Riley: I believe it requires you to be consistent and genuine before young people. When I disciple youth I dance a fine line between being a friend, a parent figure, and a spiritual guide to godliness. Therefore, it requires me to be genuine, unafraid of what I might find on their Myspace account, not shocked when I see or hear dumb things that they do, and unwilling to withhold from them when I have a concern for their lives and spiritual growth. The face of discipling youth is typically not found at youth group or on Sunday mornings. They are quickly mastering an ability to mask a lot of who they are, or, more importantly, what they are dealing with. But it is important to understand their culture, who they are, what they like, what they buy, why they buy it, how they communicate, why they communicate that way, and how they process and differentiate between spiritual Truth and spiritual lies. It requires time, love, joy, peace, patience, goodness, kindness, gentleness, faithfulness, and self-control. It requires that you wake up every



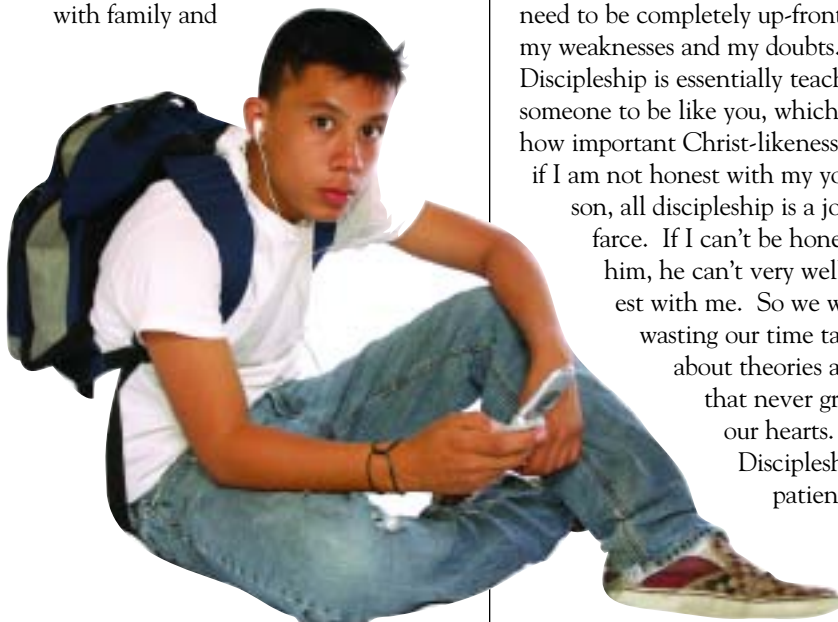
Duffy Robbins

day to plead with your Savior that you will not be overtaken by what so easily entangles them! It requires that you actually be a disciple of Christ first.

Tim Loudon: It takes a lot of time—spending time with kids. It is displaying a Christ-like life before them, giving them a Godly example to follow. It means being real in front of the kids about your own struggles, but also giving them keys to help them live a victorious Christian life.

Cyndi Williams: I think the key thing that it takes to disciple youth is time. Because everyone is always so busy, it's important for youth to see that there is someone out there willing and wanting to take time out of their schedule to be with them. It doesn't matter what you do together—what matters is that you're consistent and committed to the student.

Dana Williams: It takes a willing student and a committed Christian adult who is willing to “live life” in front of and with the student. It is the rare student who is ready for a one-to-one discipleship Bible study. Students learn from observing how we interact with family and



others, the words that we speak, and the things we spend our lives on.

Mark Armfield: Time! They want our time as much as anything. They know time is a premium so they realize you really care when you spend it on them. Caution: Don't forget the balance in not ignoring your own family—they come first.

Kyle Clarkson: Patience. You must remember that people, especially those recently saved, have no idea what following Christ looks like. Too many times we expect them to do everything we would do. Knowing the Word and how it tells us to live is something that doesn't happen overnight.

Randy Anderson: You need to be willing to give of yourself and your time. Let them be a part of your family and see how you live out your faith on a day-to-day basis.

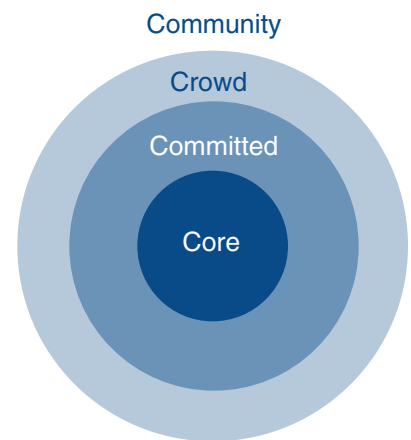
Dan Hickman: Discipling youth takes love, honesty, and patience. It takes love because love is the “how” and the “what” to which we are being conformed. Also, if I don't love him, he will be a project for me and not a person. Discipleship takes honesty. I need to be completely up-front about my weaknesses and my doubts. Discipleship is essentially teaching someone to be like you, which shows how important Christ-likeness is. But if I am not honest with my young person, all discipleship is a joke and a farce. If I can't be honest with him, he can't very well be honest with me. So we would be wasting our time talking about theories and ideas that never grow into our hearts.

Discipleship takes patience. Very seldom does

change occur in a young person's life overnight. And if the change comes overnight, watch out! But praise God for the changes that are subtle and take time. These are the changes that last and show that discipleship is happening.

Lange: Is there a model for discipleship that you follow? Describe it.

Dana Williams: We seek to motivate and lead our students to a deeper relationship with Christ and a higher commitment to His people and His things.



This concept of bringing them in helps us keep realistic expectations for each student's development. While Jesus never taught this model specifically, he did seem to live it in his ministry. There were multitudes who were never healed, who never met him, or who never heard him. They are like the “Community” who are as yet unreached. There were many who followed him. They listened and learned. These are like the “Crowd.” Jesus had twelve disciples. They interacted personally with the Savior. He gave them responsibility. They are like the “Committed” students. Of those twelve, Jesus had a special intimacy with three (Peter, James, and John). He spent special time with them. They were trained and entrusted with carrying on his ministry when he was gone.

The three were like the “Core.” This model is a help in remembering that we can’t be all to every student.

Practically for us:

Community = our student’s friends, those in the neighborhood

Crowd = students who come to youth group

Committed = students involved in Bible study groups

Core = students serving on the e-team (evangelism team)—the ones we have partnered with to reach the group’s lost friends for Christ

Tim Loudon: The apostle Paul was a great example. He knew what God had called him to, and he did it with all his heart and without wavering. Paul also recognized that he was not perfect, and realized that he was still striving to be like Christ.

Jeff Riley: The model that I follow is this: get to know the young person you are discipling and figure out where they’re at in life, school, sports, music, fears, and goals—anything you possibly can. Once you begin to earn their trust, then you can begin to identify their needs and where they’re at spiritually. Then begin to study the appropriate and specific spiritual Truths from the Word to attack and combat what they are dealing with. All of us, no matter what generational or cultural background, need to be healed from our sickness (sin). Some kids are being affected by divorce, others by pornography, lust, materialism, doubt, fear, etc. that eat away and pulverize any foundation they have in Christ. Then they begin to lose hope, then they’re overtaken by fear, then plagued by apathy, and then beaten into submission to the world’s hopeless and wicked philosophy of life. I believe if we are going to help young people not only be secure and firm in Christ, but actually be equipped for some offensive warfare, we need to be calculated and specific, not just throwing any discipleship study booklet at them and calling it good. We need

to walk with them, come along side them, and actually nurture them.

Cyndi Williams: I don’t follow a specific model. I believe that each student is an individual with individual needs. I usually start by just getting together with the girls...going out to Starbucks, going to the dollar theater and spending time together afterward. The key is spending time. It is during these times that the girls begin to open up to me and become vulnerable. After the foundational relationship is built and I can see where they are spiritually, then I can determine what other steps need to be taken. Sometimes we will go through a book of the Bible, other times we will go through a study guide appropriate for their age group.

While I don’t have a specific model that I necessarily follow, Youth Specialties has a line of study guides that they have put out for youth which include guidelines for small groups. I am currently going through this small group book with two girls. The guidelines have been very helpful for our study, setting a model for this group of girls. I’ll use it for future studies, too.

Kyle Clarkson: Jesus constantly had his disciples following Him, and He was teaching them as they went. Discipleship can’t happen just over coffee. If we want people to follow diligently after Christ, they must follow us doing the same thing.

Lange: Describe a typical one-to-one meeting with a young person. What does it involve?

Dan Hickman: Starbucks, one venti black House coffee, and one venti _____ (whatever my young man is having, usually the most expensive thing served.) We talk about music, school, sports (depending on who I’m with), and eventually the life begins to pour out.

Most often we will talk about some future decision. Other times we’ll talk about relationships. But every time we end up talking about how God has been speaking to us through his Word and in our lives. We always end with “How can I pray for you this week?” We both tell each other, quite honestly and frankly, how we can be praying for each other. This is often followed up by an e-mail saying, “I’ve been praying for you today.”

Kyle Clarkson: I don’t know if there is a typical meeting. One thing I’ve wanted for anyone I’ve met with is to get them excited about sharing their faith with friends and family. I love to get them into a book like Bruchko or some other story of someone devoting their life to spreading the gospel.

Jeff Riley: Well, we talk, maybe grab some lunch or coffee and I ask specific questions about their life, their day, their week, their class—and then things open up. I send them emails with encouraging scripture and complimenting words a few days before we meet. I greet them with a smile or a five or a hug when I see them. I try to have consistent contact with them. Things like these help facilitate good discussion. I try to be up on things that they are doing and that apply to them. I also discreetly wear my emotions and life on my sleeve and tell them about my own life and my own



walk. We walk together through Scripture that we feel would be appropriate for our meetings and we pray with specific prayer requests. Yes, that requires me to discerningly open up and ask them to pray for my wife's family who has been plagued with a whole storm of trials recently, for example. Basically, I want to be prepared for our meeting, but I don't have it "scripted"—flexibility is what I prefer and have found to work the best for life in general.

Tim Loudon: I find that the typical one-to-one meeting with a young person is very awkward at first. I think that it takes time to develop a relationship where both feel comfortable sharing. It involves finding out what the student likes and dislikes. It involves showing the student that you care about them as a person and as a believer. It involves being honest and open with the student and sharing with them what it means to live for Christ.

Cyndi Williams: I try to cater our meetings to their interests. For example, one girl that I meet with is a writer. She is an amazing girl with an amazing spirit and really wants to know the Word of God. Typically we get together at a Starbucks and visit for a while. After a little while we each pull out our notebooks and spend some time writing on our own. After we have spent some time writing, we put our notebooks away, pull out our Bibles, and go through a book together. With this girl, we go verse by verse trying to understand scripture.

Dana Williams: Some type of activity or reason to be together...getting coffee or ice cream, working on a project (particularly for something youth-related), baking cookies, etc. A lot of my one-to-one meetings happen via instant messaging. Some factors that influence this are distances between homes in a large city, young students who don't drive, hours of the day, etc.

Students have been very open with me through this vehicle.

Mark Armfield: I don't believe there is a typical one-to-one meeting. All kids are different. Any meeting involves a lot of listening rather than talking, and true compassion. They have to know you care.

Randy Anderson: Some fun, some food, and letting them be a part of our family. In small groups we look at Scripture and debate over what we read.

Lange: What influence does camp ministry have in discipling youth?

Jeff Riley: A good camp experience should give a student a mere taste of what our walks can be like: filled with joy, fellowship, prayer, worship, and the Word of God—that's what makes up the "camp high," right? We need to figure out a way to duplicate that at home at a more even pace in our discipleship with them. This can happen through your church and youth activities, which will enhance your discipleship with students.

Dan Hickman: Not as much as I wish it did. But where camp is part of the equation, I have lyrics to write a song with. This is because camp experiences give me somewhere to start from. So many times young men who have been involved in camp in some way are wanting to re-live the passion and warmth that they experienced at camp. I want to draw from the genuineness of that experience and help them grow roots deeply into their walk with God.

Tim Loudon: Camp ministry has been one of the tools that most influenced me as a Christian. It was in that setting that I made some of my biggest decisions to live for Christ. I still see that impact on kids' lives and I'm seeing more as I see kids that don't just

attend camp, but are excited about serving God in this ministry.

Cyndi Williams: I think that camp ministries have a huge role in discipling youth. The camp that we have been going to most recently runs the program for us, freeing us up to spend time with the campers. They also provide counselors, again freeing us up to focus our energy on the campers. We are always with the campers along with the counselors. It's been really neat to see the way the campers respond to and open up to the counselors. It's a unique experience. The campers know us (their youth leaders) and trust us. But when they see other (younger) college students really excited about the Lord and His Word, it is exciting to them. They often open up to them in a way that they don't immediately open up to their youth leaders.

Dana Williams: Camp ministry plays a major role in establishing "monument" decisions in their faith. Many would point to camp for their conversion or rededication. It's a great setting for "raising Ebenezers."

Mark Armfield: Camp reinforces and builds relationships you have been developing all year.

Lange: What training materials are the most effective in your discipleship ministry?

Randy Anderson: We've just started with small groups and are using the book of Philippians. We just gave everyone in our group the *1 Minute Bible for Students*. Many have commented on how they are liking it, and they are actually reading it!

Dana Williams: Doug Fields' *H.A.B.I.T.S.* production pack is very helpful. It can be an ongoing resource. We pushed it one year, offering an incentive to students who completed our requirements for two of the six spiritual disciplines. It is designed so that

youth leaders can reproduce it and get it into the hands of their students so they can grow on their own.

Jeff Riley: Practical ministry experience, real life training, and learning by actually doing—even if it is ugly, unorganized, sporadic, and not that well planned out. Give them a task and help them do it. Entrust them with some aspect of ministry and be there to pick them up on the other side. Whether it's the youth worship team, greeting on Wednesday night, doing announcements, turning off the lights for worship, running the projector/overhead, reading scripture, running a game, giving a testimony or short message, planning an event, creating and mailing flyers, organizing a snack—anything that will build them up and allow them to feel capable of doing something meaningful. We need to take each kid and find out where they are at and use anything as a stepping stone to greater [godly] things. I have found that books and formulas and models and illustrations can be useful, but practical training and the complete council of God is what does it for me!

Tim Loudon: There is a book entitled *Twelve Ordinary Men* by John MacArthur that was a good book to go through. Also www.vdrc.org is a website that has tools on discipleship. I also recommend a basic study on Jesus' call and charge to be His disciples.

Cyndi Williams: I use online sources for youth and youth leaders. Youth Specialties, Planet Wisdom, and some others—but the most effective thing in discipling the youth is time. It's being there for them, not judging them...we know that our stu-

dents are going to make mistakes. It's important to us that they understand that we have made mistakes too. We have been where they are and want to help them through their hard times. We never pretend to be able to relate to what we haven't been through, but we are always there for them.

Dan Hickman: A Bible, coffee, and life experiences. Marriage has also given me my own "Paul Lee Tan's book of *A Gazillion Illustrations About Relationships*."

Amy Hickman: *Discover the Power of the Bible: How God's Word Can Change Your Life* by Ron Frost (prof. from Multnomah). I highly recommend this book. Another great book for teen girls is *Authentic Beauty* by Leslie Ludy. It's a little graphic at times, so some parents need forewarning, but it is an excellent look at love and relationships and, ultimately, how our most important relationship should be with our true Prince—the Lord. It's a challenging book that highly impacted me, and I'm not even a teen!

Lange: When studying the Bible with a young person, what books do you recommend? Why?

Mark Armfield: I like practical books like James. They need things they can relate to in their day-to-day lives. I would probably steer clear of anything over their heads.

Jeff Riley: If they are young in their walk then I would suggest the gospel of John in order to solidify the great Truth that Christ is Lord—He is our savior, but is also God. What I am seeing with students more and more is not that they don't want to please God, but rather that they don't know who Christ really is. Everywhere they turn the person and work of Christ is being attacked. The world is much more tolerant of God, but absolutely intolerant of Christ. Furthermore, all the other philosophies, religions, and world views they will be confronted with attack and undermine the person and authority of Christ.

If students are more grounded, I suggest Romans for appreciating what it means to be "justified" before God. By providing historical background of some major pieces of Israel's history, it helps them see how God is working in a way that they can relate to practically and connect with spiritually. I think it is essential for a 21st century Christian to understand their spiritual roots and to open the door to the great plan of God with Israel and His Church.





The book of James is very good for teaching young people about true spirituality.

Dana Williams: I like going through the pastoral epistles. I think that Colossians is a great book for our girls to go through. Sometimes they have a book in mind that they want to study.

Kyle Clarkson: I'd take them through Jesus' life and ministry.

Randy Anderson: Non-believers? John. The Church? Acts. Young believers and non-believers? Romans. Church conduct? 1 Corinthians. Encouragement and Exhortation? Philippians.

Dan Hickman: I recommend Proverbs because it's practical wisdom that we can each give at least three examples of from the previous week. Also, it is easy to memorize one Proverb and talk about how we saw it in action during the past week.

Amy Hickman: Because most youth probably haven't gone deep into the Word, any N.T. book would be a good start. Well, maybe not Revelation...but something like Luke to observe how Christ lived, or Ephesians which has lots of practical tips on Christian living.

I actually like and use the method of a whole-Bible read-through with our youth. By reading from Genesis to Revelation, it exposes youth to the Bible as a whole so they can see all of inspired Scripture the way God revealed it, and see the big picture of how God worked in the lives of people and nations. It will also get youth into the O.T. and make the reading of the N.T. much more meaningful. Through this you can understand and better appreciate the patience and faithfulness of God, for example. At any rate, having a fixed goal and plan for reading (e.g. 4 chapters a day) helps set up a consistency for a daily quiet time. It is very valuable for youth to get into this habit as youth. For one, if they claim to have a relationship with Christ, they should have one, and two, it sets up a good habit for them before they become adults and get too busy with life to start a good habit at that point. The above mentioned book (*Discover the Power of the Bible*) is a great tool to help you start a Bible reading program and to understand the value and the layout of the Bible. It even offers an appendix with a little summary of each book of the Bible.

Lange: What time commitment is needed to be an effective mentor to a young person?

Jeff Riley: I think you have to be involved in their lives. Not just "on call," but seeing them and interacting with them on a regular basis. Seeing them at youth group, Sunday mornings, student leadership meetings, and other events really helps improve the quality of my time with them one-to-one, because we have built a relationship.

Tim Loudon: I would say between 2 – 3 hours a week on a regular basis.

Cyndi Williams: I usually spend a couple of hours one day a week actually with the girls, but there is also some preparation time during the week. My

girls also know that I am pretty much at their disposal. If they ever need me, they can call me anytime day or night...but this is my personal commitment to them, and may not be something that everyone can commit to.

Dana Williams: It depends on the student. Some students are so anxious to grow that they are around a lot. In a sense, they become an extension of our family. I had a youth leader who was that to me...I was invited on family outings and to their home by myself. It made a deep impact on my life. Other students can have a lasting impact from the occasional or the one-time investment. In my same youth group, my youth pastor took me to Pizza Hut for a coke after school once. To this day, I still appreciate the time he took to get to know me that one day. So, I never underestimate what God can do even in the one-time commitments. Those two people were a huge factor in the ministry I am in today.

Kyle Clarkson: A great time commitment. Not just a once a week thing. Phone calls, hanging out, and spending time together so they can see how you follow Christ is very important.

Mark Armfield: Some kids are more needy than others and would consume all your time if you let them. You have to know the teen then tailor the time based on your family and other ministry commitments—a couple hours a week if possible.

Randy Anderson: I believe at least a few hours a week. It's good for them to be able to spend time in your home with you and with your family.

Dan Hickman: I am a volunteer, so I have limited time. I play every situation by ear. Sometimes we'll talk for three hours, other times we'll be out for an hour. I can usually afford only one meeting per week (not just the coffee, but also the time).

Lange: What activities are the most effective in mentoring youth?

Dan Hickman: Besides drinking coffee? Playing music together, listening to music together, involving them in some ministry, or playing basketball.

Dana Williams: First, anything can become a teaching moment if you are looking for one.

- Go out for coffee or ice cream
- Complete a project together
- Plan an event together
- Run some errands together
- Share a meal together
- Play board games
- Take a road trip together (Discover Emmaus Weekend, retreat)
- Read a book or watch a movie or listen to music and engage in thoughtful discussion about it
- Girls: work on a craft or cook something together
- Guys: play paintball or X-Box together
- Drive somewhere together (have them sit in the front seat on a trip, help a single mother by giving her kids rides to the orthodontist or to driver's ed, etc.)

Jeff Riley: It's always good to mix it up—eating a meal, praying in your office, serving together, or just doing something fun that interests them. One of the best things that I've found to be effective is just calling them up and asking them if they would like to help pull weeds, make a run to the dump, etc. Those are great informal times of discipleship.

Tim Loudon: Sharing a meal with a student is effective. People tend to be more open when food is involved. Inviting kids into your home can be very effective, too.

Mark Armfield: Down time—low key, non-pressure time works best for me. Just being available and willing to listen is effective.

Cyndi Williams: The girls that I meet with love getting together for coffee. Usually I pick them up and we go to Starbucks. We drink coffee and talk for a while and then go through our study. Occasionally we have gone back to my place and I'll make lattes. Dan plays Frisbee Golf or plays music with the guys. The activity isn't as important as the time.

Anderson: Spend time together in your home. Share weekends away. I like backpacking and camping retreats.

Lange: Is the standard "youth group" meeting sufficient for effective discipling?

Tim Loudon: I don't think the typical youth meeting is, except for any kind of small group activities that are done there. At the end of each youth group meeting we break into small groups to talk about the lesson and to pray together or just chat. It probably isn't sufficient, but it is very beneficial in discipling our kids.

Jeff Riley: It is not the greatest time for building a personal connection with anyone you are discipling, although it can help you get a good start for effective discipling! The problem is that there are a number of other leaders, parents, and students wanting your attention, plus that time is usually programmed, which means you are on a tight schedule and really don't have time for any one person. Youth group can be helpful, but it's not at all sufficient—not even close!

Cyndi Williams: Standard "youth group" meeting is a great place for the kids to hang out with other kids their age. There can be great teaching, but I think being one-to-one or in a small group can be more effective. It gives you more intimate time and allows you to focus on the needs of individuals rather than the group as a whole.

M. Armfield: No. I don't believe the "standard youth group meeting" should be used for discipling.

Randy Anderson: Not sure what "standard" is, but I think that discipling is more effective one-to-one.

Dana Williams: No. Our primary purpose in our standard youth group meeting is evangelism. Fellowship and Bible teaching and worship also happen there. The audience is simply too broad to "go deep" with the students. In the sense of serving alongside each other, discipleship happens with our e-team, but it's not the purpose—it's a byproduct.

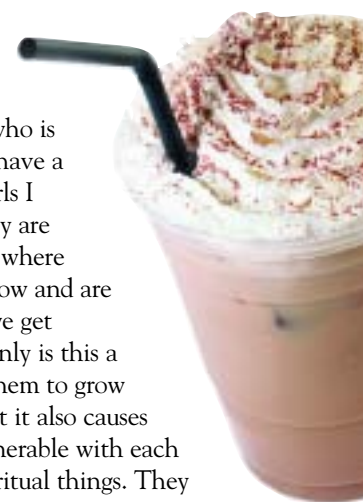
Kyle Clarkson: The youth group probably meets some need, but effective discipling takes more time and energy.

Dan Hickman: No—but it can go a long way toward it. I have noticed that the young people I've spent outside time with listen far more intently and will learn the most from a lesson.

Lange: Do youths respond to discipleship in groups? Describe why or why not.

Kyle Clarkson: The smaller the group, the better. If you want to be open and honest then you need a smaller group.

Cyndi Williams: Youths will respond to discipleship in groups depending on who is in the group. I have a group of two girls I meet with. They are both in a place where they want to grow and are excited when we get together. Not only is this a good time for them to grow individually, but it also causes them to be vulnerable with each other about spiritual things. They



can see were they may share the same struggles, which is important for youth. It's also helpful if the group already has some sort of bond established between them.

Dana Williams: Absolutely. I think that teenage discipleship begins in those “real life” settings where they observe my faith in action. When students discover that we're “for real,” they give us permission to speak into their lives God's truth from the Bible in a group Bible study. We also make a point in our group to hear each individual's prayer/praise requests and to pray for each person. Our students have really responded to that and have grown as a result.

Mark Armfield: I don't think so. Discipleship for me needs to be more personal.



Dan Hickman: I haven't had any really positive experiences with guys in this regard. I think that is mostly due to high school guys wanting to have a machismo aura. But community is a huge part of what we are calling people to, so I will keep trying.

Jeff Riley: I think they do. We have a guys study right now that is mostly our young freshman; they love it and may not do as well in a one-to-one meeting time. It can be intimidating and overwhelming. What we have isn't a “formal” discipleship group, but that is what the leader is “secretly” doing with them. (shhhhhh—don't tell them we're actually discipling them!) Groups like this can be very effective, safe, and supportive.

Tim Loudon: Often it depends on the student. Some students thrive in a group setting and are very open, but feel very closed in a one-to-one situation—other students are just the opposite. I would say that kids respond better in one-to-one or small-group settings.

Lange: What qualities are helpful in a person who wants to disciple youth?

Cyndi Williams: Wanting to do it—the kids will know if you don't really want to be there. Flexibility—there have been times when I've gotten together with my girls and haven't cracked open the Book, but I don't think that time was ineffective—the girls just needed something else that day. Commitment and consistency. Being real, open, and vulnerable—being yourself. They need to know that you have struggled, too, so they know that you can relate to them.

Jeff Riley: Being a person who is sold out to Jesus Christ, without one single area of life that hasn't been laid bare to Him. They will have a passion for Him, for their life in Christ, and for others' lives in Christ. You don't have to be cool, young, hip, or anything else that characterizes “new” in our culture. You have to act like our Savior and genuinely love people.

Tim Loudon: Patience, compassion, forgiveness, genuineness, openness, leadership, and Christ-likeness.

Dana Williams: Essentials? Integrity, faith, and care for others. Helpful? A sense of humor, ability to listen, ability to ask questions, and a passion for the things of God.

Kyle Clarkson: Being someone who loves Christ and wants to invest his/her life into seeing other people love Christ too. Obviously some personalities are going to mesh better with some people than with others.

Mark Armfield: Compassion, being a good listener, confidentiality, and availability. Also, you can't just love youth—you have to actually like them!

Randy Anderson: Having a loving, caring heart for kids, a growing faith, and a growing knowledge of the Word is important.

Dan Hickman: Love, humility, honesty, and patience. Wisdom never hurts the dynamic either.

Lange: What other resources can you recommend for help in reaching youth?

Randy Anderson: I like a lot of Doug Fields' and Duffy Robbins' resources. Our kids seem to be enjoying the *1 Minute Bible for Students*. Kids that weren't reading are now reading.

Dan Hickman: John Mayer, Blink 182, MTV, Kelly Clarkson, Nickelback, etc.

Jeff Riley: Pray like crazy! Get a MySpace account so you can see what they have on theirs (don't tell them), and so you can know how to pray for them. Observe how they act and what the wear, and listen up to what they are saying to their friends when they come to youth group or when you see them at church. The Bible is our "living" resource that promises it will not return void in our lives. Ken Davis, Doug Fields, and Walt Mueller have some decent resources out there. Rose Publishing and Illustra Media are also excellent resources for a variety of different topics. Ron Rhodes, Ed Decker, and Josh McDowell provide great resources about cults, religions, and other apologetic topics.

Tim Loudon: I would say being mentored yourself. Find someone to disciple you.

Lange: In your opinion, which ministries of the local church are the most effective in discipling youth? Why?

Cyndi Williams: One activity that we do with our youth is serving homeless people a meal once a month. This is a great activity for the youth. Youth group is important because it lets the youth hang out with other kids their age in a safe environment. We also do gym night which the kids love!

Jeff Riley: The key is to get them involved in ministry at a young age. We have Action Club for little kids, JV for middle school kids, Day Camp (Summer VBS) where teens serve and minister to children, and a great Bible camp. These things greatly enhance my ministry in general and my effectiveness in discipleship. Other people from our body have invested in them long before I get them in a one-to-one meeting or our student leadership team. As the saying goes, "it takes the whole village to raise a child."

Tim Loudon: Outreach or service ministries are very effective in discipling youth. Our students get excited and are very willing to help people and to do something that matters. It helps give them a purpose and an identity.

Dana Williams: Church-wide missions and outreach efforts are very effective in discipleship. The older and younger have a common goal and common experience. They work side-by-side and grow to appreciate what the other brings to the group. Going out of our "comfort zone" helps people focus on the things that really matter.

Randy Anderson: Men's fishing trips, Super Bowl parties, and baptisms. Other than those three, it would be youth group. A lot of the regular teaching seems to be too deep or too long for most youth.

Dan Hickman: I think youth groups are the most effective tool in discipling youth because they relate to them in their language and don't bash their culture like many of the other ministries of the local church. Also, for a young person to have something that is geared completely toward them shows them that the church cares about them and that their spiritual development is important to more than just a few.

Lange: Are there any cultural distinctives that noticeably mark this generation of young people?

Dana Williams: Blatant compartmentalism. Their parents hide who they might be outside of church. Our students say, "You can't say/do that—you're in church!" They feel freedom in sharing their issues—sins, faults, and struggles are announced without shame to a group. They expect this in each other. Things might be kept private for a time, but once they've opened up with one person, they're more likely to just go ahead and tell the whole group about their problem.

Mark Armfield: Sorry to sound negative, but from my perspective and speaking of young people in general: selfishness, disrespect, and lack of male leadership.

Dan Hickman: Cultural distinctives of the current high school generation:

- accustomed to broken relationships
- greatly affected by pop culture
- speak differently than previous generations (common to each generation)
- enjoy music as a life-soundtrack—not necessarily as "entertainment," but just as part of life
- don't deny the importance of spirituality
- are tired of seeing Jesus marketed like a product

Tim Loudon: Today's kids want to know and to embrace what is real. They not only want to know what to do but why they need to do it. They want to know what the point is.

Kyle Clarkson: I believe this is a generation that wants to experience Christ and not just to know about Him. They want to make a difference in a needy world and not just within the doors of the church.

Jeff Riley: They are one of the most privileged, technologically sophisticated, tolerant, savvy, exposed, ill-equipped and community oriented generation that I've observed or studied. They look for many different "things" to satisfy them but still desire to be loved and to be useful.

Randy Anderson: Music and videos are huge. They are open to many beliefs. Most seem to be very intimidated by adults.

Lange: What place does music have in the spiritual growth of the youths you influence? What place should music have in a young person's spiritual growth?

Kyle Clarkson: Music has an unbelievably significant role, and will have that role whether we want it to or not. The question becomes how we can use it to shape their spiritual lives.

Mark Armfield: I think it plays a big part in the spiritual growth of our youth. They relate just about everything in life with their music. We need to guide it in a positive direction if possible and to offer advice on any area that would compromise the honor of our Lord.

Randy Anderson: I don't know exactly what place it should have. Almost all seem to be very influenced by it, so I think we need to give them better alternatives than the garbage that is on most radio stations.

Jeff Riley: Music plays a key role in the spiritual health of our youth. Music has the unique ability to describe exactly how someone is feeling in a way that cannot otherwise be expressed. It joins people together—even if they can't communicate very well emotionally or verbally, they can through music. Music helps put the emotion and life into our words. It takes words that would otherwise be one or two dimensional and makes them three dimensional. It's much more important than many of us realize or like to admit. Just mention changing the music in your church and you will see how important it is! For young people, music should be central to their spiritual growth, because they can understand it and relate to it and own it and react to it. We just need to be there to help them process it!

Tim Loudon: I think music is a big part of kids' lives and can be a great tool to minister to them. I don't think it should be the only thing a student uses for growth or for

drawing closer to God. I think there needs to be balance. And I think music can and should have a place in a student's spiritual growth because music can be used to encourage Christians and to worship God.

Dana Williams: In terms of our worship music, the students enjoy their music. They learn from it. Mostly I think they like the unity it brings to the group. It should be a pouring out of ourselves and our hearts in worship to God. Unfortunately, very few songs speak to the hearts of our young students in that type of meaningful way.

Lange: Do the youth you influence demonstrate a hunger for God's Word? Why or why not?

Jeff Riley: I would say overall "Yes," due to the fact our youth ministry isn't an island; it's a part of our church. We have really encouraged discipleship in our church and have connected elders, deacons, parents, young adults, and other people outside of the ministry with the discipleship and sharpening. As mentioned before, we have various other programs and ministries that begin emphasizing the Word of God at an early age.

Occasionally this can be a disservice to some as they grow apathetic and

numb to the Word because it's been such a big part of their lives. However, the key is in the efforts of our entire church.

Tim Loudon: I think they have a moderate hunger. I think many of them still love to learn, but there is a lot of complacency and a sense of "we've heard it all before," especially among kids that have been going to church since birth. I see more hunger among the young women than the young men in our group.

Cyndi Williams: Some do, some don't. Some really want to know God's Word; some aren't at that place yet. Some are just trying to figure out life and trying to deal with what they are going through! Pretty similar to adults!

Dana Williams: Some do. The most passionate are those to whom God's Word is fresh and brand new. There are some who are well-taught regarding scripture, but as for hunger, they almost seem to have a "No thanks, I'm full," attitude. For them, I want the freshness of new believers. Still others are outwardly indifferent to or turned off by the Bible.

Kyle Clarkson: This is an area in which this generation needs tremendous growth. The older generation knows their Bible—something we need to learn from them.

Dan Hickman: Some do—the ones who have a relationship with God. I had one who said that he enjoys taking in something that he doesn't have to "filter" (like TV, music, etc). Some don't—they have a formula-based faith and have lives that are defined by "I don't care."



Lange: Describe key areas of weakness in today's Christian youth.

Dan Hickman: Today's youth have a need to feel truly loved. This translates into messy relationships that go way too far, way too fast. It can be good when it is directed toward the Lord. Also, depression. I have counseled more young people about depression than any other major issue.

Tim Loudon: Some key areas of weakness that I see are:

- Kids just want to have fun. They don't want to take things seriously.
- There is a tendency to want to be outrageous and dramatic and to draw attention to themselves.
- There is apathy and complacency among young people. They don't care and they want everyone to know that they don't care.

Mark Armfield: They are shallow and show a lack of interest in spiritual things.

Dana Williams: Dual-living—they are one person in the building and another person elsewhere, even among their friends in the group. Many do not have a heritage of Bible teaching from the home. Many have a hunger for love and affirmation which leaves them vulnerable to those who would destroy them.

Kyle Clarkson: They are very emotionally driven. That is both a good and a bad thing in my mind. They lack a deep understanding of the Word.

Jeff Riley: Our culture has convinced many of them that they need to be individualistic, so they are always looking for the next extreme and can become self-centered—hence making the eternal consistent truths of the Word look boring and dull.

Many also seem to be poor managers of their time and resources. They have

difficulty discerning between what is urgent and what is important. They struggle in being organized and thinking ahead. In our culture it's easy for them to be materialistic and regularly have things given to them, so they don't have to work for much. As a result, a trend of misunderstanding the importance of giving or what it means to be hospitable has begun to steamroll throughout their culture and our churches.

Most of all they are broken. They have been abandoned and let down by their families, teachers, coaches, and sometimes, by the Church. When 50% of American marriages end in divorce, you end up with broken, confused, angry, and unloving youth (and these are just the ones whose parents actually got married). They don't know how to love because they haven't been taught by example. They don't know moderation, self-control, stewardship, integrity, and the value of hard work because these things haven't been modeled for them, and few are holding them accountable to any of these virtues of Christ.

Randy Anderson: Many students today lack Bible knowledge and application. They have weak relationships with adults. They are weak in serving in the body of Christ.

Lange: What are some primary hindrances to your ministry of discipleship?

Tim Loudon: Myself. I get selfish and don't want to take the time or don't feel like getting involved. And not seeing fruit—I think it's easy to get discouraged if students don't seem interested.

Jeff Riley: Hindrances?

- Inconsistency on the part of adults who are doing the discipling.
- The lack of adequacy many adults—especially men—feel when it comes to discipling others.

- The fact that it's flat-out intimidating to disciple youth!
- The reality that sometimes those who are willing are not ready to disciple someone!
- Not having the support of parents for their teen's accountability—when they either don't value it as a believer, or they are unbelievers who don't care.

Cyndi Williams: Today's youth are incredibly busy with other things. Many times it's hard to find a time that we can get together because they are so involved elsewhere. It's also difficult when these activities are over-encouraged by the parents. It's difficult and discouraging when extracurricular activities are given more priority than church activities.

Dana Williams: We have so many girls and only one female leader. I need others to see that behind the mask of anger or indifference are young women who need someone to tell them that God made them unique and has a beautiful purpose for their lives. It may sound difficult, but it's simple. They want someone to love them, to listen to them, and to speak truth to them.

Kyle Clarkson: Commitment from the youth. Sometimes they don't show up, sometimes they don't care.

Randy Anderson: Time. I work part time with youth, as well as having a full-time job and five kids of my own. It's hard to plan, administrate, study, and hold the three weekly meetings that we do, and still have time to disciple kids.

Mark Armfield: My own time—how to balance time with other youth when I have a teen of my own. I see my children as my first responsibility. A younger youth worker will have a different perspective, I'm sure.

Lange: How do I identify a young person who is ripe for discipling?

Cyndi Williams: Start spending time with young people. It won't take long to see.

Mark Armfield: They will exhibit a genuine interest in spiritual things. You will recognize growth and potential and sometimes they will seek you out.

Randy Anderson: They ask questions. They have a desire to learn the Word. They want to serve. They ask for more time with you or with another adult.

Dana Williams: I look for students who have a teachable heart and potential. As in physics, the energy (talent) needed to do the work is there—they simply need a nudge to get moving.

Tim Loudon: I think the first thing is a young person who has a hunger for the Word and a hunger to serve. Also if it doesn't seem forced, but very natural when you are with the student.

Jeff Riley: You won't know until you actually try it with that person. However, there may be some signs that you could look for, such as:

- Are they consistent in attendance?
- Do they show interest in serving or participating in the functions of the church?
- Are they asking you if you would disciple them?
- Are they the only Christian in their family?
- If so, then they are "ripe" for discipleship!

Try a little experiment. Pick out a teen and purpose to talk to him for five solid minutes, regardless of how much time is spent in awkward silence, to see how responsive and receptive he is. If he doesn't say more than a few words, then he may do better in a group setting as opposed to one-to-one.

Kyle Clarkson: I believe anyone has the potential to be a leader. We want to be leaders training leaders. Disciples training disciples. Sometimes you can tell who is ready. Sometimes you just have to grab them and go.

Lange: Who should I not choose to disciple?

Jeff Riley: Someone who:

- doesn't want to be disciplined.
- will not be accountable to you.
- is the opposite gender.
- does not know you, or has had very little interaction with you.
- needs more attention, time, or help than you can give.
- is more mature in their walk than you are.

Tim Loudon: I don't think you should cast pearls before swine. I think there are students who are totally rebelling against God, and sometimes you have to let those kids go and focus your energy and time on the students that are faithful.

Dana Williams: Unbelievers, unwilling students, and those of the opposite gender.

Kyle Clarkson: It's tough to disciple somebody who doesn't want to do it or just doesn't care.

Mark Armfield: Anybody who doesn't want to be! You always have to have a willing participant. The worst failure I ever had was picking someone who didn't want my help. He liked me as a person, he just had no interest in discipleship.

Randy Anderson: I would choose anyone who is willing. Males should disciple males, females should disciple females.

Cyndi Williams: Start spending time with young people...but remember, while they may not be ready for "discipling," they can still benefit from

spending time with you. They may not be at a place where they want to study scripture, but you can still influence the youth by living out your faith with them.

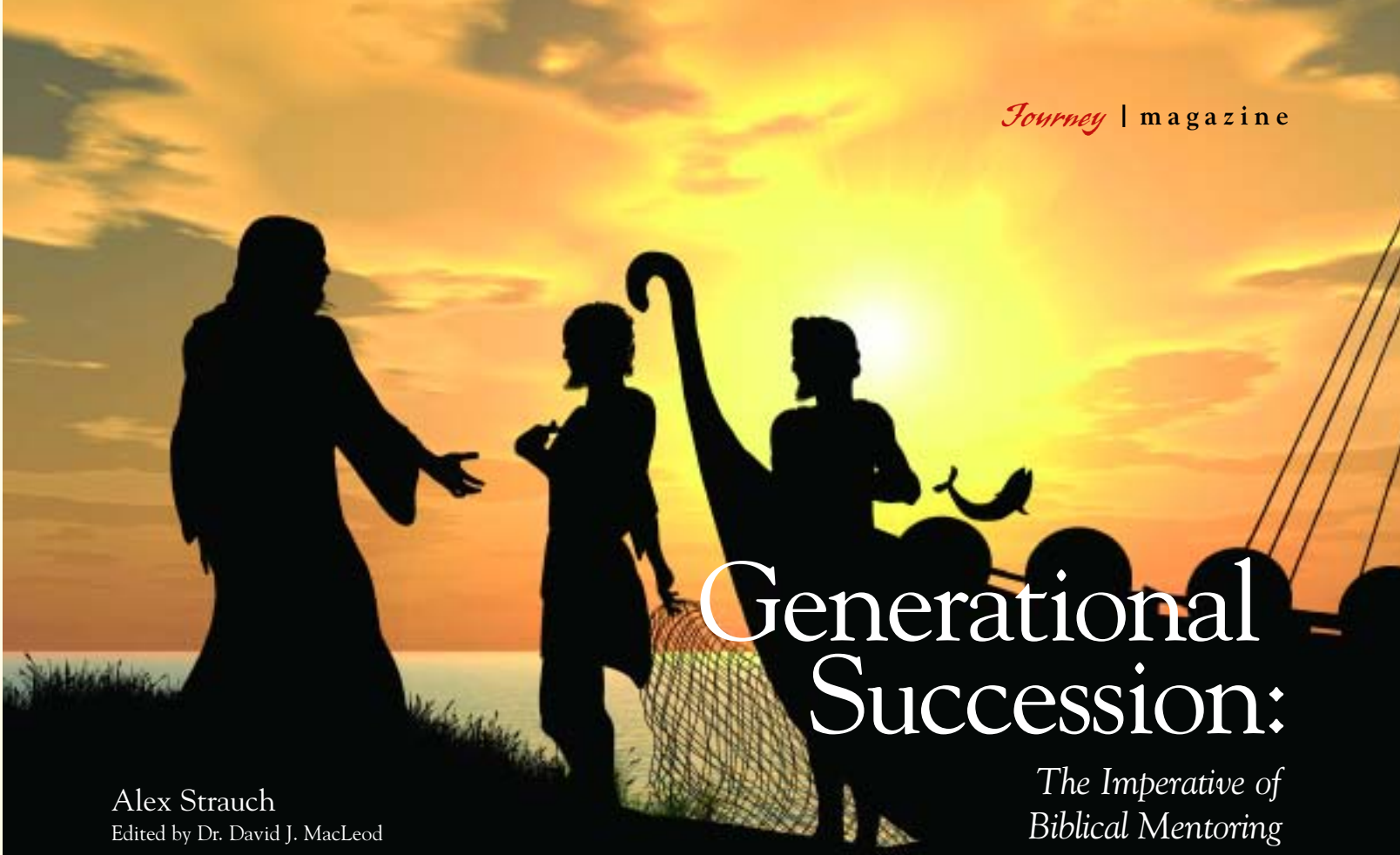
Conclusion

Is there any such thing as a teenage disciple? Absolutely! And yet, listening to this dialogue has left me with a few compelling observations. First, we must acknowledge that teenage spirituality looks different than adult spirituality. Small steps of obedience are the most common signs of genuine spirituality. Second, today's young people are starving for authentic relationships. They want to spend real time with real Christian adults who show a real commitment to the Lord. Third, formal training and dynamic resources are not required to have a successful ministry to young people—what they want the most is our time. Lastly, the typical weekly youth meeting is not sufficient to raise up mature disciples of Christ—much more of a personal investment is needed. We must not defer the burden of raising disciples to one or two leaders in a church.

Challenge

Are you a Christian adult with a genuine love for the Lord? Are you willing to be transparent with a teenager, sharing everyday life experiences with them as you model Christ-likeness and maturity? Can you carve out space in your busy life to simply hang out with a young person? If you don't already have someone in mind, go to the Lord and ask Him to give you a burden for a teenager you know.

You may have noticed that most teens today share your love for a good coffee shop—a comfortable way to strengthen a relationship with a young person you know. The hardest part is making the first contact, but soon enough you'll find yourself at a youth group lock-in. Don't worry, though—most stores don't even sell green permanent markers anymore. †



Generational Succession:

*The Imperative of
Biblical Mentoring*

Alex Strauch
Edited by Dr. David J. MacLeod

Editor's Note: This article is an edited transcription of a message delivered by Alex Strauch at the 2003 "Iron Sharpens Iron" Conference held on the campus of Emmaus Bible College.

The Mandate God's Word Commands Us to Train

The very important subject of generational succession is relevant to every local church. The apostolic mandate for such succession in church leadership is found in 2 Timothy 2:2, "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also." The key word is "entrust" (NASB, NIV, NRSV), which is translated "commit" in some English Bibles (KJV, NKJV). The Greek verb

(*paratithēmi*) means "to entrust for safekeeping, give over, entrust, commend" (BDAG). It has the sense of committing someone or something into the care of another. The thought in this verse is that what is entrusted will be passed on to others for safe-keeping and transmission to others. The REB translates, "hand on that teaching." The verb is used here in the imperative mood, so Paul's comment should be taken as an explicit apostolic command, directive, or mandate.

By using this verb, Paul envisions a process—someone is to do something. Too many of us have a "Doris Day theology." In the 1950s she sang, "Que Sera Sera" ("Whatever Will Be, Will Be"). A more recent generation has adopted a "Beatles theology." In the

1970s they sang, "Let It Be," with the lyrics, "Whisper words of wisdom, 'Let it be.'" I'm not even sure what those words mean, but whether I do or not is unimportant. However, it is important that we determine exactly what the Word of God says. Yet many read our passage with the same careless attention they give a pop tune. They read the text and they spiritualize it. The training of men is the Spirit's work, they say. We as humans cannot do this. But our text undermines such an interpretation. There is a human element in the training of men.

The same thing is true of evangelism. Some read our Lord's words in John 16:8, "And [the Spirit], when He comes, will convict the world concerning sin," and they conclude that it is the Holy Spirit's

job to evangelize. But we cannot remove the human element. The Lord Jesus also said that the Holy Spirit would empower His followers and they would be His witnesses throughout the earth (Acts 1:8).

The best example of what I am saying is the Bible itself. It is a divine book authored by God Himself (2 Tim. 3:16). Yet it is a human book reflecting the personalities, the eras, the places, and the concerns of the human authors (2 Pet. 1:21). A beginning Greek student can tell you that two different men wrote the writings of John and Paul. Yet the words they wrote were guided by the Holy Spirit. The Bible is a divine-human book.

I bring this up because many leaders seem to have a guilt complex if they train anyone. They have been led to believe that such training is wrong because it is doing what the Holy Spirit should do. Such reasoning is unbiblical as our text clearly indicates. It eliminates the human element when the apostle clearly intended for men to train other men. It is a matter of sobering significance that those churches which have eliminated the human element from the work

of training believers have ended up doing nothing.

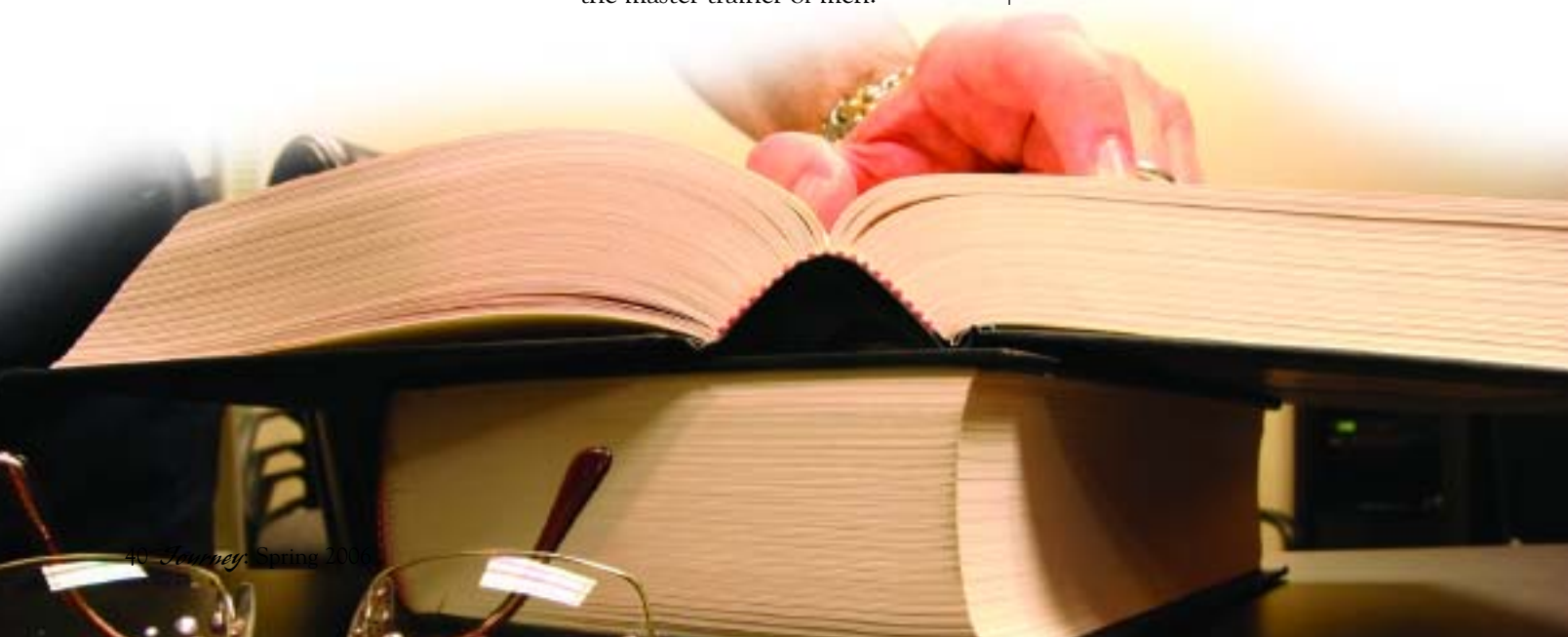
I am intimately familiar with churches that are waiting for the Holy Spirit to evangelize, and they have done nothing in thirty years. Well, the Holy Spirit has chosen to work through people. So there is a task for us to do and we do it in the power of the Holy Spirit through prayer. But just as there is a command and a directive to evangelize, there is also a command to train believers for the work of the Lord. If we are obedient to the Word of God we shall not remove the human element from these tasks. Now this means that we are not given a choice as to whether we shall train future leaders. It is a divine mandate. Kent Hughes says, "Entrusting the apostolic deposit to others is our God-given task and joy."

The Lord Jesus Christ Trained Men

Mentoring and training others—committing the truth to them—is thoroughly Christian. The Bible provides several examples. First and foremost, our Lord Jesus Christ was the master trainer of men.

A. B. Bruce in his classic work, *The Training of the Twelve*, writes, "The great founder of the faith desired not only to have disciples, but to have about Him men whom He might train to make disciples of others...Both from His words and from His actions we can see that He attached supreme importance to that part of His work which consisted in training the twelve. In the intercessory prayer (John 17:6), for example, He speaks of the training He had given these men as if it had been the principal part of His own earthly ministry. And such, in one sense, it really was. The careful, painstaking education of the disciples secured that the Teacher's influence on the world should be permanent."

At the very beginning of His association with them, in Matthew 4:19, He said, "Follow Me and I will make you [I will train you to be] fishers of men." In effect, He promised to help them to become the kind of men who could capture people for the kingdom. They had much to learn about people, faith, and teamwork, and He would teach them.



The Apostle Paul Trained Men

The apostle Paul is another great example of someone who was a trainer of men. Throughout his life he had Timothy, Titus, Epaphroditus, and others who were very important to him and whom he trained. At the very end he called for another of his young trainees, John Mark, to be with him (2 Tim. 4:11).

The Ascended Christ Gives Gifted Men to His Church to Equip the Saints

One of the present day ministries of Christ is to give gifted men to the church that they might train and prepare others for the work of service. Paul writes to the Ephesians, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers” (Eph. 4:11). In the next verse he states the Lord’s purpose for giving these men. They were given “for the equipping of the saints” (v. 12). The word “equipping” can be translated, “preparing.” The Lord Jesus gives certain gifted men, men with utterance gifts, for preparing or equipping the saints “for the work of service, to the building up of the body of Christ.” The gifted men equip other believers so that they, too, will serve the Lord.

To sum up, my first proposition is this: Training, mentoring, or discipling others is thoroughly Christian. The pattern was laid down by the Master Himself who gave a great part of His public life to the training of men to insure that His message would continue.

The Men

In this article I am addressing the men of the local church, that is, the males. I want to add, however, that these men need partners in ministry, so we must not neglect women in our training, education, and development of servants of Christ (Rom. 16:1–2; Phil. 4:3). Christian leaders need wives who are trained to serve.

Their Character

The apostle Paul gives two marks that should characterize those who are to be trained. First, they are to be men of character. He says they are to be “faithful men,” that is, men who are trustworthy or reliable (2 Tim. 2:2). This quality is in marked contrast to the false teachers in Ephesus who had been unfaithful and had fallen away (Acts 20:29–30; 1 Tim. 1:19–20; 2 Tim. 2:17–18; 3:1–9, 13). Timothy is to entrust the sacred treasure of the Gospel—the very revelation of God—to faithful, reliable men of character. The term “faithful,” incidentally, is a good summary word for all the moral characteristics of an elder. In short, the apostle says that the choice of the appropriate people is essential to this task. The right men are the key.

Their Ability

The second mark of those to be trained is their ability. Paul says they must be “able to teach others.” The word “able” (*ikanos*) can be translated, “fit, competent, qualified, able” (BDAG). The basic idea is that of someone who meets a standard. He is fit or capable for the task. Not all believers

meet this standard.

They Must be Competent to Teach

We have many commands in the New Testament to teach the great truths of the Bible. The whole church is to be taught (men, women, and children), and a variety of believers will be involved in the task. There is a difference, however, between the person who teaches his children, his Bible class, or his Bible study the basic truths of the faith and the gifted brother who trains people to teach. There are men who are great orators and gifted speakers who do not measure up to the qualifications Paul sets forth. The gifted man that Paul describes has the capacity to understand ideas and difficult concepts. Furthermore, he enjoys spending hours studying and learning the Scriptures.

We can illustrate the difference by considering the doctrine of the atonement. A young child can comprehend and believe a simple text like John 3:16 or a chorus like, “Jesus Loves Me,” and come to salvation. The child learns that he or she is a sinner who needs a Savior. God has provided such a Savior in the Lord Jesus Christ. But a study of the atonement can be a very complex thing as we seek to grasp concepts like substitution, propitiation, and reconciliation. A study of the Old Testament sacrificial system with all of its foreshadowings of Christ and His work is a demanding study, and not all are able to do it. A wonderful example of the kind of hard work I am talking about is to be seen in John Stott’s classic study, *The Cross of Christ*.

They Must be Able to Communicate to Others

The gifted man who trains others has the ability to speak plainly, logically, and understandably so that people can hear him and grasp the truth. Not everyone can do this. Some people do not have an ability to explain things in a clear understandable way. Instead they get things mixed up, and they leave their audience in the same confused state.

They Must see Fruit as the Result of Their Efforts

People sit under their ministry and actually learn something. Listening to such a teacher is not a chore; it is a joy. His listeners hear him and realize that his abilities are something they have not encountered before. J. I. Packer said that when, as a 22-year-old, he heard Dr. D. Martyn Lloyd-Jones, the preaching came to him “with the force of electric shock.” Even on the printed page such ability brings forth fruit. George Verwer said Lloyd-Jones’ volume on *The Sermon on the Mount* was the greatest thing he had ever read. I am not suggesting, of course, that every gifted man is of the caliber of Dr. Lloyd-Jones. What I am suggesting is that when we hear a gifted man we know it. We can tell that he is competent, knowledgeable, and clear, and we come away having learned good things from the Word and having again been impressed with the goodness and wisdom of our God. Sadly there are numerous people who aspire to be teachers, and they will apply all kinds of pressure in the assembly to be allowed to speak from the platform, but they see no

fruit to their teaching—except for a good nap by several in the congregation!

They Must Want to Teach and are Ready to Do It

The gifted man has a desire to understand and communicate the truth, and he is willing to invest the time and effort to do it. Writing to Titus (1:9) Paul speaks of the man who manifests the abilities he wants to see in a gifted man. He holds “fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.”

Let’s be very clear, then, about what Paul is saying about these men. They are a select group—men who are leaders and future elders—and when you find them you are to invest in their lives by placing in their trust the wonderful truths that you have received. Notice the future tense: “[The] faithful men...will be able to teach others also.” In the future these men will be able to pass the truth on to others who will in turn pass it on to others. This kind of spiritual reproduction prepares the church for the future. The true “apostolic succession” is not accomplished by bishops laying hands on the heads of younger clerics. True apostolic succession takes place when the apostolic truth is communicated to gifted men who are able and willing to pass it on to others.

The Applications

We Should Pray about the Matter of Finding These Select Men

It is Scriptural to pray about this.

The Lord Jesus said that we should pray for laborers because the laborers are few and there is much work to do (Luke 10:2). On my personal prayer list I have a regular prayer request that the Lord would raise up this kind of men in our local assembly and that we would have an eye for them and not miss them. We need men of character and men of ability—ability to teach and communicate the Word. Incidentally, we need to be praying the same kind of prayer for future missionaries. Our missionary force is aging, and we need replacements around the world.

They Need to Be Identified

Such men need to be identified—marked out by name. Let me warn you of one thing you must not do. You must not generalize and say, “Yes, this is a good biblical idea that I agree with,” and then do nothing specific about it. No, you must identify the men by name that you want to train now for the future. You must single them out for special instruction that the great truths of the faith might be imbedded in their hearts and minds. We need to make sure that if we dropped dead today there would be others who have been trained to carry on the work. It is vitally important that we do not leave this issue in the realm of the theoretical.

When you finish reading this article get together with the other elders of your church and say, “Let’s get this nailed down; let’s put some names down on paper.” Do not look for perfect men, because you yourselves are not perfect. Jesus picked twelve men to be His disci-

ples, and they were not perfect. He assessed them and depended on the Holy Spirit to mould them into able, mature leaders. When you look for men of character and ability, remember that their training may take five, ten, or fifteen years. You are preparing them for the future when they will take their place as leaders.

They Need to be Trained by Gifted Men

Who is going to train these future leaders? The mentors need to be identified just like the trainees. Write down the names of the men in your local assembly who meet the two qualifications of character and ability. This process of spiritual reproduction will not take place by osmosis. It will happen as gifted men walk by them and help them to pick up the joy and fulfillment of Christian service. Someone has to spend time with these future leaders just as Jesus spent time and effort with His disciples.

The Methods

Here is where we often fail. We have no plan, no philosophy, and no thought given as to how we will develop these men if we find them—even if they trip over our feet. There was a very interesting article in *U.S. News and World Report* a number of years ago on the family-owned business in America. Economists estimate that such businesses account for nearly 50% of the nation's gross national product. The authors listed all the attributes of family-owned businesses and why they are so successful. Towards the end of the article they noted that only a third of family-owned com-

panies survive into the second generation. There were two failures that accounted for this disturbing trend: (1) They lack confidence in their young people. They do not trust the next generation. (2) They were too busy to train them.

The same thing is true of many of our local assemblies. We, too, are in business—the Gospel business, and unless the Lord comes soon, it will be evident to all whether or not we have been successful in preparing the next generation to carry on. It is the job of the elders to oversee the flock and provide for it so that it does not die out in the next generation. Speaking for myself, I would like my children to be in my assembly after I die. I don't want them to leave and go some place else. So we have to think about the future. Will we take the time with our prospective leaders, and will we place our confidence in them to carry the work ahead?

You know we have to be very careful. Sometimes in the local church

we get very possessive, and we have this feeling of ownership, and we really don't trust anyone to carry it on. We are afraid that they won't do the Lord's work just like us. We're afraid they won't be our clones. Just be assured of this, they will not be our clones. They won't do it exactly like us unless they are complete non-thinking people. They are not going to do it like you and me. They are going to do things differently, and as long as they keep the truths of the Gospel and the fundamentals, they should change things. Will we take some time to train them so they will know how to make changes that are for the good of the saints and pleasing in the sight of the Lord?

METHOD # 1: Parents Must Train Their Children

The first method is the most obvious and must not be neglected. Parents are to train their children at home. Do you realize that the first place we get training is from



mom and dad? They teach us how to speak, how to dress, and how to groom ourselves. They teach us our basic attitudes toward country, people, and work. And they help form our moral compass.

It appears that Paul was the person who led Timothy to Christ (2 Tim. 1:2). Yet he acknowledges the important role played by Timothy's home life. "For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois and your mother Eunice, and I am sure that it is in you as well" (2 Tim. 1:5). The best training for our future elders, deacons, preachers, missionaries, and writers is dad and mom.

Many today are unfamiliar with the name, J. Gresham Machen. He was a brilliant man and a devoted Christian. He taught at Princeton Seminary and later founded Westminster Theological Seminary in Philadelphia. In the great debates between liberalism and evangelicalism in the early twentieth century, he was a great champion of the truth, writing important articles and books defending the historic Christian faith. In one of his books he wrote these telling words, "I did not get my knowledge of the Bible from Sunday School or from any other school, but I got it on Sunday afternoons with my mother at home. And I will venture to say that...I had a better knowledge of the Bible at fourteen years of age than is possessed by many students in the theological Seminaries of the present day."

The best training

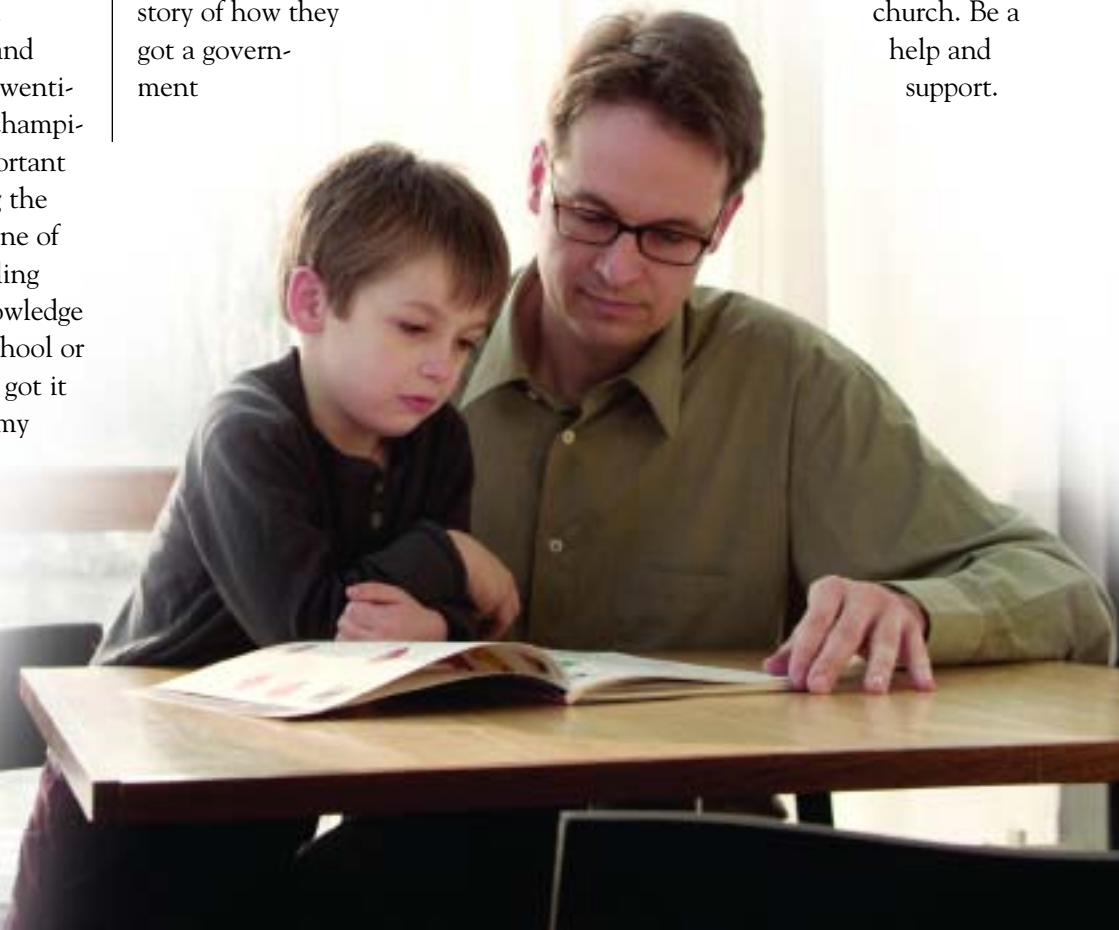
and the first training comes from dad and mom.

We need to understand this and embrace it as a God given responsibility (Deut. 6:7-8). We are training future leaders and missionaries. So, fellow dads and moms, let's be thinking in terms of teaching your children godliness, leadership, discipline, responsibility, balance, and a world vision. You should be consciously modeling these things for them. You should be bringing missionaries to your table. You should be talking to them about how the Gospel is going worldwide.

You should talk to them about world events (for example, the situation in Iraq) and how these events are going to affect the Gospel. This is exciting. Did you know that Operation Mobilization has already gotten over ten thousand Bibles into Iraq? It is a really long story. It is an incredible story of how they got a government

document permitting them to bring in 5,000 Bibles. They brought them in, but no one asked for the document of permission, so they used it to bring in another 5,000. Again no one asked for the document, so they kept it for future shipments. There is a church in Iraq today, and we need to pray that it will grow and prosper. Afghanistan has a similar story. The church was just about extinguished there, but Christian believers are serving there at the present time. We should be praying for these countries in our homes that God would raise up a body of people who would valiantly serve Christ there.

And we need to pass this concern on to our children. We need to encourage our sons to be Christian leaders. They need to be lovingly told, "Don't just follow the crowd. Be loyal to your church. Be a help and support."



Do not be a complainer.” And we need to teach them the Book of Proverbs, introduce them to Christian biographies, share with them examples and stories from the Scriptures, give them books on leadership, and let them know we expect them to be involved.

METHOD # 2: The Local Church Must Train its Children and Young People

Beside the home, the next best training place is the local church family. The apostle Paul calls the local church, “the household of God” (1 Tim. 3:15). What do you do in a household or home? It is the place of fundamental education, and so is the church. The local church is a Gospel school, a place of education and training. Paul goes further and adds that the local church is “the pillar and support of the truth.” The pillar and support of the truth is not a government organization, a state university, or even Emmaus Bible College. The “pillar and support” of the truth is the local church. We need a vision for being a teaching church—a church that teaches the Bible, sound theology, and practical Christian living. This vision should include our Sunday services, Sunday School, youth programs, home Bible classes, classes for seniors, etc.

METHOD # 3: The Elders of the Local Church Must Disciple Others

According to 2 Timothy 2:2, certain men are selected, based on character and teaching ability, to be trained so that they will pass on the truth to others. Ephesians

4:11–12 says that there are those who are gifted to equip and prepare these prospective leaders. The two passages (2 Tim. 2:2; Eph. 4:11–12) need to be read together. There are people gifted of God in the local church for equipping and preparing others.

Certainly some of those equippers should be the elders. The apostle indicates that this is so in 1 Timothy 5:17–18 where he speaks of certain elders who labor until the point of weariness in word and doctrine. So, when we put all three of these passages together, we see that within the local church there are those set aside for the equipping and the training of the saints.

How is this done practically? How do you actually do this if you are one of those people who equip—if you have a burden for passing on the great revelation of God to the next generation? Let me offer some simple suggestions.

Direct Potential Leaders and Teachers into Regular Ministries in the Church

Have an eye for people like a shepherd has for his flock. Direct them into places of service. Give them jobs and responsibilities. Suppose, for example that you see a young man in his late teens and you observe that he enjoys the study of the Word and has an ability to communicate the Word. Don’t just say yourself, “Ho, hum; that is interesting.” “Good luck.” “Que Sera Sera” (“Whatever Will Be, Will Be”). Instead of benign indifference, take action! Speak to him about a regular weekly responsibility of teaching in the church. Suggest something like a youth

class or a Sunday school class so that he regularly and consistently has to produce messages. That is the best training. Get him operating. He must be told that unless he is regularly teaching on a weekly basis, his gift won’t grow and it won’t flourish. The reason for this is that even though God gives someone a gift, it still has to be developed, and it takes a lifetime to develop some of our spiritual gifts. So direct people into their gifts. Direct them into positions of leadership. Let them take responsibility. So when you see someone with these potentials of leadership and teaching, you as a group of elders need to find a way to put that person in a strategic place of leadership. Give him a big job. Put him over a group of people. Let him lead a particular program.

Now I want to talk to you about age. I don’t know where this idea came from, but we have got it in our heads that we are to look for men in their 40s and 50s. No, you must start with people in their teens. Teenagers are people. When we look at the history of all the great men and women of God, we find that they did not start at forty and fifty. The vision for what they accomplished started in their teen years. One of the greatest missionaries the Brethren assemblies ever had was Bill Deans, who died a number of years ago. Many today do not know his story and all that he accomplished in Africa. God did great things through that man. He established over ninety assemblies (some of them very large), he founded a hospital, and he built a mammoth printing press. His

efforts were recognized even in the secular world—he appeared on the cover of *Life* magazine, and he was knighted by President Mobutu Sese Seko of Zaire (now the Democratic Republic of the Congo). We think of Mr. Deans as an old man, but he was sixteen years old when he went to Africa with his father. He learned French and Swahili and started his missionary labors at a very young age. One doesn't start learning foreign languages in his forties and fifties. To pick up a foreign language and begin to understand a new culture you must be young.

We need to put the challenge before our teenage young men and women for future leadership. I will never forget one day seeing Dr. Vernon Grounds, President of Denver Seminary, walking down the hall, coming up behind two young men (students), and putting his arms on both their shoulders and saying, "Very soon the responsibility of the church of Jesus Christ will be on your shoulders." And they looked at him as if to say, "Oh, no, not us." Yet what he said was true, and he was preparing them for reality.

Some of us meet each other after not seeing one another for many years and we say, "Where did thirty years go." Dr. Dan Smith, in our audience tonight, thinks I came to Emmaus ten years ago! It wasn't ten years ago. It was thirty-five years ago. When I reminded him of that he gasped, "Oh, no..." Yes, thirty years have gone by. Where did they go? James is right. Life is but a vapor (James 4:14). It goes by fast. The church will be on those

teenage shoulders soon, so go after the teenagers. And go after the young men and women in their twenties who show character and ability. Do not think in terms of looking for men in their thirties, forties, and fifties. Most men in their fifties are just dreaming about retirement. Their energy level has dropped significantly. You have got to think of those young minds and lives. If we look honestly at the New Testament, we learn that leadership development must be aimed at the young. Jesus Himself was only thirty years old when he started, and the men he picked were all young. It is probable that most of them were in their twenties or late teens. The early Christian movement was in the hands of young men so that they would have a lifetime of work.

Have Them Attend the Elders' Meetings for a Time

The method Jesus used is, "Follow me, hear my instruction, and observe my life and actions." He called them to be with him to watch Him and hear Him. We have had a program at my home assembly for many years called, "Elder exposure." For six to eight weeks we try to get all the men in the assembly to sit with the elders in their meetings and observe what takes place. Hopefully, as they sit and watch the elders, they see how their church is run. They learn that it is not a secretive organization where things are done surreptitiously in a back room. No, they will see things done in an open, respectful, loving, and businesslike way. They will see what it is like, how hard it is, and how their elders work

together. They will be delighted that their church, their body, and their family operates in this way. And some of them will catch a vision for the eldership. We also have men who are in our mentoring program who can stay as long as they want to watch and train. But the best method is for a select group to come, observe, and watch for a time.

The elders that we have eventually taken on have already sat in on the meetings for a number of years. As a result, when they come on as elders, they just come right in without a long period of transition. They know how we operate, how we interact, how we argue, and how we make decisions. They have watched it, and they have been a part of the process, and when they become elders, they just move right in. It is very natural to them. I personally believe the elders' meetings are one of the best training grounds for a young man. So, if you have potential elders, they should be watching you and working with you before they become elders. Jesus said, "Follow me and observe me, and then I will send you out." Paul had the same approach in 1 Corinthians 11:1, "Be imitators of me just as I also am of Christ."

Elders Should Personally Disciple Potential Leaders

In their book, *Connecting*, Paul Stanley and Robert Clinton express a very interesting idea, one that I had never thought of before. Normally we think that only one person should mentor or disciple another. That, at least, is what I always thought. You have one person, and he is your mentor

throughout life. Clinton says that is not how life works. He suggests that we have different mentors for different things in life. For example, one elder may mentor you for your teaching ability. He will observe what you do and then suggest ideas that will help you improve. Another elder, however, will mentor you in the area of family life. He may be a very good husband and father and very good at offering counsel on these areas to people in the church. So, we have different mentors for different areas of our lives, and we seek out brothers and sisters who have had a measure of fruit and success in their own lives in these areas, and we ask them to mentor us in that area.

Bobby Clinton offers another interesting idea, namely, that we are mentored by reading biographies. Biographies are important because in them we watch a life unfold with all of its ups and downs.

Another approach to mentoring is having a meal with a man. I learned the importance of this from Paul Sapp, with whom I worked at Pine Bush Bible Camp. Paul was great at having lunches with men. Some people just want human contact with you—not just the Sunday-morning-only kind of contact.

Send Potential Leaders on Short-term Mission Trips.

Get young people out there to see the world. I really believe in short term mission trips. I think of how many of our missionaries in the *CMML Handbook* are out there on the field right now because they went on a short term mission trip. They got exposure. God works through means. Their participation in such a trip will give them a world vision, and their response to the trip will help elders determine their interest in Christian service.

Send Potential Leaders to Emmaus Bible College

I was not paid to say this, but future teachers, elders, and leaders should consider some time at a Bible College. I really believe in the one year program at Emmaus. Two of my daughters went to Emmaus for a whole year. Another of my daughters had said she would come, but she then went off and got married! I told her husband that after the children are raised, she has to go to Emmaus to fulfill the promise.

In Deuteronomy 6:6-7, Moses writes, “These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.” This passage doesn’t say that only the father can teach the son. That is not the intent of the passage. Moses is not saying that if an uncle or aunt are walking down the street or visiting our house, they can’t say anything about biblical things to their nieces or nephews because only their father can teach them. Some people think that is what the passage says. Certainly the father should discipline, teach, and instruct his children. But this does not mean that only the father can do that. There can be supplementary teaching in the local church, for example, or in a Bible study, Sunday School class, Bible College, or seminary. I personally know people who will not use Sunday



school or youth groups because they believe only the father can teach his own children. Why can't the father teach his children and others teach them as well? The Bible doesn't say that it must be either-or. It is worth noting that the same Jews who read and practiced Deuteronomy 6 also sent their children to the synagogue schools for instruction in the Torah. I point that out to you because many people today say that the local church cannot take the place of the father in teaching the Bible to children. It is true that the father is to instruct his children, but it is also true that the risen Christ has given gifted men to the church to teach and train its members. This brings me back to my point that a year or more of intensive Bible training is very profitable for a young person, particularly if the Bible College has the proper spiritual leadership.

Use the Resources of Other Churches

Some of our local assemblies do not have the resources to train people. There just may not be any gifted men available. If your local church has this problem you must remember that there is only one body, and there is such a thing as inappropriate independence in a local church. Local churches are to be autonomous, self-governing, and self-determining, but they are not to function as isolated islands without any sense of connectedness to the Body of Christ as a whole. Churches are to interact with other churches. That is what we see in the New Testament. Churches help churches. They can profitably share their gifted men. So, we must not

be isolated islands. That would be unhealthy for your local church. Be a part of the worldwide brotherhood as Peter calls it. You can call on other churches to provide help for your young men and your young women—and for your own training.

The Materials

Our Material For Training Others is Found in Holy Scripture.

In 2 Timothy 2:2 Paul speaks of “the things which you have heard from me in the presence of many witnesses.” The “things” of which the apostle speaks are the teachings he received from Christ directly (1 Cor. 15:3). This is the apostolic tradition, the standard of truth we find in the Scriptures (2 Tim. 1:13–14). Paul's words imply the continuing authority and validity of his teaching. It is not esoteric and known only to a few.

The writings of the New Testament are our great treasure. They are divinely revealed truth that is “the power of God for salvation” (Rom. 1:16). Paul says his teaching has the support of “many witnesses,” a warning against any attempt to falsify what the apostle has said. It is also a reminder that any lapses of memory could be remedied by appealing to such witnesses. Paul's words are also an encouragement to Timothy that when he preaches he might remember that what he proclaims came from the Lord Himself (cf. 1 Cor. 15:3) and is backed up by the church at large.

There are Practical Ways to Make Use of This Material Challenge Your Trainee to be a

Consistent and Persistent Bible Reader

The sad reality is that many people in our local churches are not consistently and persistently reading the Bible. This must not be true of leaders and prospective leaders. The apostle clearly says that it is through our assimilation and practical application of the Scriptures that “the man of God may be... equipped” for the work of the Lord (2 Tim. 3:17). Encourage your trainee, therefore, by guiding him in the habits of Bible reading. Make sure that he has a good Bible, and a plan of action, and that he understands the importance of having a regular place and time to study. As he progresses acquaint him with the many valuable aids to help him in his studies (a concordance, a Bible dictionary, various commentaries, an atlas, a systematic theology or two, some word study books, and a volume on the history of doctrine).

Encourage Your Trainee to Make Use of Bible Teaching Tapes and CDs

Bible teaching tapes and CDs are a powerful tool for helping boys become men in their knowledge of the Word. Ask your trainee to record how much time he spends in the car. Tell him that that time can be used to study the Word by means of CDs and tapes. Supply him with some good Bible teaching tapes or CDs. Young preachers and teachers need good role models to guide them in the dos and don'ts of biblical exposition. Fortunately such aids are available. We have made use of the tape ministry of Believers Chapel in Dallas which

offers the great teaching of men like S. Lewis Johnson and William McRae. Tapes by other excellent role models are also available (John MacArthur, Eric Alexander of Scotland, John Stott of England, James M. Boice, etc.). Many groups send tapes free of charge and others ask only a minimal fee.

I have been listening to such tapes for thirty years—in my car and when I work out at the gym. Have your trainee start with a good series on Romans or Galatians. Then have him work through the Gospel of John and the Book of Revelation. He will certainly grow as he hears an excellent expositor take him verse-by-verse through Ephesians and First Corinthians.

Have Books on Hand for Evangelism Training and Encouraging Spiritual Growth

I have already mentioned Bobby Clinton's advocacy of biographies. Christian biographies of great Christians (George Muller, Robert Chapman, Jonathan Edwards, Robert Murray McCheyne, etc.) challenge believers in their Christian walk. Paul Sapp, our fearless leader at Pine Bush Bible Camp, was always making his trainees read biographies. Horace Clink had a ministry in the New Jersey area with young men. He gave books away to help young people. He helped Paul Sapp build his library, and Paul did the same for us.

In addition to biographies, your trainee should be made aware of books that give instruction in evangelism. He should be encouraged to read classic books on the spiritual life. He should read good books on

doctrine. Some, like Charles Ryrie's *Basic Theology*, cover all the doctrines; others, like John Stott's *The Cross of Christ*, cover one doctrine (in Stott's case, the atonement) in depth. He should be introduced to the great commentators, and he should read a good theological journal or two and some Christian magazines.

THE MENTORS

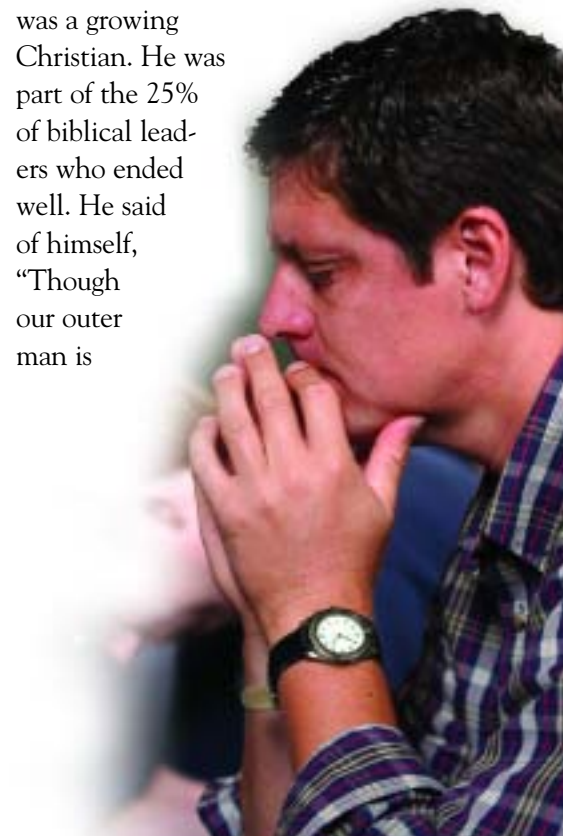
The process of mentoring begins with the mentor. In our text (2 Tim. 2:1–2), Paul is the mentor, and he is encouraging Timothy in his own role as mentor. And, through the written word, he is encouraging us today in this important work. Paul's counsel to Timothy is his counsel to you and me if we are in the position to develop others. To be a mentor, one's own life must be growing, learning, and committed. We cannot lead others if we cannot lead ourselves. You cannot care for others spiritually if you do not care for yourself. That is why Paul tells Timothy "to kindle afresh the gift of God which is in you" (2 Tim. 1:6). He admonishes him, "Do not be ashamed of the testimony of our Lord...but join with me in suffering for the gospel" (2 Tim. 1:8). He challenges him to "retain the standard of sound words" (1:13), to "guard...the treasure which has been entrusted to you" (1:14), and to "be strong in the grace that is in Christ Jesus" (2:1).

Before Timothy can develop others, therefore, he must be strong and growing and doing the job himself as a Christian leader. Paul says, "Pay close attention to yourself and to your teaching; persevere

in these things, for as you do this you will ensure salvation both for yourself and for those who hear you" (1 Tim. 4:16). Paul had said the same thing earlier to the Ephesian elders, "Be on guard for yourselves and for all the flock" (Acts 20:28).

The tragic fact is that most men don't guard their own spiritual development and growth. Bobby Clinton, in his studies on Christian leaders, says that most do not end their Christian lives well. His study of every leader in the Bible concludes that "only 25% ended well." Clinton writes, "We have observed that most people cease learning by the age of forty. By that we mean they no longer actively pursue knowledge, understanding, and experience that which will enhance their capacity to grow and contribute to others. Most simply rest on what they already know. But those who finish well maintain a positive learning attitude all their lives."

Paul the apostle was a growing Christian. He was part of the 25% of biblical leaders who ended well. He said of himself, "Though our outer man is



decaying, yet our inner man is being renewed day by day” (2 Cor. 4:16). In the same epistle he makes the startling statement, “We all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit” (3:18). What Paul is describing here is an ongoing process that does not end when one is forty.

The Christian life is a life of growth—becoming more and more like Christ, and less and less like your old irritable, impatient, and stubborn self. Peter says “Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation” (1Peter 2:2). He later writes, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ.” The two principles of life are “growth” or “decay.” You are either growing or decaying as a Christian. In the first chapter of Proverbs we read, “A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel” (1:5). Elders/mentors are to be wise men. They are to be ever growing, listening, and learning.

CONCLUSION

Leaders are to be concerned about their own personal growth. In fact, the key to your leadership success is your own personal growth as a Christian. Someone has said a leader is a learner. The fact is that your church will not grow or learn unless you as a leader are personally growing and moving forward. The church does not rise above its leaders. Douglas K. Smith writes, “When leaders are learning and

growing, everything about them communicates the same opportunity to other people. They’re excited, they do things differently. One of the most profound—and unusual—experiences people can have on the job is to see their leaders grow.”

The New Testament also emphasizes the need for continual progress and growth in the Christian life. Paul often uses the athletic metaphor to describe Christian growth. The Christian is to be constantly in training—exercising his spiritual muscles (1 Tim. 4:7, 8). The great problem that many of us have is that we have stopped exercising. We have stopped reading, learning, and reaching forward. We are resting on the past and everyone around us knows it.

Paul says to Timothy and to us, “Take pains with these things; be absorbed in them, so that your progress will be evident to all” (1 Tim. 4:15). In the Christian life you are either progressing or regressing, but one thing you are not doing is standing still! We need to understand that our Christian

service and leadership is directly related to our relationship with the Lord. Effective service and leadership grows out of effective relationship with Him at the core of our being. You can’t minister to others what you don’t possess yourself. So take control of your own soul care.

When you are growing and excited about the Lord and His Word you will want to pass that on to others. You won’t be able to stop yourself. You will develop an eye for people like a shepherd who has found green pasture for others. Leadership is influence. You can’t

influence others if you are not growing and excited about your faith.

Possibly you are reading this article and you realize that you need to get back on track spiritually. Perhaps the words of the Lord to the Ephesian church send an arrow that wounds your heart, “I have this against you, that you have left your first love” (Rev. 2:4). If so, Jesus’ words of counsel are just for you, “Repent...remember from where you have fallen. Do the deeds you did at first” (Rev. 2:4–5). If we are to bid young men to take their place as spiritual (mature) leaders and teachers, we must first make sure that we are committed leaders who are happily under the yoke of Christ’s authoritative instruction (Matt. 11:29). †

¹ R. Kent Hughes, “1 & 2 Timothy,” in *1 & 2 Timothy and Titus*, by R. Kent Hughes and Bryan Chapell (Wheaton: Crossway, 2000), 194.

² Alexander Balmain Bruce, *The Training of the Twelve*, 3d ed. (1883: reprint ed., Grand Rapids: Zondervan, 1963), 13.

³ John R. W. Stott, *The Cross of Christ* (Downers Grove: IVP, 1986).

⁴ John Piper, “Testimonies,” *The Banner of Truth* 510 (March, 2006): 14.

⁵ Steve Huntley and Jeanyne Thornton, “The Silent Strength of Family Businesses,” *U.S. News & World Report* (April 25, 1983): 47, 50.

⁶ J. Gresham Machen, *What is Faith?* (1925; reprint ed., Grand Rapids: Eerdmans, 1962), 21–22.

⁷ Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 87–130.

⁸ Stanley and Clinton, *Connecting*, 147–55.

⁹ Bobby Clinton reported this statistic at a conference I attended a number of years ago in Estes Park, Colorado.

¹⁰ Stanley and Clinton, *Connecting*, 222.

¹¹ This quotation of Douglas K. Smith, which I have in my notes, I am no longer able to document.



Alex Strauch

Alex is the author of *Biblical Eldership* and *The New Testament Deacon*. He serves as an elder at the Littleton Bible chapel in Littleton, Colorado where he resides with his wife, Marilyn.

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:

Much of the teaching in contemporary groups experimenting with non-religious and New Age spirituality is self-help advice, therapeutic or psychological counsel, guidance for relationships, and story-telling about how such spirituality has helped people. Much preaching in evangelical churches is also self-help advice, therapeutic or psychological counsel, guidance for relationships and story-telling about how such “spirituality” has helped people. What does such evangelicalism have to offer these new spirituality groups? By down-playing Bible exposition and doctrinal preaching, do we have anything to offer in a society that is the most religiously diverse in the world?

Ross Rainey Responds:

By down-playing Bible exposition and doctrine, we really have nothing to offer our so-called postmodern, pluralistic, religiously diverse society. Today, the term evangelical—like the term Christian—has largely lost its meaning. The professing church has given in to the culture around us and is foundering in a stagnant swamp of worldliness and self-indulgence. The Word of God and Christ-centeredness are being abandoned for humanistic psychology, cultural theology, excitement and entertainment, a false gospel, pseudo-intellectualism (Col 2:8), and worldly wisdom. It was Isaiah who proclaimed to a rebellious, decadent Judah: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them,” (8:20).

We live in a society where many professing Christians believe there is more than one way to heaven; that the Bible is not inspired and not inerrant; that the Lord Jesus Christ is not God; that He could have sinned; that He was



not raised bodily from the dead; that they can somehow work their way to heaven; and that those who do not accept Christ as their Savior will not be condemned to an eternal hell.

It was Jeremiah who said to a backslidden Judah: “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water,” (2:13).

Even in some assemblies I’ve been thanked for preaching the Word (2 Tim 4:2) and on more than one occasion have been thanked for emphasizing the gospel with the comment that they had not heard it in weeks.

Are not Christ and God’s Word all-sufficient to meet today’s real needs? Indeed they are! We need to pray in these last days that our Lord will raise up a generation with courage and boldness to confront our decadent society which is making tremendous inroads into the church. As John MacArthur, Jr. has aptly said: “We need godly men and woman committed to the truth that in Christ we inherit spiritual resources sufficient for every need, every problem—everything that pertains to life and godliness.”

Ross Rainey, Plymouth, MI

Bonjé Lickteig responds:

There is much that Bible exposition and doctrinal preaching have to offer the “spirituality”

groups. The problem, however, is that their ears have been tickled for so long with what they want to hear (II Timothy 4:3) that they have become deaf to the truth of God’s Word and to His Son Jesus Christ.

While I have no problem or disagreement with evangelical churches offering self-help advice and therapeutic or psychological counsel (including guidance for relationships and story telling), I do have a problem with those approaches if the Bible is not used as the filter for the content of such offerings. Additionally, the above teachings should not be the focus of presentations offered as part of the main schedule of preaching. Instead, these issues are better presented in small groups, special studies, one-on-one, etc. In other words, the main preaching from the pulpit, podium, or stage in evangelical churches needs to remain firmly rooted in Bible exposition and doctrinal preaching.

About two years ago, my husband and I left a church that seemed to be very “spiritual” in the categories of self-help advice and therapeutic or psychological counsel. One of the matters which motivated our leaving was the fact that one did not need to bring a Bible to church, let alone open it for any reason. There were many Sunday mornings when I would wait to see how long it took for the pastor to mention a passage in the Bible, or refer to the Bible.

Sadly, many times I left church wondering if the Bible had been consulted at all in preparation for the sermon. It was evident, though, that psychology and mental health books, along with personal feelings and experiences, were explored. My main purpose for attending church is to learn more about the Bible, not to learn what others feelings and experiences are, and not necessarily what someone else thinks my feelings and experiences should be.

For those with discernment, we should readily recognize that an evangelical church, in which the Bible is not the main focus or filter for all of our activities, is not truly an evangelical church. It may be that there are those attending (including elders, pastors, teachers, etc.) who have good intentions of speaking the truth of the Bible. That truth, however, is being muddled by the masses who do not want to hear how their sin nailed an innocent man to the cross, or how their actions, based on the judgement of a just God, will ultimately send some of them to hell.

There is a very interesting, and sometimes arresting, website by Michael Spencer at www.internetmonk.com. He explores many issues, including the question being considered today. In particular, he has a number of postings regarding the pastor Joel Osteen and his supposed evangelical church. By mentioning this website I am not endors-

ing all that Michael Spencer has to say, but I am mentioning it as a springboard for more “food-for-thought.”

In conclusion, by downplaying Bible exposition and doctrinal preaching, we do not have much to offer our society, as our society is already feasting on the milk that they cravenly seek after. So, if we entice them into the church, but then do not feed them with spiritual truth, what are they gaining? Another social venue? The evangelical church did not arrive at its historical status by being “soft” to the world. It called “sin” sin, and preached the gospel of Jesus Christ to those who would be damned.

Bonje' Lickteig, Wichita, KS

Daniel Laos responds:

I don't like how the question is framed. It is a loaded question that pretty much answers itself, and seeks confirmation of a position. I do agree that many churches today have become so very “seeker sensitive” that they lose sight of the Biblical message. The problem of syncretism in the church today is evident by the emphasis on a system of psychology that is contrary to Biblical truth. Yet, it has been my experience that in many Plymouth Brethren churches today the major problem is poor teaching that fails to contextualize the Scriptures to a new generation. Bible doctrine at its core is about relationships (Luke 10:27, 28). I fear many PB

churches stay in a siege mentality, blaming their ineffectiveness on the syncretism of other churches “that steal people away who have itching ears,” (2 Timothy 4:3). We would be better served by evaluating the kind of teaching occurring in our local assemblies. More emphasis needs to be placed upon preparing the teacher for the ministry of proclamation. In the early church much support was placed upon preparing selected teachers for the task (Acts 6:4; Gal.6:6; 1 Cor. 9:11; 1Tim. 5:17, 18). It is my opinion that we have many PB churches looking down on this type of support; and as a consequence they have ill-equipped teachers. Churches end up with topical messages from multiple elders barely able to keep up with the time pressures of our society. The teaching ends up abstract and theoretical with little application to the world we live in. The Lord Jesus used stories to bring alive abstract theology, and we are well served to do the same. I believe there is a mentality among many of our churches that has confused syncretism with contextualization, and it continues to marginalize the PB movement from what the Holy Spirit is doing within the conservative evangelical world. We do need exposition and doctrine. But to think one cannot have exposition and doctrine in the form of narrative story telling about proper relationships is to ignore how the Lord Jesus taught.

Daniel Laos, Tuscon, AZ

Rob Taylor responds:

There's nothing intrinsically wrong with relationship guidance and personal advice. Even secular wisdom works when it is consistent with general revelation. It is also true that the Bible's instructions meet the many needs of man. However, it seems the barriers this ideology seeks to overcome are not the primary business of Christianity; godliness is. What many self-help prophets fail to recognize is that the vast majority of our relational and psychological problems are the result of our failure to pursue godliness. As Christians, one of our primary tasks is to align our character qualities with God's moral attributes. For example, we are to be holy because He is holy, we are to love our enemies as Christ did, and we are to display humility in our lives after the pattern of Jesus. These are just a few samples of the by-products of living a life with the cross as its locus. With many it seems there is a disconnect between our relationship with God and our relationships with ourselves and others. When this occurs, the solutions offered often lean towards comfort at the peril of the virtues to which the Scriptures point. The theology that undergirds the wisdom that is applied to man's relational and psychological problems must be revealed in order for it to be termed “Christian.”

Rob Taylor, Raleigh, NC

Dan Holloman responds:

There is no end to our perpetual delving into the expert opinions of the fields that have so earnestly possessed us, and there is no lacking of resources to do so. An impassioned individual will whole heartedly seek and consume the advice of the expert by which to catapult themselves ever further in the pursuit of their desired discipline.

In evangelicalism biblical illiteracy is at an all-time high (see data from George Barna), and strangely enough so is immorality amongst evangelicals. The divorce rate is the equivalent of the secular; Christians are consumed by debt, overwhelmed by immorality, and want relief from a burdened lifestyle. God is not interested in our ingenious opinions on these matters for he has already expressed His will in 66 divinely inspired books.

“My people are destroyed for the lack of knowledge.” Hosea 4:6

“When the word of God is again taught from the pulpit, then the world will recede from the Church.” Dr. Martin Lloyd Jones

Is the church expounding man’s genius in lieu of God’s? Has not God answered every necessary question regarding mankind with His opinion on the matter in the Bible? Dare we speak on God’s behalf using our own ill-conceived ideas?

“Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God

made foolish the wisdom of the world?” I Cor. 1:20. Verse 25: “Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”

Pragmatically are our churches a better place since we have begun doing so? Did Israel benefit by subverting God’s word for what they thought was true religion? Are we so vain as to think that God’s words in the apostles and prophets can only be understood by “the educated” of the Christian culture? Is not the Spirit of God able to reveal the deepest thoughts of God in the scriptures to all mankind? Do we really doubt this and think that God needs our help and counsel?

“God’s word is shallow enough for children to play in and deep enough for elephants to swim in.”
—Augustine

Christ died to deliver us from ourselves, not to indulge it’s worldly desires. The new man is to die daily to self, not seek help for its own success. The new man is no longer concerned with his own needs, wants and desires, but rather that of the divine, providential will of God.

The desire we have for self-help and worldly success is to desire what Christ has saved us from, the very things that made us the enemies of God.

“...are our harlotries really so small a matter?” Ez. 16:20b

Dan Holloman, Colorado Springs, CO

Dan Marquez responds:

Treat the Sickness, not the Symptom.

If a Marine buddy of mine I and were walking a patrol together and he stepped on and anti-personnel mine and had his leg blown off, the first thing I would need to do would be to stop any arterial bleeding from his leg or lower torso. If I couldn’t manage this soon enough, he’d certainly bleed to death.

What if, immediately following the blast, I ran up to my buddy and referred him to a prosthetics specialist that I knew back in the US? He’d be dead before I could write down a name and a number. The fact that he can’t live a normal life with one leg is, after all, the problem he faces, is it not?

By treating a peripheral inconvenience instead of desperately trying to stop the bleeding, I am treating the symptom and ignoring the real problem that he faces, namely bleeding to death.

All of the “help” offered by the groups mentioned in Dr. MacLeod’s question, is a man-made remedy to treat the physical or emotional symptom of an underlying spiritual problem.

Many people seek help for things like loneliness, inadequacy, fear and freedom from vices. At no time is the root of these problems ever addressed in either of the aforementioned settings.

Loneliness, inadequacy, fear and freedom from vices are all symptoms of a spiritual problem. Until

this spiritual issue is addressed, no amount of self-help will cure what ails us.

I would submit that by “downplaying Bible exposition and doctrinal preaching” we have absolutely nothing to offer such a “self-help” society. Sure, we could tell John that the reason his wife is leaving him is because he didn’t try hard enough to “spice up” their marriage, or because he didn’t take her on enough couple’s cruises. I could tell Jeff that he should probably take his son to a couple of baseball games before he tries to take his own life again. But just as all of the spiritualistic groups mentioned in Dr. MacLeod’s question, we’d be missing the mark.

Dan Marquez, Baghdad, Iraq

Jeremy Hoy responds:

I don’t think there is much left if we down-play Bible exposition and doctrinal preaching, but does the use of self-help advice, therapeutic or psychological counsel, guidance for relationships and story-telling always mean that we

are doing that? I don’t think so.

I personally want to use the Sunday service to reach the lost and I think in that context the message is a lot more effective if it has those elements. I’d save the college level Bible exposition and doctrinal preaching for another setting such as a small group or a mid-week class for those who are spiritually ready for the tough stuff.

Jeremy Hoy, Dubuque, IA

Tom Freeman responds:

In regards to the question, “By downplaying Bible exposition and doctrinal preaching, do we have anything to offer in a society that is the most religiously diverse in the world?” I believe we do not. And that answer by no means says that we lack anything. Only by “up-playing” what we know to be the true answer to man’s problems can we offer society what it really needs. II Peter 1:3 says, “His divine power has given us everything we need for life and godliness through our knowledge of Him who called us by His own

glory and goodness.” That “everything” is found in God’s word. The beauty of God’s word is that it addresses diversity in all times and places. An example is the model of the New Testament church found in Acts 2:42. The model can be followed in China, Africa, the USA or the South Pole! The same with the Lord’s command concerning the Breaking of Bread. He didn’t give details as to how chairs should be situated, should there be music, should it be in the morning or evening but could be followed by diverse peoples, everywhere. Self help advice, therapeutic or psychological counsel, guidance for relationships and story telling about spirituality is exactly the “itching ears” that II Timothy 4:3 & 4 is talking about. The “itching ears” will not put up with sound doctrine but the command is still “discharge the duties of your ministry” and that means “preach the word.”

Tom Freeman, Hamilton, NJ

NEXT ISSUE’S QUESTION:

I hope you will read Alex Strauch’s splendid article, “Generational Succession,” in this issue of *Journey*. I wrote a much shorter article entitled, “The Failure to Train Leaders” several years ago in another magazine. At that time a reader wrote me and asked, “How can elders train leaders when by their example they need training themselves?” How would you have answered that question? As you think about your answer, put yourself in the shoes of an elder who sees the need of training his assembly’s young men, but hasn’t the faintest idea where to start.

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

News from Emmaus

Ensemble Tour 2006

The Emmaus Ensemble enjoyed a wonderful time of ministry, fellowship, and fun as we traveled West (and South!) during spring break. Six local churches hosted Ensemble concerts including, Littleton Bible Chapel, Littleton, CO; Northeast Bible Chapel, Colorado Springs, CO; Hutchinson Gospel Chapel, Hutchinson, KS; Westside Bible Chapel, Wichita, KS; Fenton Crossing Bible Chapel, Fenton, MO; and Cape Bible Chapel, Cape Girardeau, MO. We logged about 2500 miles on this trip, driven by our faithful bus driver, Del Sendt. This was Del's final trip with us as he is retiring in October, but we have enjoyed making him a part of the tour for the past ten years. We had some wonderful experiences including a day at the Garden of the Gods in Colorado Springs (a rather cool day!), a visit to the Smithsonian Cosmosphere in Hutchinson, and a trip up the St. Louis Arch. As always, we enjoyed the privilege of ministering in local churches and honoring the Lord together in song. God blessed us with safety, relatively good health, and wonderful fellowship with believers across the country. We praise Him for His faithfulness!

Accreditation Visits 2005/06

The college has successfully completed three accreditation visits

this academic year. In November, Emmaus hosted an evaluation team from the State of Iowa for re-approval of our Elementary Education program for state licensure. The team was very enthusiastic about the El Ed program at Emmaus. In fact, they said that the senior year of our program should be a model for the other colleges and universities in the state! On March 1, 2006, the Iowa Department of Education unanimously approved the Emmaus Elementary Education program for continued accreditation.



In early March, the college welcomed a site team from the Association for Biblical Higher Education. The team was on campus to evaluate Emmaus for continued accreditation with ABHE. The team was very positive about the college and included a number of commendations in their report; and although the Association will not formally vote for re-approval until February 2007, we expect to receive another 10-year reaffirmation of our ABHE accreditation.

Emmaus hosted a site team from the Higher Learning

Commission of the North Central Association of Colleges and Schools, a regional accreditor. The college enjoyed a very successful visit from NCA and has great news to share. The site team is going to recommend Emmaus Bible College for initial accreditation! This is the beginning of a three-step process that will take several months to complete. The process includes a review of the self-study materials by a reader's panel and an official vote by the Higher Learning Commission board. Continue to pray for the successful completion these final steps to regional accreditation for Emmaus.

Faculty Position

Emmaus Bible College is seeking qualified applicants for a full-time faculty position in the Education department. The position includes classroom teaching and field studies supervision. The applicant should have a master's degree in Education with a minimum of three years experience at the elementary or middle school level. Nominations, letters of interest, and resumes should be sent to the Dean for Academic Affairs at lbeatty@emmaus.edu.

Campus Changes

The “upper commons” has recently received a much-needed facelift! The walls received coats of paint, new furniture was installed, and artwork and accessories completed the renovation. The upper commons is located directly outside of the Robby Pyle Dining Hall, and serves as a high-traffic meeting place for students on campus.

The new Science Lab was completed in January and is already being put to good use for the Physical Science course this semester. The new lab is well-equipped with natural gas, electricity, water, and an internet connection at each lab station. Emmaus students are enjoying this new active learning environment.

A complete renovation of Classroom A has just been completed. The project included many aesthetic and technological updates. The classroom has a ceiling-mounted media projector and computer center complete with network access. New windows, carpet, desks, and dry erase boards were also installed. The college plans to update the remaining classrooms as funding is available.

Emmaus’s front reception area was renovated over Spring Break. The old carpet was taken out and the terrazzo floor was restored. Marble slabs taken from elsewhere on campus were installed as a countertop, new cabinets were hung, and the walls received a new coat of paint.

Special thanks to Bryce Davis and his staff for completing these campus projects.



Front reception area



Upper commons



Science Lab



Classroom A

Emmaus On the Road

	Name	Location/Events	City/State	Dates
	John Jimo	Woodside Bible Chapel Verdugo Pines Bible Camp	Maywood, IL Wrightwood, CA	July 2, 9, 16, 23 July 30-Aug 5
	Mark Stevenson	Oak Lawn Bible Chapel Iron Sharpens Iron Conference Woodside Bible Chapel	Oak Lawn, IL Dubuque, IA Maywood, IL	May 7, 14, 21, 28 May 25-28 June 4, 11, 18, 25
	Steve Witter	Greenwood Hills Gospel Chapel Iron Sharpens Iron Conference Horton Have Christian Camp College Heights Chapel Oak Lawn Bible Chapel North Star Bible Camp Living Waters Bible Camp	Fayetteville, PA Dubuque, IA Chapel Hill, TN Murfreesboro, TN Oak Lawn, IL Willow, AK Bryson City, NC	May 21 May 25-28 May 29-June 2 June 4 June 11 June 14-16 June 18-24
	Dan Smith	Shannon Hills Bible Chapel Oak Ridge Bible Chapel	Greensboro, NC Milan, IL	May 7 July 23
	Ben Mathew	Iron Sharpens Iron Conference Horton Haven Christian Camp Warrenville Bible Chapel Camp Li-Lo-Li	Dubuque, IA Chapel Hill, TN Warrenville, IL Randolph, NY	May 25-28 June 4-10 June 18, 25 July 30-Aug 5
	Ken Daughters	Warrenville Bible Chapel Iron Sharpens Iron Conference Sandy Creek Bible Camp Lakeside Bible Camp Koronis Bible Camp Upper Peninsula Bible Camp	Warrenville, IL Dubuque, IA Washington, TX Clinton, WA Paynesville, MN Little Lake, MI	May 7, 21 May 25-28 June 11-17 June 19-23 July 24-29 July 30-Aug 5



Ken Fleming

Missionary Orientation Program

Greenwood Hills, PA

June 10-16



Jon Glock

Des Moines Gospel Chapel @ LBC
 Iron Sharpens Iron Conference
 Sandy Creek Bible Camp
 Mountain Top Youth Camp
 Iowa Bible Camp
 Lake Geneva Youth Camp
 Horton Haven Christian Camp
 Koronis Bible Camp

Clinton, WA
 Dubuque, IA
 Washington, TX
 Pinnacle, NC
 Manson, IA
 Lake Geneva, WI
 Chapel Hill, TN
 Paynesville, MN

May 5-7
 May 25-28
 June 4-10
 June 11-17
 June 18-24
 June 25-July 1
 July 9-15
 July 24-30



Dave Glock

Iron Sharpens Iron Conference
 Iowa Bible Camp
 Oak Lawn Bible Chapel
 Upper Peninsula Bible Camp

Dubuque, IA
 Manson, IA
 Oak Lawn, IL
 Little Lake, MN

May 25-28
 June 23
 July 2, 9
 Aug 13-19



Dave MacLeod

Countryside Bible Chapel
 Cedar Rapids Bible Chapel
 Littleton Bible Chapel
 Northeast Bible Chapel
 Fairview Bible Chapel

Lexington, MA
 Cedar Rapids, IA
 Littleton, CO
 Colorado Springs, CO
 Boulder, CO

June 4
 June 18
 June 25 (AM)
 June 25, July 2 (PM)
 July 2



Chris Lange

Die Mureck Gemeinde

Murek, Austria

June 11

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Emmaus Bible College

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