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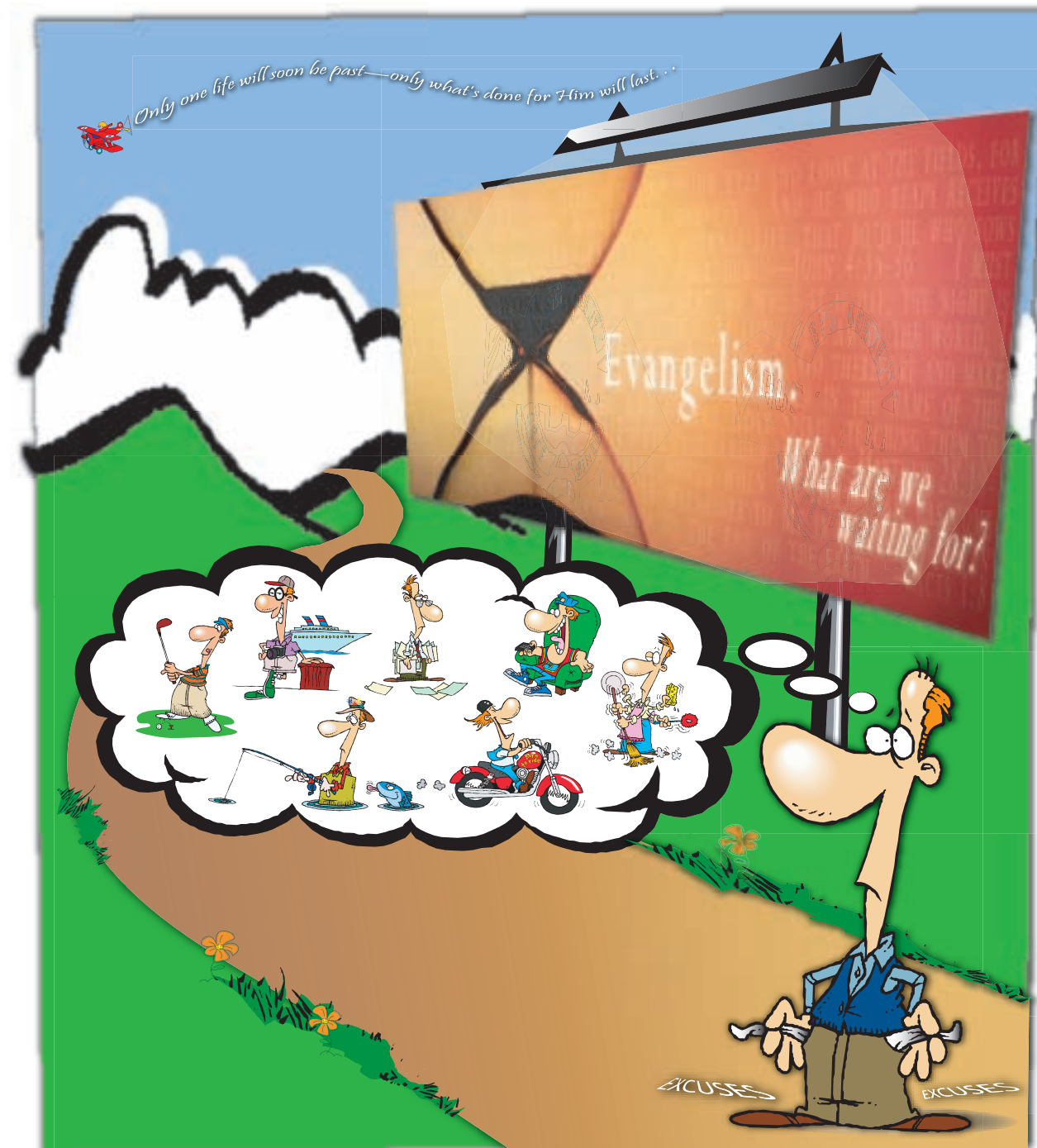
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Unbelievable Believers: John 2:23-25

Is it possible to believe in Jesus, but He not believe in you?

The question sounds illogical, until confronted with John 2:23-25. Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man. Were these believers truly saved, or mere professors, lacking adequate faith? If they were genuine, why would Jesus refuse to entrust Himself to them? If they were false, why are they described with the same terminology regularly used of those genuinely saved?

The majority of interpreters are persuaded by the last two verses to suggest that the faith of those in question was not genuine because Jesus excludes them from His trust. It is common to suggest that they represent the crowds who accepted Him as a great prophet or perhaps even the Messiah, but refused to surrender their hearts to Him. They would argue that not all faith is saving faith.

However, it is dangerous to re-define what "believed in His name" means. Normally, it would be sufficient to indicate saving faith with merely the verb "believe." The addition of the preposition "in" or "into" occurs 37 times in this gospel, each time stressing a transfer of trust from oneself to the Person of Christ. The exact phrase found here occurs three times in John (1:12; 2:23; 3:18). The other occurrences undoubtedly refer to genuine salvation. This evidence leaves us with the choice of interpreting Jesus' distrust in light of their genuine faith, or to interpret their inadequate faith in light of Jesus' distrust.

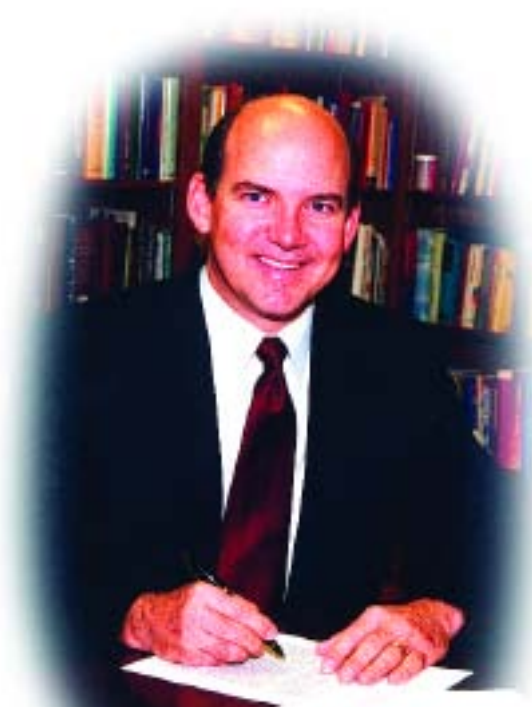
It is easier to explain Jesus' distrust, than it is to explain how faith does not save. The hermeneutical principle of context once again helps us solve this puzzle. The very next verse says, "Now there was a man of the Pharisees, named Nicodemus, a ruler of

the Jews" (3:1). Apparently Nicodemus serves as an example of a man who responds to Jesus' call to believe in Him, but does so secretly for fear of the Jews (19:38-39). Many of the rulers believed in Him, but would not confess Him openly for fear of being put out of the synagogue (12:42-43).

Hence, the reason Jesus did not entrust Himself to believers like these is not because they had an inadequate faith based on seeing signs, but because they lacked the courage of their convictions to confess their faith openly and risk persecution. Jesus did not regard them as prepared yet for the fuller disclosures that He reserved for those close to Him. He knew what was in them.

Thankfully, the story does not end there. Jesus' crucifixion pushed Nicodemus and Joseph of Arimathea out of the darkness into the light, out of secrecy into bold discipleship. Together they publicly declared their allegiance to Jesus by requesting His body from Pilate and then lovingly burying Him.

Kenneth Alan Daughters
President, Emmaus Bible College



Features/Departments

Personal Evangelism – Why is it so Hard? 6
Iron Sharpens Iron participants identify the major hindrances to personal evangelism

I don't have the gift 7
I don't know where to go. 10
I don't know how 13
I'm scared 17
I'm not motivated. 20
Read, be helped, and be encouraged!

Evangelism Survey 23
A survey of almost 400 Christians reveals both positive and negative trends. Study the charts, take the survey yourself, and be encouraged in your personal evangelism.

Testimonies from the Evangelism Survey 26
Every conversion is a miracle of God's grace. We have selected a variety of testimonies for your encouragement in the personal aspect of evangelism.

Acts 2:42 – Teaching In the Church 34
A continuing series by Alex Strauch from messages delivered at Iron Sharpens Iron

Fellow Travelers. 2
Travel Guides 4
Dr. MacLeod Asks. 46
A Word Along the Way 49
News From Emmaus 51
On The Road 54

Journey Magazine, volume 3, issue 3, Summer 2005

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Fellow Travelers

Friends,

The Winter 2005 *Journey* article entitled "Handling Conflict in the Church" was the best I ever remember reading about love. I understand the article was appropriately named, but it quietly shows me what love should look like in my home and family too.

Thank you for editing it from a transcription of a message delivered by Alex Strauch at the 2003 "Iron Sharpens Iron" Conference. Now I want to find out what I missed in Part 1.

One thing about the written word compared to the spoken word is that it is available again to bless or encourage or rebuke or admonish. I want to keep this article to help me remember what the Lord expects of me.

Sincerely,
J. D. Trent
Murfreesboro, TN

From the front lines

We want to hear from you! Our readers' thoughts and reactions to Journey's articles, stats and themes are always welcome here at Emmaus. Journey provides a forum for discussing issues of interest to church leaders and Christians in all types of ministries, so write us – we'd love to include your responses in future issues of the magazine. Send your responses to the editor at the address below today!

JOURNAL TOPICS

In the Current Issue of Emmaus Journal

Don Tinder, "The Doctrine of the Trinity: Its Historical Development and Departures"

Larry Dixon, "God the Holy Spirit and the Trinity"

S. Lewis Johnson, Jr., "Moses and Abraham, or the Law Versus the Promise: An Exposition of Galatians 3:15-22."

David J. MacLeod, "The Year of Public Favor, Part 4: The Twelve Apostles (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16.)"

The Emmaus Journal is available for only \$7 a year (\$10 Canada and overseas), and each issue contains thoughtful and scholarly articles on issues facing the church today. For subscription information, please write to **The Emmaus Journal**, 2570 Asbury Road, Dubuque, IA 52001, e-mail info@emmaus.edu, or call (800) 397-2425.

CONTACT THE EDITOR

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

Are You Equipped For Your Journey?

Like any journey, a successful walk as a steward of the Lord Jesus Christ requires knowing where you are and where you need to go, as well as having a map to get there. Thoughtful planning is critical if you are to be commended for your stewardship service for the Lord (see Mt. 25:14-30; Lk. 12:16-40). Believers Stewardship Services, Inc. can help without cost or obligation. From assessing your current situation, to mapping out your stewardship goals, to implementing your goals in the most God-honoring, cost-effective, and tax-efficient manner, we are here to help you determine which "equipment" is right for your journey.

BASIC "TRAVEL GEAR"

- ✓ An up-to-date Will or Living Trust
- ✓ Proper Powers of Attorney for property and health care decisions
- ✓ A "Living Will" giving directions for life-sustaining procedures
- ✓ A list to help an executor or agent locate assets and important documents

SPECIALIZED "TRAVEL GEAR"

- ✓ Charitable Gift Annuities or Trusts that offer:
 - × Deferral or avoidance of capital gains, income, and death taxes
 - × Stable income streams, often guaranteed for life
 - × Ways to help family and the Lord's work
- ✓ Life insurance trusts to avoid death taxes or replace assets in an estate

I Am Interested in Christian Stewardship!

I WOULD LIKE MORE INFORMATION ABOUT:

- A CHRISTIAN'S WILL
- REVOCABLE LIVING TRUSTS
- DEPOSIT AGREEMENTS
- LIFE INSURANCE TRUSTS
- CHARITABLE GIFT ANNUITIES
- CHARITABLE REMAINDER TRUSTS
- CHARITABLE LEAD TRUSTS
- BUSINESS SUCCESSION PLANNING
- USING A DONOR ADVISED FUND
- AVOIDING DEATH TAXES
- AVOIDING PROBATE
- EDUCATIONAL PRESENTATIONS OR MATERIALS FOR MY ORGANIZATION
- OTHER: _____

I WANT TO PROMOTE THE LORD'S WORK IN:

- FOREIGN MISSIONS
- INNER CITY MISSIONS
- MY LOCAL ASSEMBLY
- RETIREMENT LIVING CENTERS
- BIBLE CAMPS
- CHRISTIAN EDUCATION
- CORRESPONDENCE STUDY
- REHABILITATION CENTERS
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- E-mail
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Travel Guides



Larry Moyer's How-To Book on Personal Evangelism

R. Larry Moyer
Kregel Publications, 1998

Drawing upon over twenty-five years of experience in evangelism, Larry Moyer introduces readers to ways in which they can share the Gospel with others clearly and confidently.



Stop Witnessing, and Start Loving

Paul Borthwick
Navpress, 2003

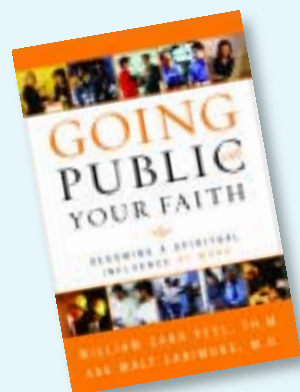
When the passion for Christ is renewed, believers see the lost with a fresh vision. This book will help readers see that witnessing to others is a natural extension of their walk with God.



Sharing Your Faith with Friends and Family: Talking about Jesus Without Offending

Michael Green
Baker, 2005

In this easy-to-read, practical guide for any Christian who wants to know more about spreading the word, Green shares useful advice on how to talk about Christ and offers answers and fulfillment to contemporary questions and needs.



Going Public with Your Faith: Becoming a Spiritual Influence at Work

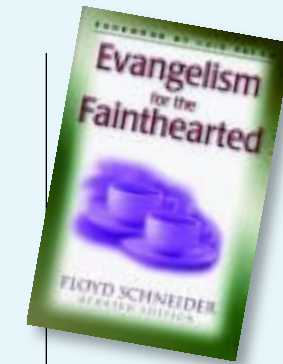
William C. Peel, Walter L. Larimore
Zondervan, 2003

A call for believers to be ordinary followers of Jesus, taking their faith to work and living it out daily in the ordinary transactions of life. It includes personal stories from individuals who have made an impact in their workplaces and examines biblical characters in their places of work.

Evangelism for the Fainthearted

Floyd E. Schneider
Kregel Publications 2000

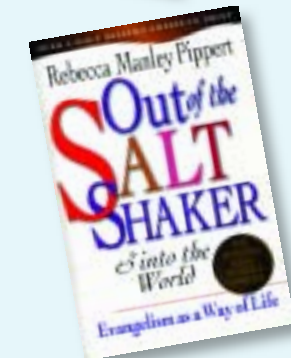
A real-life proven approach for communicating the gospel through meaningful conversations, earning trust, and studying the Bible with interested seekers. Offers a comfortable and natural approach that replaces guilt with positive results.



Out of the Saltshaker and Into the World: Evangelism as a Way of Life

Rebecca Manley Pippert
Intervarsity, 1999

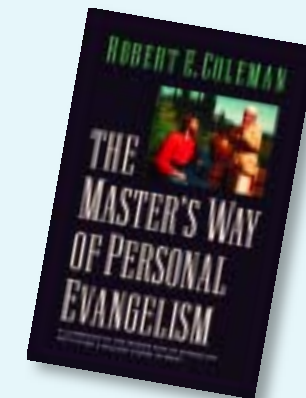
Through stories, biblical insight and plain common sense Rebecca Manley Pippert helps us feel relaxed and enthusiastic about sharing our faith. This thoroughly revised and expanded edition is now even more valuable with new chapters on the stages of evangelism, new stories of God's work in people's lives and added material on meeting the challenges of the new competitors to Christian faith.



The Master's Way of Personal Evangelism

Robert E Coleman
Crossway, 1997

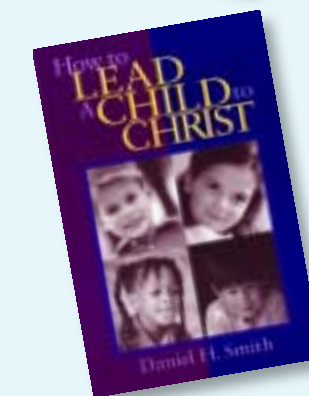
From the author of the bestselling book, "The Master Plan of Evangelism," comes this study manual on the personal evangelism style of the Son of God. An interactive guide, this work includes insights, 12 examples drawn from the life of Jesus, suggestions for small group meetings, an action plan, personal questions and observations from each chapter.



How to Lead a Child to Christ

Daniel H. Smith
Moody Publishers, 1987

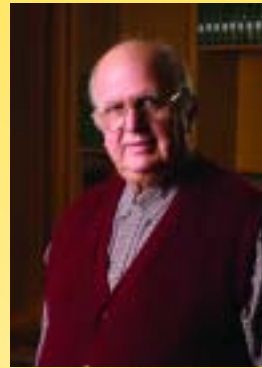
This is a primer on leading children to Christ. Attending first to the biblical basis for child evangelism, the author then discusses the psychological needs and wants of a child, and concludes with a section on methods and techniques.



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

...lights in the world

Dave Glock, Editor



The church at Philippi was a unique church. It was that church of Lydia, of the ladies in her prayer circle, of the Philippian jailor. It was the product of Paul's obedience to the man of Macedonia: "Come over to Macedonia and help us." It was the first church established by Paul as the gospel swept into Europe. It was that church with "the bishops and deacons with the saints." It was the only church that ministered once and again to Paul as he continued to evangelize.

In Paul's thank you note to the Philippians for those continuing gifts of financial support, he exhorts the many members of that one church to shine as lights in the world.

Philippians 2:15,16

That you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.

One church – many lights, light-bearers, or luminaries. *Personal evangelism* – shining forth from each member of a church born out of the evangelistic efforts of Paul, and supportive of his continued evangelism throughout the world.

Peter's emphasis on evangelism is similar.

1 Peter 3:15

But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

In a general letter to the churches Peter encourages all to be ready to give a reasoned explanation of their faith. Imagine, Peter being passive!

In both of these passages, personal evangelism is:

- the responsibility of every believer.
- to his/her normal world of contacts.
- based on his/her distinctive lifestyle as a Christian.

In the past two issues of *Journey* the subjects of church-centered evangelism and para-church evangelism have been addressed.

This issue of *Journey* will center on personal evangelism – the responsibility and privilege of every believer.

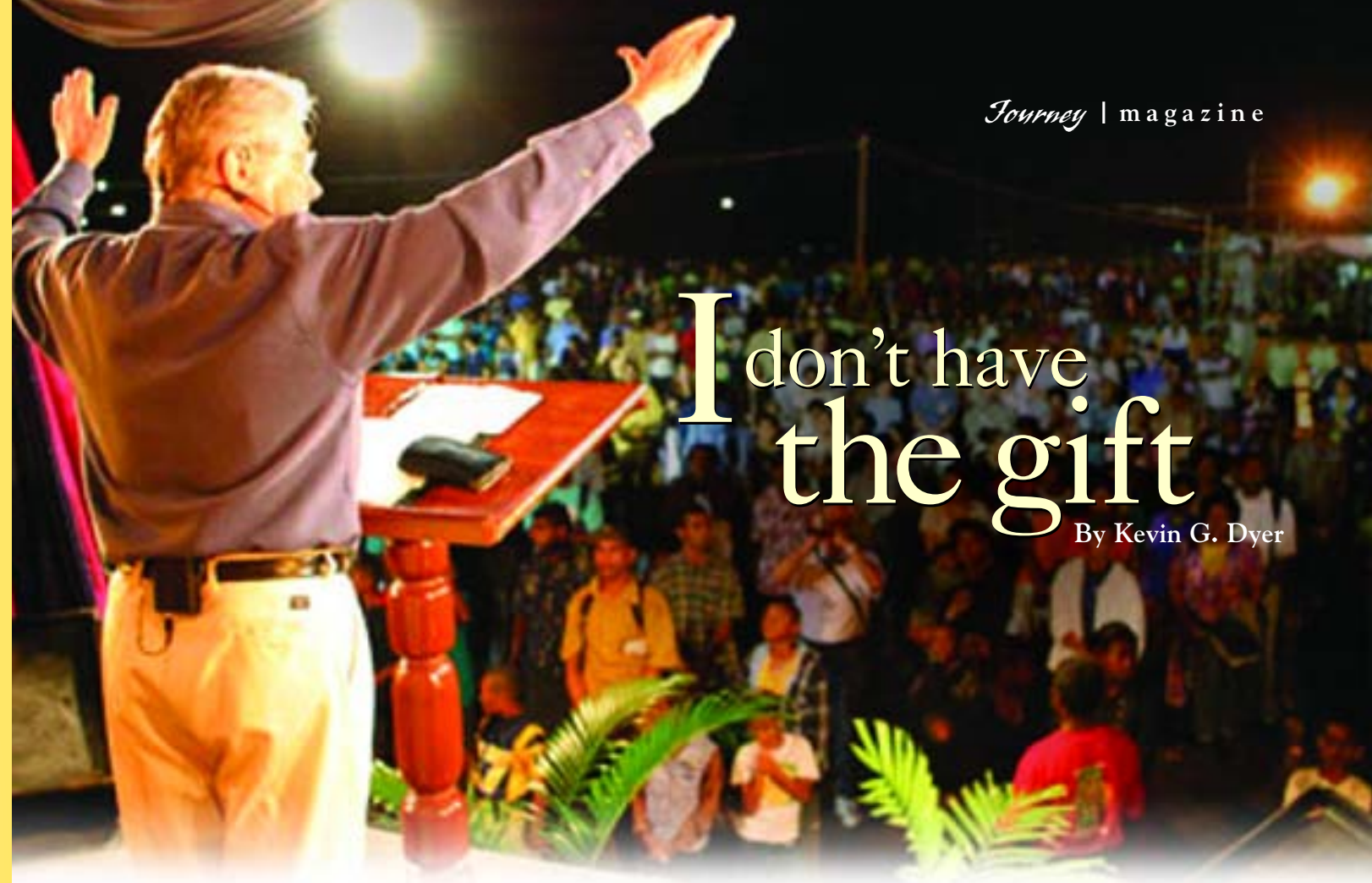
Personal evangelism is the toughest for some reason. There is no church program, no special technique and no presentation of team evangelism. It's one-on-one. A single, isolated light in a dark and hostile world. Evangelism – what are we waiting for?

We wait:

- because we don't have the gift.
- because we don't know where to go.
- because we don't know how.
- because we're scared.
- because we're not motivated.

Please interact with the articles addressing these hesitations presented by some of the participants of the annual *Iron Sharpens Iron* conference held at Emmaus Bible College over the Memorial Day Weekend, 2005.

Remember: shine as LIGHTS IN THE WORLD! †



I don't have the gift

By Kevin G. Dyer

Luis Palau Evangelistic Association 2005

When God gave spiritual gifts, for some reason He chose not to give me the gift of evangelism. He gave me some other gifts and over the years, I have worked on developing them. But I have also learned that even though I don't have the gift of evangelism, I do have the serious responsibility to share the love of Jesus with those around me. The Bible is very clear that we all are Christ's ambassadors, and we are to communicate His love and grace whether we have the gift of evangelism or not. So as a non-evangelist who needs continually to have a compassionate heart for the lost, I have had to develop some specific HELPS to keep me going in that direction.

I've also learned that there are PRINCIPLES that can show me how to share the gospel.

THREE HELPS TO KEEP ME GOING

First – I PRAY specifically, by name, for unbelievers around me, and that gives direction to my outreach.

Second – I WATCH for special times of opportunity to share the good news in the context of relating to the people for whom I am praying.

Third – I KNOW the Holy Spirit is the one who does the work and I am an instrument in His hands, so that takes the pressure off.

There are many types of evan-

gelism such as confrontation and intellectual debate etc., but I am more of a friendship evangelism person. I like to relate to people over time and win their confidence and then share the love of Jesus with them. So in addition to the helps mentioned above, I have found some key PRINCIPLES that show me the way to witness and communicate with lost people. These have changed the way I, as the non-evangelist, live and share the hope I have in Jesus.

SIX PRINCIPLES TO SHOW ME HOW

1. People are at different stages in their spiritual journey.

Some people don't believe

there is a God, while others don't believe the Bible is true. Still others have an awareness of the gospel but don't want to commit to it. Then there are people who know what the gospel is but have never crossed the line of faith into God's family. There are still others who know exactly what the message is, and they are waiting for someone to ask them to make a decision.

If we understand that people are at different stages in their spiritual journey, then we will realize that the same explanation of the gospel isn't going to impact everyone the same. So I need to think through my explanation of the message so that it meets the specific needs of the person with whom I am sharing. I want them to move to a point where they will accept the Lord Jesus as Savior. People are unique. They have different needs, different backgrounds, different life experiences. *We must find out where they are in their spiritual journey so we can present the message in terms of their need.*

2. Everybody has a filter.

We all filter out messages we don't want to hear or see. The late Alvin Tofler suggested we are exposed to at least 500 messages every day, and as a result, we develop a strategy of avoidance. We filter out messages that don't interest us.

I have passed a large advertising bill-board at least twice a day for the past ten years. But when I

began to think about what was on it, I couldn't remember. One day I stopped and looked at it and it said "Drink Canadian Whiskey." Now I am not a whiskey drinker so it didn't meet a need I had. As a result, I had filtered out the message even though I had seen it hundreds of times.

A person's filter is made up of past experiences, personal needs, and attitudes towards the subject. If we expect to get our message through people's filters, then we must relate it to their personal needs. In this way we can gain their attention, make sure they understand the message, retain the message, and ultimately accept the message. *So, to get through people's filter, we need to present the message in terms of their personal needs.*

3. Building relationships breaks down barriers.

Evangelism takes time. We need to have the perseverance to listen to people and show an honest interest in them over long periods of time. In order to do this, we must identify with their lifestyle as much as possible. Paul said in essence, "When I am with Jews, I become one of them so I can bring them to Christ. When I am with Gentiles, I fit in with them as much as I can. In this way I gain their confidence and bring them to Christ" (I Corinthians 9:20-23). I have a neighbor who is a race car driver. When I went and watched him race and spent a day with his family, a lot of barriers came down.

Another key ingredient in building relationships is to learn to listen. We win the right to be heard by listening to them. Too often we do too much talking and not enough listening. If we listen, they will give us many clues as to their real needs. As we build relationships, they open their hearts to us, and we can begin to understand some of their heart cries.

Learn the art of asking good questions. People love to talk about their activities, interests and opinions. As we ask them about their background, families, and lives the Lord often gives us an opportunity to drop hints about our life experiences. *So take the time to build genuine relationships with the people for whom you are praying.*

4. Present the gospel in terms of people's needs.

Abraham Maslow, a well known social scientist, suggested that most people in North America are motivated by a desire for love, acceptance, and belonging. That's why friendship evangelism is so effective. If we accept people where they are and show them love and kindness, this opens the doors of their minds and hearts to the Lord.

One of our neighbors was very lonely but when she joined a group in our home, she just blossomed and ultimately became a committed Christian. Her husband was an intellectual who wanted answers to his questions, so when

we provided a non-threatening environment for him to ask those questions he gave his heart to the Lord.

Another neighbor couple had the overwhelming responsibility of caring for both their invalid mothers. They were stressed out and felt burdened with life's obligations. When we shared their cares and let them know we understood their load, both of them opened their hearts to Lord.

Jesus can be the forgiver, helper, encourager, companion, burden-lifter, friend, and comforter that so many people need. *As we learn to understand their needs and listen to their hurts, we can be the instrument God uses to move them towards a decision to accept the Lord Jesus.*

5. A simple clear explanation of the gospel is crucial.

People usually move towards the Lord in small steps. Often we are just one link in the chain. Someone at work moves them a little closer. Another Christian friend helps them over a hurdle and they move closer. The Holy Spirit is doing His marvelous work of convicting and He often uses a lot of people in the process.

Our job is to encourage the search. Don't rush in for a quick decision. Let the Holy Spirit do His work. The Bible is very clear that those who seek will find. So we should encourage them to read, ask questions, and seek answers. When the time comes, we need to make sure we can explain the

gospel in simple non-religious terms. There are many different methods of explaining the gospel, and it is important to find one or two with which we feel comfortable and have them ready when the Lord opens the door.

Don't jump all over the Bible, pulling verses from many places. Don't use heavy theological words, but keep it simple and make it easy to understand. Have some basic evangelism booklets available to give to people.* Don't talk negatively about denominations or religions. Keep the conversation positive to draw people to the Lord and His salvation. *We need to be genuine friends who are interested in their well being and not just someone trying to convert them.*

6. At the right time, asking people for a decision is essential.

It is often very hard to know when to ask for a personal commitment. It is possible to ask too early, and it is also possible to never get around to asking at all. We need to be sensitive to the Holy Spirit to guide us about the timing. If we have built a friendship outside of Christian talk and experience, we are far more likely to have an opportunity to personally share the gospel and have a positive response.

My wife, Eloise, sat at our kitchen table with a neighbor many, many times listening to her hurts from an abusive relationship. She won her confidence and became a good friend. One day the

time was right and she was able to help this neighbor come to faith in our Lord Jesus. Her three children all trusted Christ over the next few years, and they are all vibrant followers of Jesus today. *It is very important to have a sensitive ear to the promptings of the Holy Spirit about when to ask for a commitment.*

Although I do not have the spiritual gift of evangelism, one of my greatest joys in life is to have seen neighbors and friends come to faith in Christ. Recently I took the funeral of a neighbor who trusted the Lord Jesus, and over time his entire family, including his wife, four children and their families had come to personal faith in Christ.

Even for a non-evangelist who sometimes struggles with this responsibility, it makes all of the hard work and emotional pressure worthwhile when you see lives transformed by the power of the gospel. †

*A set of 30 evangelism booklets - 4 different titles for different situations - is available from Harbor Publications, 2060 Stonington Ave, Hoffman Estates, IL, 60195 for \$12.00 including postage.



Kevin Dyer
Originally from Tasmania, Australia, Kevin Dyer is the founder of several ministry organizations including International Teams and Bright Hope International, and he currently serves as President of Interest Ministries—a service organization committed to equipping and encouraging men and women serving the Lord in difficult places within the U.S. Kevin and his wife, Eloise, have three grown children and nine grandchildren.

I don't know Where to go

By Andy Street

The "Great Commission" makes it abundantly clear that "the world" is the sphere of evangelistic mission. Initially eleven men responded to our Lord's command to go into all the world and preach the gospel (Matthew 28:19-20) but others quickly joined them. Their courage, enthusiasm, obedience, love for Christ, and the energizing of the indwelling Holy Spirit facilitated the spread of the gospel throughout the Ancient World.

Since then, successive generations of men and women, each possessing those same attributes, have left their own country and taken this same gospel to the nations of the world. This is the divine mandate and approved method for global evangelism for, "how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14).

We live in a very needy and complex world but God's continuing desire is "for all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:4). The gospel is timeless and its message is appropriate for every age. Methods of presentation have varied and continue to vary, but the message itself remains constant and is the only message capable of meeting the diverse needs of today's world.

Presenting the gospel in a relevant manner in the 21st Century is a tremendous challenge. However we have the assurance that the Lord is working with us, and thus these challenges, some of which are detailed below, are not insurmountable.

The Challenge of a Growing World

At the commencement of 2005 the world's population stood at 6.3 billion people. This figure increases by 77 million per annum, twice the population of the State of California. The population of Europe remains static and is likely to decline over the next 20 years. Continued growth is predicted in



Africa, Asia, and Latin America, despite the effect of war, famine and AIDS, and it is estimated that by 2050 the world's population will rise to 9 billion people.

The Challenge of a Young World

Well over one third of the world's population is under the age

of fifteen years old. Of this a significant proportion live in the "two-thirds" world and are being raised in a non-Christian environment. There are well in excess of 200 million "street children" in our cities, a similar number are involved in "child labor," and it is estimated that 35,000 under the age of five die from starvation and malnutrition every day.

The Challenge of an Urban World

At the commencement of the 19th century, the world was a "rural" world. Only one city, Beijing, formerly Peking, had a population of one million people, and missionary endeavour focussed

“The focus of future missionary endeavour must concentrate on these vast megacities; otherwise they will become urban deserts.”

on the rural areas. During the next 100 years urbanization gathered momentum, although it was primarily concentrated in "The West." By the early 1900's London and New York were the world's largest cities with a combined population of 10 million people. Within the last 100 years this demographic picture has changed even further as increased numbers

move from the rural areas to enormous megacities.

Today, well over half of the world's population live in urban areas, and this increases by one million people every week. The focus of future missionary endeavour must concentrate on these vast megacities; otherwise they will become urban deserts.

Considerable population growth is forecast in Africa and Asia over the next ten years with significant growth in cities such as Bombay, Calcutta, Delhi, Dhaka, Jakarta, Karachi, and Lagos. It is doubtful whether the existing infrastructures in these cities will be able to cope with such dramatic growth, which does not augur well for the future.

The Challenge of a Divided World

Our world is divided in many ways. The majority of the world's richest nations are in the northern hemisphere, whilst the poorer nations, many of whom are bankrupt, are in the southern hemisphere. The gap between the rich and the poor is widening with almost 60% of the world's population existing on less than 1,200 US\$ per annum. One in five exists on less than ten cents per day, one in four do not have safe water to drink or adequate health care, and 35 million die from poverty-induced deaths every year.

The USA remains the world's wealthiest single nation whilst Asia, with almost 60% of the world's population, is the poorest

continent. The combined wealth of the world's three richest individuals equals the combined wealth of the world's 48 poorest countries. The command to "care for the poor" is extremely relevant in our world today.

Challenge of a Lost World

We live in a pluralistic society, which accommodates many religions. Our postmodern society dictates that we cannot be certain of anything and that there is no absolute truth. Islam is the largest single faith and accounts for 20% of the world's population. One third of the world's people would be classified as "nominal Christian," whilst evangelicals are a minority group totalling 7% of the world's population.

Fundamentalism is increasing; antagonism between the major religious groupings is deepening; both issues present a major challenge in our pluralistic world. The last twenty years has seen unparalleled persecution of Christians in the Islamic world, but more Muslims have come to faith in Christ during this same period than at any other time in history.

Previous generations of missionaries faced a variety of challenges in taking the unchanging gospel to a constantly changing world. The challenges of taking this same message to today's world have not diminished. Whilst such challenges are immense, modern resources facilitate exciting opportunities for world evangelism in the 21st century.

People movements

Population growth in poorer countries, the increasing gap between richer and poorer nations, and internal conflict resulting in war, persecution, and ethnic cleansing is driving many to seek a better future outside their homeland. People movements present tremendous opportunities to present the gospel to those of differing nationalities. Cross-cultural opportunities exist in every major city of the world. It is no longer necessary to go to the mission field because the mission field has come to us. Indeed, in today's "global village" the mission field is all around us.

New workers

In the 1960's, 70% of the world's mission task force came from the West, whilst the remaining 30% came from the non-West. Today those percentages have reversed as missionaries from Africa, Asia, and Latin America are serving on the mission field. Countries that have traditionally received missionaries have now become "sending" countries, and the last few years have seen missionaries commended from Argentina, Brazil, Japan, and Zambia to serve God in Angola, India, Malawi, Mozambique, Pakistan, and Tanzania.

New methods

The concept of "closed countries" needs to be reconsidered in the light of new methods of evangelism.

Countries that are closed to a western missionary presence are not necessarily closed to the gospel. Many can still be reached by other methods of evangelism: Christian television, gospel radio, the Internet and even by non-western missionaries.

There are no shortages of opportunities available for those who have a desire to serve God. Can you help address any of the following needs?

Africa: Bible teachers, medical personnel, schoolteachers, youth and children's workers, skilled workers, and support personnel.

Asia: Bible teachers, English teachers (Teaching English as a Foreign Language), medical personnel, evangelists, church planters, schoolteachers, and social ministries.

Europe: Pioneer evangelists, church planters, Bible teachers, humanitarian workers, and summer team members.

Latin America and Caribbean: Bible teachers, youth workers, social ministries, leadership training, and literature ministries.

Oceania: Evangelists, church planters, Bible teachers, children's workers, and translators.

The mission field continues to provide unlimited opportunities for serving God. He continues to "send out workers into his harvest field," but even in 2005 "the workers are few" (Matthew 9:37-38). Effective evangelism involves a

holistic approach addressing an individual's physical, material and spiritual needs. As believers we must realize that a needy world will never "care how much we know, until it knows how much we care."

Do you have a passion for the lost and a desire to see others come to faith in Christ? Do you have practical skills and abilities that can be used in God's service? Are you willing to give up pursuit of that lucrative career and put your life at His disposal, allowing Him to use you in the fulfilment of His commission?

Are you prepared to serve Him wholeheartedly in this, the 21st century? †



*Andy Street
Having spent much of his career in commerce, Andy Street now serves as a full time editor for Echoes of Service, a U.K. mission service agency. He has been married to Lis for 29 years and has three grown daughters. Andy and his family live in Bristol, England where they remain actively involved in their local assembly, traveling overseas on a regular basis to visit missionary personnel.*



Okay, Teach Me How to Witness

An interview of Erich Schneider

By Christine Schneider

Make it your ambition to . . . work with your hands, just as we commanded you; so that you may behave properly toward outsiders and not be in any need.

1 Thes. 4:11-12

People who know us think evangelism is carved on our family's DNA. As the one woman and the least out-going member of this clan, I'm here to testify that witnessing is hard work, doesn't come naturally, and has to be learned – by everyone. In an attempt to unravel the how-to's of witnessing, I picked the brains of the three men in our family. Erich is a trainer at a call center for a medical supply company. He and wife, Deb, have recently combined two evangelistic Bible studies into one big one, including a kids' Bible study, as well. Erich and Deb have three children.

How did you get started witnessing?

I got a job. It's the easiest place to make friends. You say good morning to them; you see them at lunch. In my job, I am helping people all day long as they learn to answer phones. I like many of them a lot.

It's also important to try to be the best employee the company has – loyal, cooperative, and honest. Don't be lazy, complaining, sarcastic, and headstrong. God left you on earth as a witness, but He put you in that company to work. The witness will come as people watch your work ethic.

Didn't you eventually have to say something?

Deb and I invited people we liked to dinner. Then we played board games. One couple brought "Battle of the Sexes," and taught it to us. The girls were on one team and the guys were on the other. We had to work together; and we laughed a lot. Our friendship grew.

Wouldn't a game like that get . . . um . . . off-color?

(With a shrug) They're unsaved. To reach them, you have to get to know them, show them you like them. You don't have to compromise. We've found that playing games allows for friendships to grow without always having intense conversations. It also eliminates awkward silences.

The point is: there are non-Christians out there, who are nice people, but lonely and eager to find friends. Some are seeking God. Take up a sport or hobby. Join a club. Then go on a hike or picnic. Invite them over for dessert and a game. Deb and I go to friends' parties, and we leave when everyone starts drinking because you can't carry on a conversations after that. Look for ways to listen to them and not talk about yourself.

I have become all things to all men, that I may by all means save some. And I do all things for the sake of the gospel, that I may become a fellow-partaker of it.

1 Cor. 9:22-23

Pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel.

Eph. 6:19 NASB

So when do you introduce the Gospel to these new friends?

I don't initially. I try to encourage them to read the Bible with us, and through that introduce them to Jesus Christ and the Gospel. The Gospel comes out in the Bible all over the place. I can always lead into it in some way or another.

With one couple it was the second time we had gotten together for dinner. A colleague at work was dying of cancer, and I decided we'd talk about it. I asked the question everyone wanted to ask: "Why would God let this happen?" Of course they had no answer. Sometimes it's very helpful to use current events to talk about important, life-and-death issues. Luis Palau's book *Where is God When Bad Things Happen?* is helpful.

What was your answer?

"God had better have an answer. If He doesn't, I don't want anything to do with Him." I answered this way to make them curious. Then I asked if they had ever read the Bible. "The Bible gives an answer to this question." Then we left it and talked about other things.

In the course of the evening we expressed that we really had a good time with them. Then later, we asked "So do you guys want to get together next week for dinner, read the Bible a bit, and then play a game? If you enjoy it, then we'll do it again?" Then it was the details: "My wife will call your wife, etc." It's so exciting when they say yes!

So what if someone can't lead a Bible study?

They can't read the Bible?

I mean, how does a person lead the Bible study?

Pick a gospel - Mark or John are best to begin with - and begin preparing. Write out six questions for every verse. I know that seems like a lot, but sometimes I've come up with thirty questions from one verse! I write questions that will help them discover the truth for themselves.

What kind of questions?

Thoughtful questions, funny questions, relevant and irrelevant. Ask questions that are answered in the text, and some that aren't. (See sidebar: "Sample Questions on Mark 1:3.") I don't use all the questions I write, and sometimes, I send them home to write their own questions and we discuss those the following week. I don't want to become their priest or guru. I want them to learn to search the Scriptures for themselves.

How would you witness on an airplane?

I'd read my book and ignore them.

An hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

John 4:23 NASB

Huh?

I'm not a "cold turkey" evangelist. Some people might prefer witnessing to strangers. If you spend lots of time on airplanes, you could try a method Deb's father uses. He draws a diagram that presents the entire Gospel in 30-40 minutes. The diagram includes many good questions. You can order a free video from their church that teaches this method. ("The Ultimate Question" Southwest Bible Church, 14605 SW Weir Rd, Beaverton, OR 97007, www.swbible.org)

I also don't go door-to-door, because I know how skeptical I am when someone comes to my door. We have a lady in our church who was initially contacted by Emmaus students knocking on doors. What they offered her, however, was a Bible study. They still hold it in her home.

This all sounds wonderful. Do you ever have failures?

Some people will never read with you. They're just lonely. I've had to decide how much time to spend on them. Somewhere someone is really hungry for Jesus Christ. I want to find them.

Some people have quit the Bible study because they discovered that Jesus Christ wanted too much of their life. I don't consider it a failure. Of course I was disappointed, but as Deb said: "You've led them to the water, but you can't make them drink. In fact, some people will spit in the water." You've done the job Jesus Christ gave you: You presented the Truth of the Gospel. The Holy Spirit does the rest. †

Enter by the narrow gate . . . for the gate is small, and the way is narrow that leads to life, and few are those who find it.

Mt. 7:13-14 NASB

For the word of God is living and active and sharper than any two-edged sword, and [is] . . . able to judge the thoughts and intentions of the heart.

Heb. 4:12 NASB

Sample Questions on Mark 1:3 for an evangelistic Bible study

"The voice of one crying in the wilderness, 'Make ready the way of the LORD, make His paths straight.'" Mark 1:3 NASB

1. What does it mean literally to make a way ready?
2. How would you make the way ready for Brad Pitt?
3. Whose way is this?
4. What does it mean literally to make a path straight?
5. What if you didn't want the person to come?
6. What would you then do to the way or the path?
7. Who do these paths belong to?
8. How are we supposed to make the paths straight for God?
9. What does verse 4 tell you about that path?
10. Would God want us to prepare the way for Him physically or spiritually? Why?
11. Am I supposed to prepare myself to let Him in?

The Passion or Star Wars?

By Christine Schneider

Michael Schneider and wife, Julie, lead a weekly evangelistic Bible study. As a nursing student, he is very involved in identifying how the values of our present culture affect the outreach of the Gospel. I asked Michael about the value of watching movies with unbelievers. His answer surprised me.

“As a social exercise, watching movies is okay. Most people – even believers – don’t evaluate the values and messages in a film; they just know what they like. There is, therefore, little value in trying to discuss a movie with unbelievers, who haven’t been paying attention.

“On the other hand, our culture expresses itself through movies, and we believers can learn much about our culture, friends, and family members through the movies they like. Ask yourself why

a movie is number one at the box office. If we can analyze what our friends watch and enjoy, we’re one step ahead of them, because they don’t know why they watch and enjoy what they do. Once we understand how they think and what’s important to them, we can zero in on the aspects in Jesus Christ’s life and messages of the Gospel that are pertinent to their life. Suddenly, Jesus and the Bible are speaking a language they understand and care about.

The Bible does this well. Consider John 1:1. Centuries before John was born, the philosopher, Heraclitus, was perhaps the first person to introduce the idea of “The Logos,” defining it as a common thread that held the universe together. Imagine what went on in the minds of the Greeks, who were looking for this common thread, when they read that

“The Logos” was God and became flesh in the person of Jesus Christ (John 1:14, 17).

“To be an effective evangelist, you need to study your culture, study the people you want to reach, and study your Bible. With all three, you will be excited to see connections, and you will no longer wonder how to witness to your friends.” †



Christine Schneider
Christine Schneider teaches “Ministry of Women” at Emmaus. She and her husband Floyd spend many non-Emmaus hours with “younger” believers of every maturity level, also hosting several evangelistic Bible studies in their home each week. Christine is the fortunate mother of two sons, Erich and Michael, who both have a heart for seeing pre-Christians come to Christ.

I’m Afraid to Witness!

By Floyd E. Schneider

“I haven’t witnessed to him because I’m afraid that I’ll make a mistake and close the door for witnessing to him ever again.”

“You’re right. It’s better to not witness at all, than to close the door for witnessing a second time.”

Good motive, bad logic.

“I don’t want to lose him as a friend.”

“Right. It’s better to have unsaved friends here on earth for your own comfort (you don’t want to be rejected or persecuted) because you won’t miss them when you get to heaven.”

Bad motive, bad logic.

“I was scared to death, but I’ve grown to like him. I couldn’t help thinking about his destiny. So I just politely asked him if I could share my beliefs about God with him. I discovered that he is actually interested in spiritual things.”

Good motive, good logic.

The fear of witnessing is normal. Paul, the Apostle, who seemed fearless in his witnessing, asked, in Eph. 6:19, for the believers to pray that he would receive boldness in sharing the Gospel. Even gifted evangelists have to overcome apprehension when they first begin using their gift.

The Lord’s mission for His church, on the other hand, is not an option. Acts 1:8 states, “You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” There are no commands in this verse. There is a command to make disciples in Matthew 28:19-20 and this informs us as to the process and outcome of His



mission. We are His witnesses. As witnesses, we are commanded to make disciples, which obviously starts with witnessing!

We can lessen our fears if we break our witnessing down into two areas – Lifestyle Witnessing and Verbal Witnessing. Then we will set some simple goals for ourselves.

Lifestyle Witnessing – Our actions always speak louder than our words. Living out the Christian life, however, is not easy. In the working world, it takes courage to not lie or steal or cheat or demand our rights. When we do change our behavior in these areas, we draw attention to ourselves. The world notices. That’s scary!

We need courage to live the Christian life around our unsaved friends. Courage is not the lack of fear, but doing what needs to be done, in spite of the fear. The Holy Spirit helps us, usually without our feeling His help, when we seek to courageously obey the Lord. The apostle Paul told Timothy that God has not given us a spirit of cowardice, “but of power and love and sound judgment” (2 Tim. 1:7).

Christian hermits are not carrying out the Lord’s mission to witness to the unsaved world. Living a quiet life and attending to your own business, as Paul states in 1 Thess. 4:11, cannot be interpreted to negate the next verse, where Paul tells us to behave properly toward outsiders. Avoiding contact with the unsaved is not lifestyle witnessing!

Verbal Witnessing – If we have not been avoiding the unsaved, but have been courageously standing

out among them as someone who lives by a different set of values, then our verbal witness will almost always come naturally. The apostle Peter tells us to always be ready with an answer to everyone who asks about our hope of salvation (1 Peter 3:15).

Now, we need wisdom. Every instance of witnessing in Acts teaches us that the Holy Spirit supernaturally fills the believer every time he witnesses! What an encouragement! Then Paul, in Col. 4:6, asked the believers to pray that he would know how he should respond to each unbeliever in sharing the Gospel with them. God does His part, supernaturally, and we do our part, by praying for wisdom and preparing ourselves to give answers.

Most people are afraid of the unknown. Remember the first time you got behind the wheel of a car? Remember your fears (and everyone else’s!)? Remember your first day at school, and you thought the teacher was a relative of Frankenstein? Remember your first day at a new job, and you wondered if they weren’t going to lock you up for destroying the company, and you hadn’t even arrived at work yet?

As we gain experience in our new task, we begin to realize two things. First, there is inherent structure in what we are learning to do. Learning this structure gives us confidence. The fear may never leave us entirely, but we are able to function more smoothly as we practice more. Second, practice removes the fear of the unfamiliar.

Now comes the practical application.

Structure – The best non-threatening structure for witnessing is the “Four Levels of Conversation” (See sidebar). Understanding these levels will replace our fears with enough confidence to motivate us to go beyond waiting for people to ask us about our faith. We will realize that we can start conversations with others with the assurance that our friends won’t reject us (at least, immediately), and that we can successfully move the conversation toward the Gospel, without being pushy or obnoxious.

Practice – We need practice. This is where goals come in. Let’s start simple. Draw a diagram like the one at the end of this article. Think of two unsaved people in each category who know you and seem to like you. Pick one person from those eight. Plan one activity to spend time with that person to carry out the first two levels of conversation. You have to actively plan this, or you won’t do it. Pray, pray, pray that the person is open to the Gospel. After spending time at the second level of conversation, pray that the Lord will give you an opening to reach the third level. I call this “Crossing the Bridge” from non-spiritual to spiritual conversation.

After you do this with one person, choose a second person on your list, and try it again. It doesn’t matter how far you get with the first person. Don’t give up! Keep praying and practicing. Ask other believers to pray for your

witnessing attempts. *This is important!*

The Four Levels of Conversation

Guiding a conversation to spiritual things can be the most difficult part of witnessing. We talk freely with our friends about many subjects, but are at a loss when we want to bridge the gap between everyday life and the Lord. How can we make a comment based on an everyday situation (golf, the kids’ report cards) that will cause our friends to ask what we believe?

The following conversation steps will guide you through the process from talking about the weather to discussing the gospel. I suggest you find a like-minded friend and practice asking questions and moving to the next level. Learn to listen.

1. Surface Talk

Is the person alive?

Discuss the weather, sports, and current events.

This opens the door to conversation. We do it all the time when we chat with the person behind us at the check-out counter. **Your goal:** to mention something personal about yourself so you can progress to the next level.

2. Personal Talk

Will the person open up?

Discuss family, jobs, or interests.

Personal talk is the step of discovery. We want to know as much about our acquaintances as possible before moving on to more

serious topics. **Your goal:** to mention something about yourself relating to religious things.

3. Religious Talk

Is the person interested in spiritual things?

Discuss generally (not personally) religion, churches, and church activities.

This moves the conversation in the direction of the gospel, but doesn’t give it yet. We have to find out if they are interested. Even our relatives may be seeking the Lord but may never have had anyone listen to them before. This step is very important. Don’t hurry on to the next step. **Your goal:** to look for an opportunity to give a one sentence testimony about what God has done for you, taking you to the fourth step.

IMPORTANT: *If your friend or relative is not interested at this time, retreat to step 2.*

4. Spiritual Talk

Is the person seeking God?

Tell about what Christ has done for you; ask his or her view of Christianity.

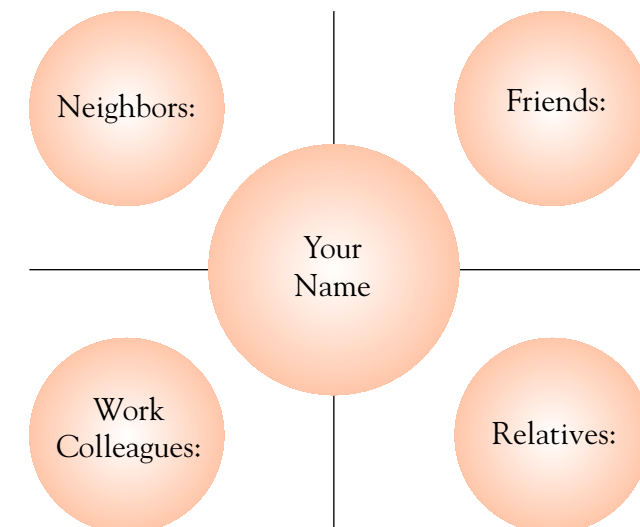
You want to discover if your friend truly wants Jesus Christ, or if he is just happy being religious.

Your goal: to invite him to a Bible study or give him the Gospel, using a method you have practiced. †

(This is an abridged excerpt from Chapter 5 of *Evangelism for the Fainthearted* by Floyd Schneider, Kregel Publications, 2000.)

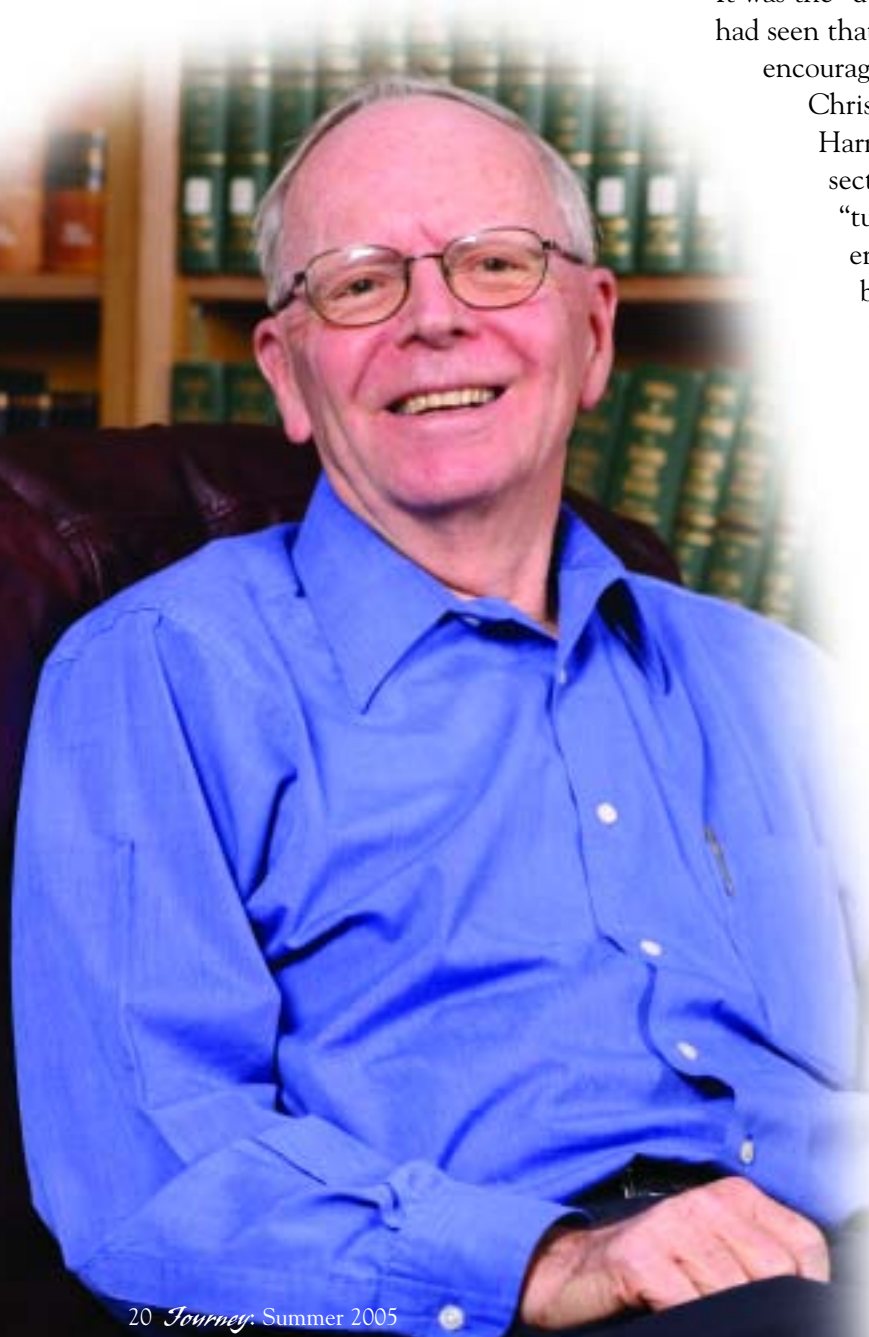


Floyd E. Schneider
Floyd and his wife, Christine, evangelized and planted three churches in Austria in 15 years. They then shifted to Russia where they spent some months learning the language and using friendship evangelism to witness to their Russian friends. The Lord led them both to Emmaus Bible College in 1999, where Floyd now serves as Chair of the Intercultural Studies Department. Floyd has authored one book, *Evangelism for the Fainthearted*. Floyd and Christine have two married sons and three grandchildren.



By Ken Fleming

I'm Not Interested!



It was the “dead pan” expression on their faces. The preacher had seen that same look at other times when he tried to encourage the flock to take a step forward in their Christian lives. This time, however, it was not just Harry who always sat in the third row of the center section; it seemed like the whole congregation had “tuned out”. He was making a strong plea for believers to share their faith with their unsaved neighbors, but no one seemed to be listening. The Scripture passages were falling on deaf ears. There was no emotional response from the stories of remarkable conversions; not a smile from the illustrations; not even a nod when he told how a dying man had recently come to Christ.

Motivation

Like ninety percent of his audience, ninety percent of all Christians in America are just not interested in leading anyone to Christ. They feel no guilt about their disobedience, no concern that they are clueless about how to share their faith, no fear of rejection, and no worry about where to start. They are simply “not interested”. Among their priorities in life, winning people to Christ is not even on their list. They may bemoan the gradual death of their assembly, but do not see that their failure to share their faith has anything to do with it. If we see ourselves as part of this audience, what will it take to motivate us toward being part of the solution instead of part of the problem?

Consider carefully how some of the things that motivated the Lord Jesus are examples to us. Each of them provides a reason for evangelism when we say, “I’m not interested”.

1. Motivated by His Compassion for a Hurting World

Think of the deep concern expressed by the Lord Jesus toward those who were lost.

- He had *compassion* on them for He saw them as sheep without a shepherd wandering aimlessly in a spiritual wilderness (Matt. 9:36).
- He *yearned* for them because they refused to come to Him (Matt. 23:37, Luke 13:34). They would not come to Him so they could have life.
- He *wept* for those in Jerusalem who were under God’s judgment and did not realize it (Luke 19:41-44).
- He *sighed* for those who could not see, saying, “How great is the darkness” (Matt. 6:23).

It is most important to understand that in His manhood He felt the pain of the suffering world around Him. He had eyes to see their lostness, their refusal, their judgment, and their darkness. We tend to be sympathetic with social and material problems like abuse, prejudice, cruelty, disaster, and loss, but we miss the far greater problem of eternal loss. The Lord Jesus had compassion on them, but how often we miss the deeper needs of the people next door,

those at the office or shop, those passing by on the street, as well as crowds around us. The large majority of these are sheep without a shepherd, without light, and without hope. Yet they do not understand their problem. Let’s ask God to forgive us for our disinterest and to sense the compassion that Jesus showed on the sheep with no shepherd.

2. Motivated by His Provision for a Needy World

There is a second answer to the person who says, “I’m not interested”. Think of the obvious conclusion reached by the Lord Jesus when He knew He had the very thing that the people desperately needed. They were lost and needed to be saved. So His conclusion was, “The Son of Man has come to seek and to save that which was lost” (Luke 19:10). We possess the truth of the gospel, which can set people free from their sin and bring them into relationship with God. We may well be the only contact that the people around us have to the truth. They are sick and we have the remedy. They are in darkness and we have the light. They are drowning and we have the life ring. They are lost and we know the way.

Does it not make sense that we give them what they need so desperately? We hold the answer to their problem, and our only intelligent response is to share it with them. We cannot save people who are lost, but we certainly can point them to Christ the Savior.

In fact, it is a criminal act before God to withhold the good news of the Gospel from those who need it so urgently. The hymn writer puts it like this:

*Can we whose souls
are lighted by wisdom from
on high, Can we to
men benighted the lamp
of life deny?*

Let us ask God to forgive us for our disinterest in the obvious need of unsaved people around, and share the good news that we have in Christ. “How will they hear without a preacher?” (Rom. 10:14).

3. Motivated by His Obedience to the Father

The life of the Lord Jesus provides us with a third answer to Christians who are “just not interested” in sharing their faith with non-Christians. It lies in His obedience to the will of His Father. “The Father has sent the Son to be the Savior of the world” (1 John 4:14). In coming to be our Savior at such a tremendous cost, He said, “I have come to do Thy will” (Heb. 10:9). The example He left us is one of obedience. He could say, “I have glorified Thee on the earth, I have accomplished the work which Thou hast given Me to do” (John 17:4).

In the light of His own accomplishment He commanded us to be His witnesses (Acts 1:8). There is no room for any excuse, when we have a direct command from the

risen Lord to be witnesses. The options are only two. Either we are obedient in verbally sharing our faith with others, or we are disobedient. Our desire to please Him should surely motivate us to obey Him.

4. Motivated by His Love for an Undeserving World

The fourth answer to those who are “just not interested” in reaching out to others is even deeper than the other three. The motivation of love reaches deeper into our personality than the motivations we have considered that touch our emotions, our intellects, and our wills. The motivation of love touches our “hearts”, the totality of who we are. Like the first three, we can see it in the example of the Lord Jesus who was motivated to love by the love of the Father. He said, “Just as my Father has loved Me, I have also loved you” (John 15:9). In His love He provides us with the most powerful motive in the universe to love and serve others. As we begin to understand His love demonstrated on the cross, we respond to it by loving others.

Paul grasped this concept as he wrote to the Corinthians, “The love of Christ controls (compels, constrains, motivates) us” (2 Cor. 5:14). Here is the highest and noblest motive for reaching out to the lost. To grasp something of His love for us at the cross – where “the Lord laid on Him the iniquity

of us all” – (Isaiah 53:6) is to be compelled to love those for whom He died. Paul goes on to say, “that they who live should no longer live for themselves, but for Him who died and rose again” (2 Cor. 5:15). Isaac Watts’ great hymn expresses it.

When I survey the wondrous cross, on which the Prince of Glory died,

My richest gain I count but loss, and pour contempt on all my pride.

Were the whole realm of nature mine, That were an offering far too small, Love so amazing, so Divine, demands my heart, my life, my all.

Conclusion

We who say, “I’m not interested in witnessing” need to consider the fourfold example of the Lord Jesus Christ that touches us in four key areas of our lives. The first touches *our emotions*, as we feel the pain of a hurting world. The second touches *our intellects*, as we reason that we who live should share what we have with those who are dead in their sins. The third touches *our wills*, as we obey the clear command of the Lord Jesus to be witnesses. The fourth touches *our hearts*, as we are compelled by the love to Christ to reach the world for which He died. †



Ken Fleming
Ken Fleming has 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.

The Survey Says...

Journey surveyed almost 400 people consisting of

- Emmaus Bible College faculty and staff
- Emmaus Bible College student body and alumni
- Surrounding assemblies and churches of Dubuque
- Nationwide Internet respondents

This survey was conducted to gain information concerning the subject of personal evangelism—including means and methods of evangelism, the conversion experience, and individual participation in communicating the gospel to the unbeliever. A copy of the survey is included for your study, and the outcomes of the survey have been illustrated in the charts produced by Journey. Please interact with the survey and charts as you consider your role and the role of the members of your church in personal evangelism in the world of the unbeliever.

Some observations from the survey:

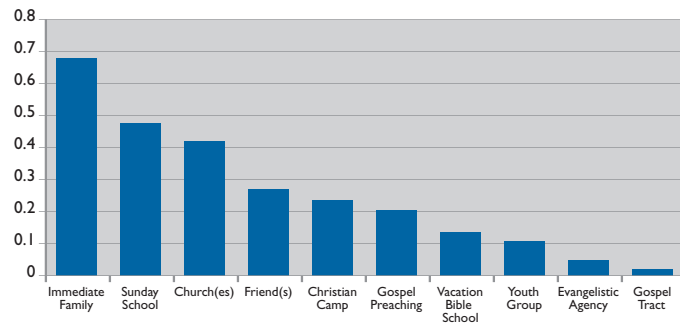
- Evangelism is relational and personal.
- The family influence is primary.
- Within families, conversions multiply with each generation
- Conversions generally take place before adulthood.
- Adult conversions result in establishing the family connection of evangelism.
- Programs for evangelism are generally more successful when coupled with personal relationships.
- There is room for growth in personal zeal in evangelism of the lost.

Philippians 2:15

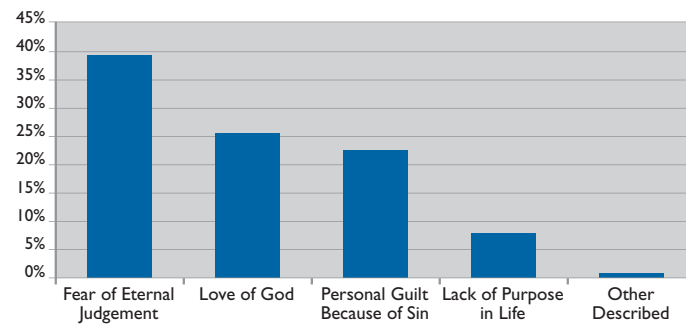
... that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.



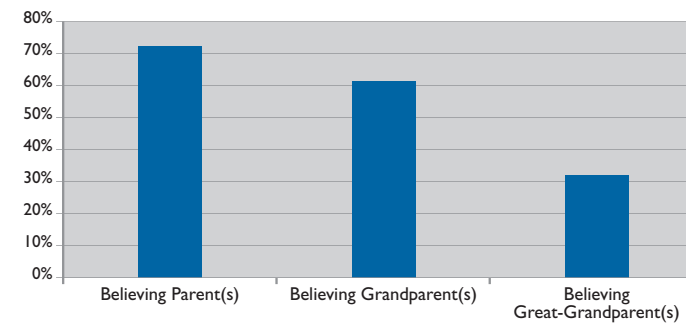
Conversion Influences



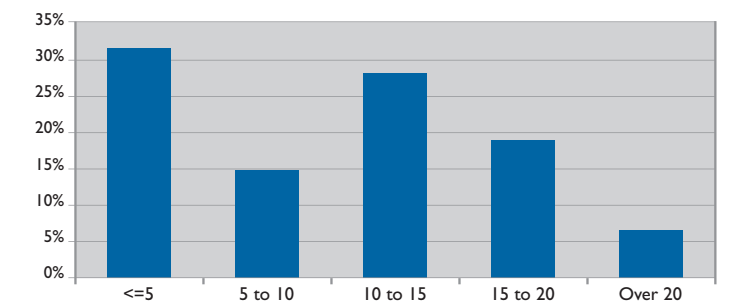
Primary Conversion Consideration



Family Ties in Evangelism



Age at Conversion



Some Questions We Asked Were....

Q: Age at the time of your conversion to Christ

Q: Check one:

I am a first-generation Christian (my parents and grandparents are/were not believers)

I come from a family of believers:

Parent(s) was/were believer(s)! Grandparent(s) was/were believer(s)!

Great grandparent(s) was/were believer(s)!

Q: Please identify the relationship(s) or activities that influenced your conversion decision.

Please check all that apply.

- Immediate family Friend(s) Church(es) Sunday school
- Youth group Gospel preaching Evangelistic agency Christian camp
- Gospel tract Vacation Bible School Door-to-door evangelist

Q: Please identify the person(s) most instrumental at the time of your conversion decision:

- Immediate family Friend(s) Church(es) Sunday school
- Youth group Gospel preaching Evangelistic agency Christian camp
- Gospel tract Vacation Bible School

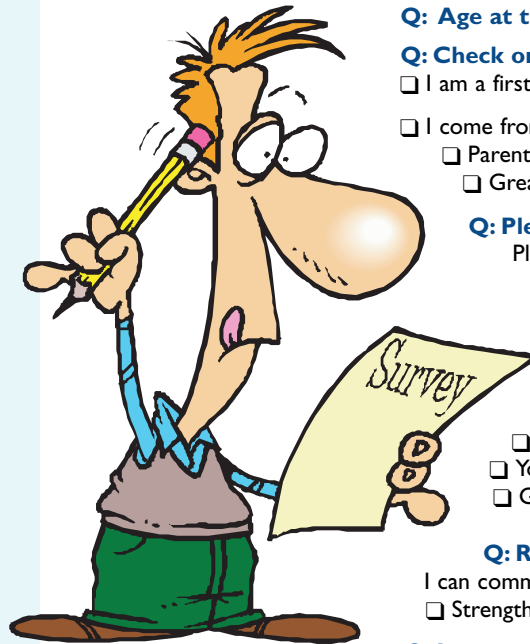
Q: Rate yourself in the following evangelistic areas:

I can communicate the essential elements of the gospel message.

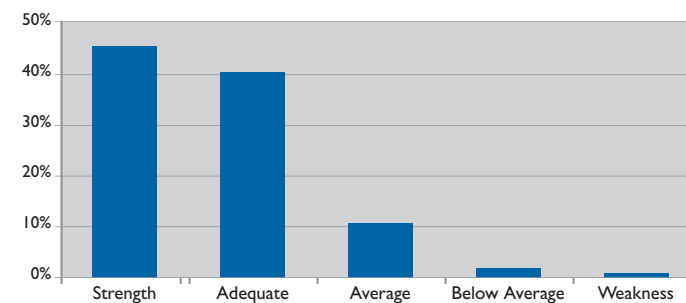
- Strength Adequate Average Below average Weakness

Q: I create opportunities to share the gospel with acquaintances, family and friends:

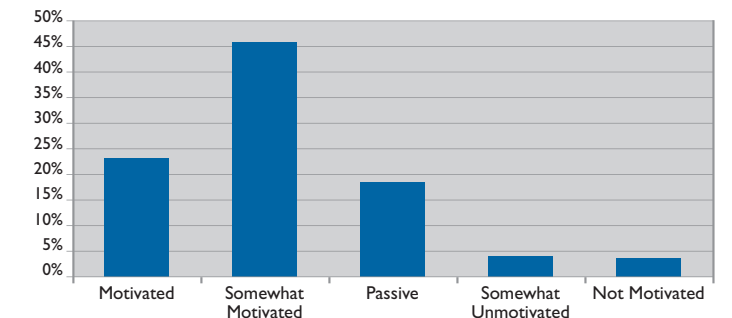
- Strength Adequate Average Below average Weakness



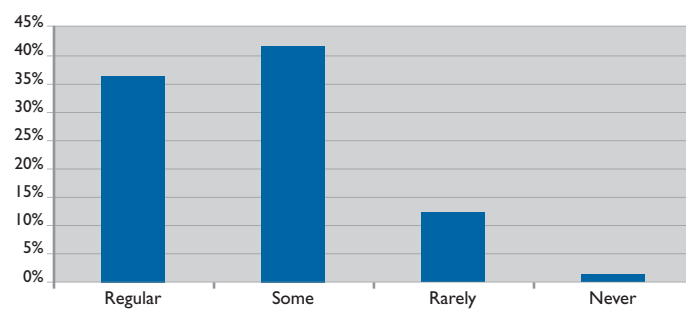
Understanding of the Gospel for Communication



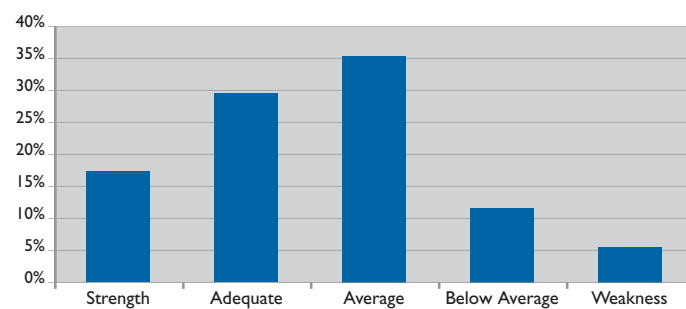
The Level of Motivation for Evangelism



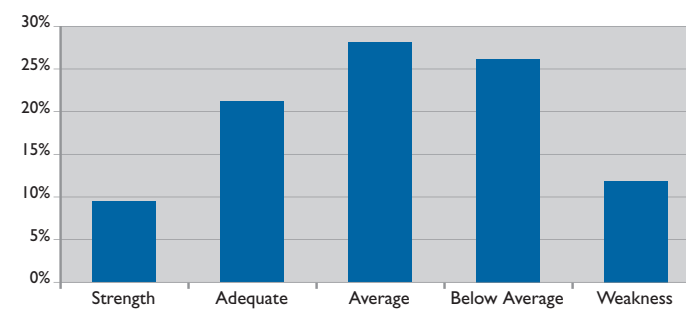
Frequency of Communication with Unbelievers



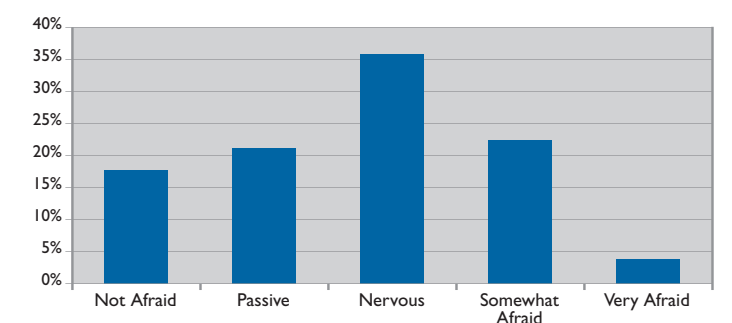
The Response to Opportunities for Evangelism



Creating Opportunities for Evangelism



The Fear Factor in Evangelism



Charts and info compiled by Arthur Manning & Jesse Lange

Coming to Faith...

Every story is different, but each one is a miracle of God's grace.

Jason Hubbard After placing my trust in Christ, I excitedly went up to one of the staff that had been witnessing to me and said, "I just asked Christ to be my Savior".

One of my favorite passages of Scripture is I Timothy 1:12-17.

I can relate to how Paul feels in that particular passage. There have been many times where I wondered to myself why God would choose to use a man such as myself for His purposes. While I may never fully understand I can still be amazed and so thankful.

Unfortunately, my story is one all too familiar in our contemporary culture. I am the younger of two boys born to a teenage mother. While my mother loved us during our childhood, she was too young and inexperienced to be raising children by herself.

Without any type of male leadership around, my brother and I pretty much did as we pleased. By the age of eleven I was sneaking around drinking, by twelve I was smoking marijuana on a consistent basis, and by the time I was thirteen years old, I used a needle for the first time to do amphetamines and cocaine.

Obviously being this young I had no way to support a drug habit, so I started a life of theft and robbery. I ended up getting caught and was removed from my mothers custody. I was placed in a foster home where I would spend the next several years.

By the time my senior year of high school rolled around it appeared as though I was on the right track. I was attending high school for half the day and attending college for the rest of the day. I was in the National Guard and captain of the school academic team.

However, after completing my basic training, I starting using drugs again. Within a matter of months I was in prison. I served about 6 months the first time. After being released I started using again that very day. I went back to prison and served 28 months the second time. When I was released I started using again the same day. This time I knew I did not want to go back to prison so I left the state.

For the next few years I rotated back and forth between a couple of states trying to outrun my addictions, it didn't work. In late July of 2001 I finally had enough and reached my breaking point after seriously contemplating suicide. Having destroyed all of my past relationships, I had nowhere to turn so a friend told me about a homeless shelter. So it was that at 26 years old I ended up at Haven of Rest Ministries in Akron, OH. Fortunately, the primary emphasis of the shelter is not just physical needs but spiritual needs as well. As a Christ-centered organization, the gospel message is proclaimed there three times a day. I wish I could remember the passage the preacher (a Mennonite man named

Arnold) spoke from, but my brain was so disoriented from years of drug abuse that I simply don't remember the Scripture he used. I do, however, remember that it was one of those "hell-fire" messages. And it was then by the grace of God that He convicted me of my sin and allowed me to see the need for a Savior.

After placing my trust in Christ, I excitedly went up to one of the staff that had been witnessing to me and said, "I just asked Christ to be my savior". He responded by saying, "Great, what does that mean?" Yeah, I had no idea. So he encouraged me to take some time out of my life and to look at the men's discipleship and recovery program. Well I spent the next seventeen months on their program learning how to make biblical truth applicable in my life. During the course of my discipleship I knew I wanted to go to college, it was then our Executive Director, Rev. Ben Walker, informed me about Emmaus Bible College.

Since being at Emmaus I have continued to grow and be challenged in my faith. I have had the chance to see my peers exposed to how a rescue ministry works and how God uses them. I have seen the implementation of a great Bible study at the local correction facility. I have also had the challenging and enjoyable privilege of serving as a Resident Assistant at the college. Most importantly I have seen

how God can take a dreg of society and turn him into more than he ever imagine he could possibly be. Even to the point where four years ago when I first arrived at the mission, I had so much guilt and shame in my life that there was no way that I could ever consider communicating verbally in a group of people. However, through the working of the Holy Spirit and by the wonderful grace of God, I have the opportunity to speak at the national convention for the Association of Gospel Rescue Missions this summer.

I wish I could tell you how easy it has been for me. Unfortunately, it isn't always easy, but life rarely is. So, while life can and will be difficult we can cling to promises like that of Philippians 1:6 knowing that God is indeed faithful. As the hymn writer has said "To God be the glory great things He hath done". †

"And it was then by the grace of God that He convicted me of my sin and allowed me to see the need for a Savior."



Stephanie Fox

I accepted the Lord with her help and guidance that night and suddenly the Bible made more sense and came alive to me.



Miss Fox with some of her students at the Tri-State Christian School.

My name is Stephanie Fox. I was born in Alberta, Canada, and then raised on the eastern side of Canada in Nova Scotia. I grew up in a Christian family with a very rich Christian heritage. My grandfather was involved in full-time work in the church and all of my aunts, uncles, and cousins were believers. I grew up going to church, attending the Breaking of Bread service, going to Sunday school and Bible camp every summer. We had regular family devotions and studied

Christian material as kids. I was very blessed and am incredibly thankful for the home that I was raised in with God-fearing parents.

At the age of ten, I was attending a week of summer camp and started wondering about my own relationship with the Lord. I had heard that you needed to “follow Jesus” and this was hard for me to understand. How could you follow the Lord when He was no longer living here on earth? My camp counselor explained that it meant giving my life completely to the

Lord and living to serve and obey Him. I accepted the Lord with her help and guidance that night and suddenly the Bible made more sense and came alive to me.

From that moment on, I began my walk with the Lord. I attended Bible camp each summer; and was faithful at youth group and church. I was very fortunate to attend Caronport High School, a Christian boarding school in Saskatchewan for grades 10-12. It was a fearsome time, but also very challenging to me in my walk with

the Lord. I was away from everything familiar in my life and it pushed me to have complete dependence on the Lord for comfort and peace. The first few months brought a lot of home sickness and doubting if I had made the right choice, but the Lord brought many teachers and dorm leaders into my life gave me guidance and prayed with me. Being at Caronport and having relationships with these people is really the first time I can remember being truly loved by God’s people. They were not only good friends, but they were also mentors, teaching me the Word of God and pushing me to study it deeper.

After my experience at Caronport, I decided that a year at a different school would be a good idea. And not just any school, but a Bible college! My parents told me that one year at Emmaus was where I needed to be and I accepted, very reluctantly. I came ready to transfer to a different school as soon as I had the chance, but the Lord had a different plan than I did. My Resident Assistant, Andra Richardson (Peterson) had a big impact on my life that year. Andra spent time with me, praying for me and getting to know me. It was because of her influence in my life that I decided to stay at Emmaus and pursue my degree in Elementary Education. I developed wonderful godly friendships through the years that I spent at Emmaus. My classes opened my eyes to things that I had never understood about the Bible. I know that when I graduated I had a solid Biblical Worldview and a better understanding of God’s Word and

how to go about my continued study of it.

The professors at Emmaus were a great blessing and encouragement to me. They prayed with me and challenged me in my walk with the Lord. I was able to be involved in a group of girls that met over at Dave and Mel Glock’s home every week to study what the Bible had to say about what a godly woman acts like. Melsie challenged us constantly to look at Scripture and discern what it said. Her example to us was a real influence in my walk with the Lord.

Another relationship that I was fortunate to have was with Lisa Beatty, the music professor at Emmaus. Lisa and I met weekly for a time of prayer together for almost three years. What a blessing and time of refreshment for me! Lisa poured so much of her time in to my life. Observing her life made me look at my own and at God’s Word to see where I needed to grow and become more dependent on Him.

After graduating from Emmaus, I moved back to Eastern Canada where I had my first teaching experience for 2 years at Halifax Christian Academy. When the opportunity came for me to teach the 2nd grade class at Tri State Christian School in Galena, IL, (near Dubuque) I was very excited to come back to the “Emmaus area” and be closer to family and old friends. This is my third year teaching at Tri State and living in Dubuque. It has again challenged me in my walk with the Lord as I work full time in ministry and learn how to serve Him through

school and church.

This summer I will be starting a new chapter in my testimony as my fiancé, Matt Esson, (also an Emmaus alumnus) and I are married and begin a new life with new opportunities for ministry back in Canada. We are looking forward to being involved in the church there and hopefully in some short-term mission trips during the summer months.

The Lord has indeed blessed me and led me throughout my life. I am truly thankful to Him and am so excited to see what else He has in store for me. I can say with great confidence, “Because of His great love we are not consumed, for His compassions never fail. They are new every morning; great is Your faithfulness. The Lord is good to those whose hope is in Him, to the one who seeks Him” (Lam. 3:22-23, 25). †



Sam Mihai

In 1997, I decided to leave “my home and native land” of Canada to sunny Cal. My chief objective for leaving Canada was to pursue skateboarding and enjoy life to the fullest...

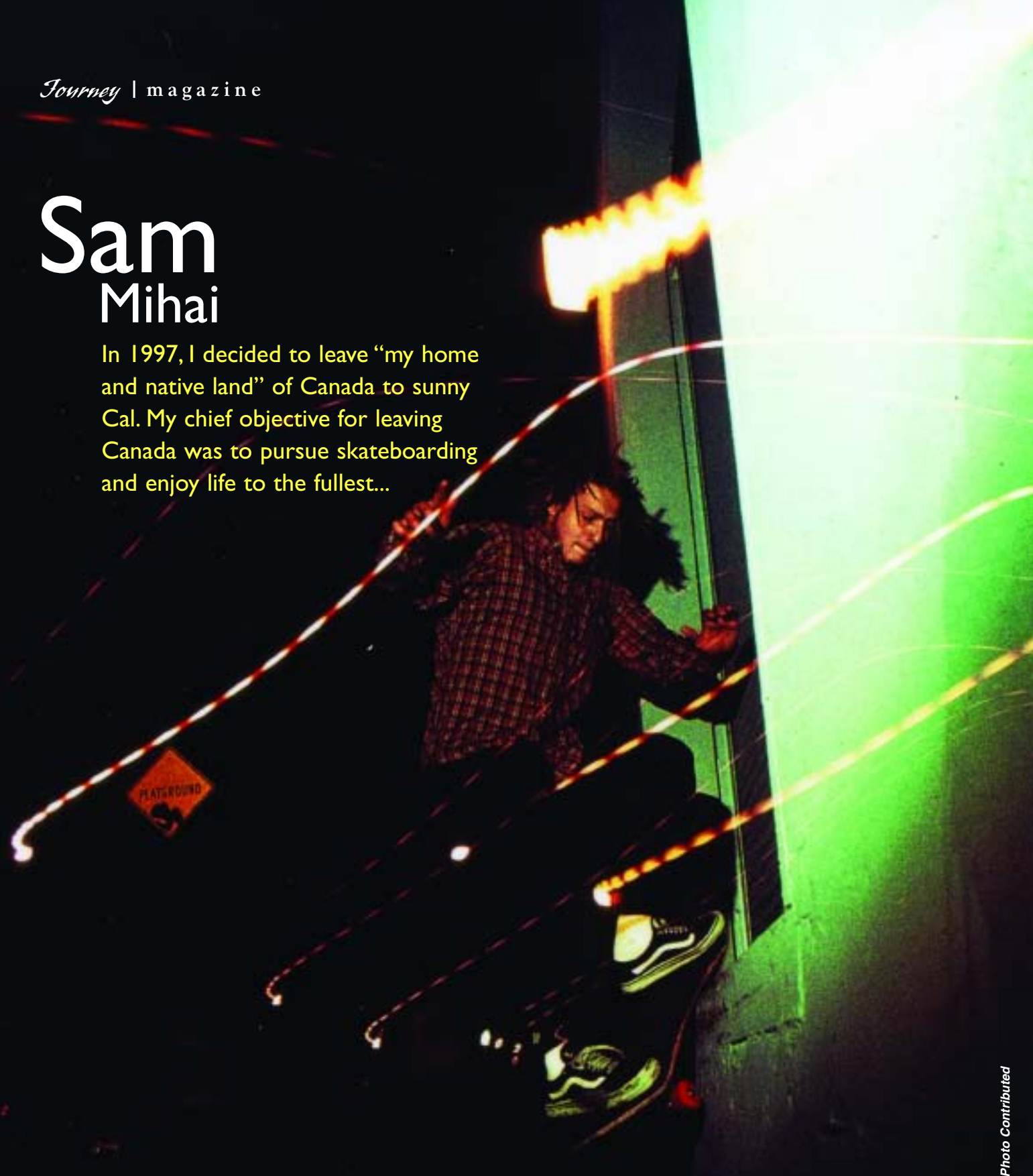


Photo Contributed

...And so,

I boarded a Greyhound bus and experienced a three day journey to San Francisco, California. It was in California that skateboarding had its roots and development. Ultimately, it was the place to be if you were a skater!

Upon my arrival in San Francisco, I began skateboarding and met a few fellow boarders and moved in with them. One of my roomies was a photographer which had all the right connections and hook-ups. Fame developed from that moment onward as my photos were taken and put in magazines. In response to this recognition, I received sponsorships from skateboard shops and companies. While all this fame was occurring; there was still emptiness to life that I longed to fill. There was a missing piece to the puzzle! In fact I was looking for fulfillment in life, but seeking it in all the wrong places; whether in skateboarding, in alcohol, or in drugs. Nothing worked! I still was lacking because ultimately God alone can fill the emptiness and void of man.

Undeniably, Gods mighty hand was in play to bring about his purpose and accomplish His will. To this end, someone gave me a Bible (King James Version) while I was walking the streets of San Francisco. This hardly registered in my mind at the time; I

left that Bible on my shelf for a year and a half. The emptiness of searching for life’s meaning and the quest to find answers were soon to be found.

During the next year or so in San Francisco, life became chaotic and restless. The pressures of skateboarding became more of a performance rather than pleasure and enjoyment. Distress and deep confusion haunted me as to what life was about. Mere questions littered my mind as to why I was put on planet earth. There was no peace and rest for my soul. Finally in the midst of chaos and confusion came an answer, “Hawaii.” Spontaneously, I bought a ticket and boarded a plane to the island of Hawaii.

I arrived in Hawaii in August of 1999 and immediately headed towards the nearest haven of rest, the beach. A few days went by on the beach and I decided to visit the major city of Honolulu on the island. Leaving the solitude of the beach I headed to the busyness of city life again, this time to find completeness and entirety in God alone.

As I wandered the streets of Honolulu, I came across a church and it just happened they were holding a service in the afternoon. I attended the service that day in hopes to fill the void that preoccupied my being. The preacher spoke about this *Jesus of Nazareth*, the miracle man, who could make you

every wit whole. After the service I was hoping that someone would come up to talk to me, since naturally I was too timid to talk to anyone about the message. I ended up walking out of the church in despair with more questions than answers.

Leaving the premises of the church I came across a library and entered into the confines of “searching the scripture.” Immediately, I got out my Bible from the dilapidated backpack that clung to my back. (I had brought the Bible that was given to me in San Francisco) As I was storming from page to page looking for answers that would soothe the pain of the emptiness and grant consolation to a void soul, an elderly lady approached and politely seized the Bible from my hands. “*By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*” (Ephesians 2:8-9) These words echoed off her feeble lips, “*By grace are ye saved through faith*” and penetrated my stony heart. That was enough to convince a sinner such as I. †



“Undeniably, God’s mighty hand was in play to bring about His purpose and accomplish His will.”

Jack Fish

That night I accepted Christ as my Savior. I was born again.

God was working in my life long before I came to personal faith in Jesus Christ. As I look back I can see His working in me through my family, my church, and through friends in high school.

The first two, family and church, go together. Both of my parents had a religious background, even though it was not evangelical. My mother's family were Presbyterians and my father's were Methodists. My grandfather was an elder in the Presbyterian church in Philadelphia. Until I was twelve we lived in a small town in Delaware where we attended a Methodist church. After that we went to the Presbyterian church. I do not remember a lot of the details that I learned during these years. These were main line denominations. We recited the Apostle's creed each week. We learned Bible stories. We did have a sense of sin and the need of forgiveness. But there was not a clear presentation of the gospel. Salvation and the forgiveness of sins was to be

achieved by worshipping God and living a moral and upright kind of life. I never had a clear understanding that salvation is by grace through faith in Christ and His finished work on the cross. But there were seeds that God planted during those years through my family and through these churches that later led to my salvation in Christ. I was taught to appreciate the Bible. I was given a Bible in Sunday school, and I was encouraged to read it. As a boy I did begin to read the Bible (the King James Version in those days). No one was checking up on me. No one asked me if I had read the Bible that day. But in those years before I was saved, I actually read the Bible through three times. I still did not see the way of salvation clearly, but the soil of my heart was being prepared. I still

did not have any sense of assurance of salvation, and as I entered high school, my secular life was very different from my religious life. But God was still working.

We had moved to Westfield, New Jersey, a suburb of New York City, and there God used a number of high school students to bring me to Christ. It started with Jack Gill who was fifteen years old at the time. Billy Graham began his famous crusade in Madison Square Garden during the summer of 1957. Jack began inviting some of his friends to attend the meetings. Pete Fosburg went with him that first night and accepted Christ as his Savior. They began inviting other high school students and many of them also were saved. There was a great movement of God that affected our school. Sixty or seventy young people made professions of faith that summer. I did not attend any of those meetings, but many of my friends did. They began testifying to their faith in Christ, and I began to listen.

There was one incident that particularly grabbed my attention and made me listen to these young Christians. I came to school one morning in the fall of 1957 and found Pete Fosburg outside of our home room class holding his Bible while a group of about fifteen students were badgering him and mocking him. He showed a courage that impressed me and forced me to listen. His testimony was simple. He knew that Jesus Christ was his Savior. He knew that Christ had died for his sins. He knew that he was saved by grace and not by works. And he knew that he had eternal life. He was not ashamed of the gospel or the Savior. I did not know that I was saved and I did not have the courage to stand up like that, but I was so impressed that I began to pay attention to what he and others were saying.

But there was another good friend, Dillard Bird, that God would use to bring me to Christ. I used to walk to school each day with Dillard. Around the spring of 1958 he accepted Christ and began witnessing to me as we walked together. I was more argumentative than receptive, but we had good discussions. Jack Gill joined us one day and showed me John 3:3 from the Bible where Christ told Nicodemus that unless a person is born again, he cannot see the kingdom of God. You must be born again! That was not the kind of teaching I had had in the Presbyterian church. My faith was more a general believing in God

and Christ. There was no clear concept that I had to make a personal decision to receive Christ and put my faith in him as my Savior. We were all Christians. But here was Scripture that said that I personally needed to be born again.

The decisive moment for me came in May of 1958. Billy Graham was on television one Saturday night, speaking from a crusade in San Francisco. Dillard had asked me to watch it. As I was alone that night listening to the gospel, the scales that had covered my eyes fell off. I realized not only that I was a sinner, but that Christ had paid the entire penalty for my sin. Salvation is all of grace, and there are no works that I can do to gain acceptance with God. That night I accepted Christ as my Savior. I was born again.

As important as this moment was for my salvation, what followed was also decisive for my new Christian life. Many of the young people who had been saved the previous summer had been disciplined that year by Jean and George Dick who had a youth group in their home. (We didn't use the term "disciple" then, but they taught me to follow Christ). They grounded me in my faith, taught me to read and study the

Bible and to love the Scriptures, and showed me the path of discipleship and commitment to Christ. That year became a turning point in my life from which there has been no looking back. †

"I realized not only that I was a sinner, but that Christ had paid the entire penalty for my sin."



The Apostle's Doctrine

By Alexander Strauch

Holy Bible

Editor's Note: This article is an edited transcription of a message delivered by Alex Strauch at the 2004 "Iron Sharpens Iron" Conference held on the campus of Emmaus Bible College.

The work of the elders is like that of any shepherd, and the first job of every shepherd is to feed the flock.

The Priority of Teaching and Preaching the Word of God

The title of this year's conference is "Acts 2:42 for the 21st Century." In this significant text, Luke relates that the early Christians were "devoting themselves to the apostles' teaching." Throughout the New Testament there is extraordinary emphasis on the centrality of teaching God's words. Jesus Christ was preeminently a teacher. People called him "Rabbi" or teacher. In his final marching orders, the Great Commission (Matt. 28:19-20), the Lord told his apostles that they were to teach new converts to obey "all that I commanded you." They were not just to impart information – they were to summon new believers to a life of obedience. Likewise, at the end of John's gospel, Jesus instructed Peter "feed my sheep" (John 21:16-17, KJV, NIV), that is, teach them the Word.

The apostles were all teachers because they saw its importance. Paul exhorted Timothy, "Give attention to the public reading of Scripture, to exhortation and to teaching" (1 Tim. 4:13). In the list of spiritual gifts (1 Cor 12:28) teachers are third after apostles and prophets. James Orr, the Scottish theologian and apologist, said this about Christianity and

teaching: "If there is a religion in the world which exalts the office of teaching, it is safe to say it is the religion of Jesus Christ."

The great Martyn Lloyd-Jones reminds us that the spiritual revivals of church history have always involved the renewal of biblical preaching. He writes, "Is it not clear as you take a bird's eye view of church history that the decadent periods and eras in the history of the church are the periods where preaching has declined. What is it that heralds the dawn of reformation or of revival? It is a renewal of preaching. A revival of true preaching has always heralded the great movements in the history of the church."

J. I. Packer warns, "I have constantly maintained that if today's quest for renewal is not, along with other concerns, a quest for true preaching of the Word of God it will prove shallow and barren."

One cannot read the Old and New Testaments without seeing the priority of teaching and preaching the Word of God. God ordained that the church would come into existence through the preaching of the Word of God. God ordained that it is through the preaching of the Word of God that the church would grow and be protected. We cannot go wrong when we use this method that

God has selected. God blesses the preaching of His Word. The foolishness of preaching the Christian message is the wise way of God (1 Cor. 2:21). We can try all kinds of other methods, but we will not improve upon God's ordained method of the proclamation of his words.

The Elders' Duty to Feed the Flock of God

The work of the elders is like that of any shepherd, and the first job of every shepherd is to feed the flock. And what we feed the flock is the very word of God, the very truth of God. Unfortunately, the work of New Testament elders is terribly misunderstood by the average Protestant church member. If asked to define an elder he might say, "Well, he's a layman in the church, he serves on the board for an average of three years, and he's a financial advisor to the pastor." This, however, is not a biblical definition. The Bible defines an elder as a shepherd of the sheep. The Biblical concept of an elder is that he is a shepherd. That is why in setting forth the qualifications of an elder, Paul says he must hold fast the faithful word, which is in accordance with the teaching of the apostles (Titus 1:9). In short, he must be able to do two things: He must have the ability to exhort

in sound doctrine, and he must be able to refute those who contradict the truth, that is, false teachers.

Do you know how many people become an elder in a church? I've heard this many times. On Saturday night a man gets a phone call. "Hello?" "Yes, Bob, we're looking for more elders, and we were wondering if you would like to be an elder?" "Well, let me ask my wife, Sally. Sally, they want me to be an elder; what do you

think?" "Oh, sure." "Ok, I'll be an elder."

That's how

many

Everything we elders do as shepherds is done by the Word of God and not our own opinions.

We protect, guide, lead, nourish, comfort, educate, counsel, and bring healing by the Word.

an individual joins the eldership. He gets a Saturday night phone call! He isn't asked what he believes. No one asks him if he can exhort in sound doctrine or refute a false teacher. No one has a clue! And then they wonder a year later why they've got this guy on the board. "Man, this guy has some strange beliefs." One of the qualifications is that he holds tenaciously to sound doctrine and that he can use it to exhort believers and refute false teachers. Now if that's the biblical qualification somebody's got to check on them! I Timothy 3:10 says they are to be examined before they are appointed. What kind of examination have you set up in your assembly to examine your elders to see if they know the word? What

kind of training is there to develop men so that they are sound in doctrine and able to use that doctrine? We reap many problems because we bring onto the eldership men that are unfit and unqualified.

In 1 Timothy 5:17-18 the apostle says something very important that is not often understood and applied in our local churches. "The elders who rule well

are to be considered worthy of double honor." All elders rule, and some rule well. Because of their interests, time, and ability they give good leadership. But above all, Paul says, double honor is to go to those elders who work hard at preaching and teaching. Are there elders in your local church that work hard diligently? The word translated *work hard* is a very strong word. It carries the idea of laboring to the point of weariness. Paul says there are men who work hard in Word and doctrine. This would include evangelism, edification, training, and teaching. This is a fundamental question for your church. Is there anyone on the eldership who is laboring in Word and doctrine?

The apostle then adds, "For the Scripture says, 'You shall not muzzle the ox while he is threshing,' and 'The laborer is worthy of his wages.'" He is here speaking of remuneration for those who labor in the Word. He doesn't specify the details (amount, method, frequency), but he does insist that there be some material payback for the labor and time given. A doctor told Billy Graham that one 45 minute sermon is the equivalent to the energy burned in eight hours of physical labor. The amount of adrenaline poured into your system to motivate you to speak like a Billy Graham takes an enormous amount of energy out of you. And then there are the hours of preparation and continuous study. True biblical teaching and preaching is laborious. It takes old fashioned hard work and discipline. It is like-

ly that many of our local churches are not growing because no one's laboring in the Word and in teaching.

The importance of feeding sheep is evident from the fact that sheep are nearly incapable of feeding and watering themselves properly. Without a shepherd, sheep would quickly be without pasture and water and would soon waste away. Charles Jefferson writes, "Everything depends on proper feeding of the sheep. Unless wisely fed they become anemic and sick and the wealth invested in them is squandered. When Ezekiel presents a picture of a bad shepherd the first brushstroke is that he does not feed the flock."

Everything we elders do as shepherds is done by the Word of God and not our own opinions. We protect, guide, lead, nourish, comfort, educate, counsel, and bring healing by the Word. We are to be people of the book. Feeding people is an absolutely core essential to the growth, maturity, and stability of your local church.

So what does this look like in shoe leather? I think we have to start with the conviction that the ministry of the Word of God is central to the creation, protection, growth, and maturing of our churches. And if the elders have been given this job they have to meet certain qualifications that qualify them for this. In that they are called to shepherd the flock this will mean that the teaching ministry of the church is primarily their responsibility.

There are four aspects of shepherding: leading, feeding, protecting, and healing. In this session we are focusing on the aspect of feeding. And we start with the conviction that we only feed one thing, the words of the living God—the bread of life. If feeding the flock is a major responsibility of the elders, they are responsible for the evaluating of the teaching ministry of the local church and the planning of its future teaching. It is the elders who direct this ministry! This means that the elders must know what is going on at every level in the local church. They will have to be responsible to know who is teaching at every level. They will have to evaluate what Sunday school material is being taught, who the Sunday school teachers are, what is being presented at the AWANA program, what is taught during the Sunday morning platform ministry, what the women's ministry involves, and what is being discussed in our home Bible studies. Ultimately it falls back on the elders to be responsible that what is being taught is true and pleasing to God, and that those who are teaching are people sound in doctrine.

Delineate a Clear Philosophy of Teaching and Preaching the Word of God

How can we put this into practice? First, we need to delineate a clear philosophy of teaching and preaching the Word of God. "Many churches live off of sermonettes," G. Campbell Morgan

used to say, "And sermonettes produce Christianettes." He meant, of course, that many churches are living off of small, isolated sermonettes with little content and little continuity with the message from the week before. The sermons offer the preacher's precious little thoughts – thoughts that often have no connection to the passage of Scripture he has read to the congregation. Frankly, as I talk to people, I find that most of them are very dissatisfied with the Sunday morning teaching in their local churches. There's little content, little relevance, poor applications, and meaningless illustrations. There is very little that moves the heart, challenges the mind, and inspires the soul. Many people in our churches do not feel they are being fed. They assume that if they missed a week or two or four it wouldn't make a lot of difference.

So I want to challenge you to clearly focus on what it would mean to have an expository Bible ministry in your local assembly. It is significant that in many churches that are growing today you will find a strong systematic Bible teaching program. A powerful illustration of this is secular London in England. In downtown central London the biggest congregations are in places like All Souls Church and Westminster Chapel, where Sunday morning and evening they offer meaty expository sermons. One has to show up a half hour to forty minutes early just to get a seat. It's astonishing on a Sunday evening to see All

Souls Church packed with hundreds of young people, all assembled to hear the Bible expounded.

Reformers and church thinkers have all told us in unison that expository preaching is the way that the church grows. One example of this is found in Iain Murray's new book, *Wesley and Men Who Followed*. Murray's thesis is that the enormous success of the early Wesleyan movement and the religious movements that followed was not based on their uniqueness, their quirks, or their theological insights. Rather it was based on three ingredients: (1) a deep personal devotedness to the Bible, (2) an emphasis on the centrality of prayer, and (3) an abounding zeal for the work.

A quick scan of church history bears this out. Let's go back to the Great Reformation of the sixteenth century. Calvin and Luther were both committed to systematic Bible teaching. In the last 15 years of John Calvin's life his goal was to teach through the Bible from Genesis to Revelation. He eventually produced commentaries on almost all the books of the Bible. Much of his ministry was of consistent, almost daily, Bible teaching. The amazing Martin Luther was just as diligent in bringing people back to the Bible. He undertook a relentless campaign of religious instruction through the sermon. There were three public services on Sunday: From 5-6 am on the Pauline epistles, from 9-10 on the Gospels, and in the afternoon a continuation of the theme of the morning's sermon or on the

catechism. On Mondays and Tuesdays there were biblical sermons on the catechism. On Wednesday the Gospel of Matthew was expounded, on Thursdays and Friday there were expositions on the apostolic letters, and Saturday evening was given over to the Gospel of John. No one man carried this load, but Luther's share was prodigious. It was a "back to the Bible" movement, with plenty of Bible with a capital B. And we mustn't forget the Puritans. The Puritans raised the sermon to a place of great honor. It was nothing for a Puritan to hear a two or three hour sermon. They loved sermons. They didn't have TV and all the entertainment of modern life. But they did delight in a good sermon!

The Brethren Movement, of which we are a part, offers other illustrations. When you look at our movement you have to say it, too, was originally a "back to the Bible" movement. The early leaders were all great Bible teachers. A case in point is George Müller, whose biographers have focused on his orphanage work and his gift of faith. It is tragic that no one has written a book on George Müller, the elder-pastor and his teaching ministry. But most of his life, from his mid-twenties, he and his friend, Henry Craik, were church elders who taught the Bible every Sunday. They were totally involved in a church they had created. Both men were expositors, and Müller considered Craik to be a scholar. In his autobiography, Mr. Müller wrote, "That which I

have found most beneficial in my experience for the last 51 years in the public ministry of the word is expounding the Scriptures. And especially going on and then through a whole gospel or epistle. This may be done in a two-fold way: either by entering minutely into the bearing of every point occurring in the portion or by giving a general outline and thus leading the hearer to see the meaning and connection of the whole." Basically they gave the congregation verse by verse systematic Bible teaching.

I have enjoyed William Kelly's commentaries all my life. If you will look at the first or second page you will see that these books are simply messages that he gave in churches. Each chapter of the commentary, take his work on the Thessalonian epistles as an example, is an expository message on a chapter of the epistle. As he spoke someone transcribed what he said, and the manuscript eventually became a commentary. His commentaries are almost all expositions through books of the Bible. There is a man in our assembly in Colorado who is 95 years of age. He heard Harry Ironside many times in his life. He said Harry Ironside used to come to his assembly for two weeks and would take a book like I Corinthians and he'd go right through the book and later produce a commentary. His commentaries were written records of his expository sermons.

In his book, *A Preacher and His Preaching*, Alfred P. Gibbs argues for several pages for the

importance of systematic, verse by verse, paragraph by paragraph teaching of the Bible and its importance for the local church. It is important that we teach right through books of the Bible just as they were given and not skip passages because they are unpopular or too challenging. And so we hear all these great men of the Word of God telling us that it is the expository preaching of the Word that will help us grow. Amos says that people in his day were suffering from a famine of the word of God and people today are suffering from that same famine (Amos 8:11).

I love music, and I think it is very important. But music in many churches is totally out of control. It's just "music, music, music!" My home church is Littleton Bible Chapel, not Littleton Music Chapel. The Word of God comes first, and singing supports the preaching. Yes, we sing the Word of God, but that must never take the place of the preaching of the word of God. Many churches today, some of them very large, have 45 minutes of singing and a twenty minute message. They've got their priorities backwards.

At this point a definition of expository preaching is in order, and I am going to cite that of Jack Hughes, in his excellent book, *Expository Teaching With Word Pictures*. He writes, "The content of expository preaching is the Word of God. The method of deriving the sermon is the application of the historical grammatical method of interpretation and exegesis. The

quality of the sermon is accuracy to the text of God's Word. The goal of expository preaching is to represent or plainly reveal what God and the authors of Scripture meant by what they said, exactly and entirely. The practical purpose of expository preaching is to show how the text of Scripture is to be applied in the believer's life. The expository sermon must be personally applied by the preacher and delivered in the power of the Holy Spirit. The mode of delivery is public preaching or proclamation. Expository preaching is 'Christian preaching,' 'authentic preaching,' and biblical preaching."

My first point, in summary, is this: Since the ministry of the feeding of the flock falls directly under the elders; the elders must clearly articulate and delineate a clear philosophy of what they are doing in their teaching and preaching ministry. It should be clear to the whole church, and it should be stated in print. Let me offer some practical suggestions:

(1) First, explain your philosophy of preaching to newcomers. In our local assembly we give a set of cassette tapes to new people who have attended a few times. This

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set of tapes as well as a newcomers class explains our church. This is followed by a luncheon where they get to meet the elders. The set of tapes explains our philosophy of preaching. Our philosophy is to give clear, expository messages on the Word of God. Sometimes the sermons will be verse by verse, sometimes paragraph by paragraph, and sometimes biographical studies of Old Testament characters that carry the narrative of the book along. In any case they can expect the exposition of the Word of God on Sunday morning.

(2) Second, acquaint them with the gifted men of the church. Our congregation knows that the elders will put speakers on the

platform that are gifted and fitted for that work. The public meetings are not practice times for neophytes. The congregation can be guaranteed that the very best speakers that God has given us will be there on Sunday morning. When your people understand that they can expect quality speakers they will not be embarrassed to bring guests and visitors. On Sunday night we have other teaching opportunities with our elective classes. Those of us that teach on Sunday morning

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normally don't teach then in order to give other men a chance to speak.

(3) Third, we state on the tapes that the messages on Sunday morning will be clear, well ordered, and well outlined. Most of the time the outline is presented in a power point format. An outline is also given in the bulletin. So they can expect a sermon that is understandable, easily grasped, and informative.

(4) Fourth, we've promised them that we will give them plenty of life application for the 21st century. Opening the Bible and giving people facts is not enough. They can read a commentary for that. The job of the preacher is to take the Word of God, accurately present it to people, and skillfully apply it. Our goal is not just to provide the brain with information, but to inspire the heart. We seek to challenge people and to move them to respond. We want to make the Word of God relevant when the listener walks out door. We want him to know how to apply it to his work, his marriage, his

thought life, and his credit card.

And when our Sunday morning preachers are not applying the Word they will be spoken to and asked why. We have promised our people that they will have the Word of God move their hearts. I've been to too many churches where the message is just information, information, information—but no application. If you have a 45 minute message, perhaps 15-20 minutes should be information and the next part should be application. Application should not be just a little thought at the end of the sermon. When you look out at the faces of people and you give straight 50 minutes of facts you will see the heads of the godliest saints start to drop. But when you're illustrating and applying the Word of God and you're moving the heart you see a whole different audience. They're awake and on the edge of their seat. Their minds, hearts, and thoughts are being stirred up by the Word of God. We've promised our people that we will do our best at this and that we will seek to honestly monitor ourselves.

(5) Fifth, we've promised our people that on Sunday morning we will preach the gospel and they can bring unsaved family and friends. We will present the gospel in power and authority, and an appeal will be made to respond to the gospel. Knowing the elders' philosophy, and understanding the format of the service, the people have a sense of confidence that they can invite visitors.

(6) Sixth, we've promised our people to keep the format fresh. Back in the late 50s and early 60s the assemblies moved from having only the Lord's Supper and Sunday School on Sunday morning to including a time for "the Family Bible Hour." That was a very creative idea. The average American thought that Sunday morning was the time to go to church, but assembly people realized that the Lord's Supper was not the place to invite unsaved friends and neighbors. The Family Bible Hour was created to have a service to which one could invite his unsaved relatives and neighbors to hear the Word of God. It was a great idea and nearly every assembly finally adopted it.

It was a great idea fifty years ago, but we need to refresh it now. We need to bring some new energy into it and bring it into the 21st Century. There's nothing wrong with it, but we need to be like the early revolutionaries who gave us the Family Bible Hour. We need to give it a new fresh look. We need to make sure the sermons are relevant to people today, not "in-house" sermons to ourselves given in the old cliché ridden language of the past. The unchanging Word needs to be applied to the changing realities of a new era. And the gospel needs to be spoken with fresh power and new life. There also needs to be continuity and consistency in our messages. So I'm challenging you to reevaluate your Family Bible Hour. Bring it into the 21st century, and make it a powerful tool for your visitors and friends.

Model and Practice Expository Ministry of the Word

It's not enough to have a theory. Here's where most of us fail. We have a theory ("Preach the Word!"), but we somehow don't get to really model this in our churches. Theory is not enough. You've got to model this in your church. There needs to be the practice of I Timothy 5:17 in your church! There need to be elders who "work hard at preaching and teaching."

Ephesians 4:1-16 is a power packed section for the local church. In the heart of that section we're told that the Lord Jesus Christ gives gifted men to the church. The five gifted men mentioned all possess utterance gifts, speaking gifts, that is, ministry gifts of the Word. And Christ gives those particular gifted men—apostles, prophets, evangelists, pastors and teachers—for a reason, namely, for the preparing or the equipping of the saints. In other words, when a person is teaching the Word of God, he's actually preparing the people for doing their ministry for God for the up building of the whole church. Those who are pastors and teachers are the elders in I Timothy 5:17 who labor in Word and doctrine. Now all elders are shepherds who have to know the Word, but not all elders are pastor-teachers, i.e., gifted public teachers of the Word.

Every believer needs to be able to evangelize, that is, share the gospel with others. The Bible says every Christian should be making the most of opportunities to give

the gospel (Col. 4:5). But, as we all know, not every Christian is a gifted evangelist. Similarly, every mature Christian should be able to teach the Bible and instruct others in the Word (Heb. 5:12). Any elder who is a mature man should be able to instruct others in the Word, give the gospel, answer questions, counsel with the Word, and spot false teaching. Yet every elder is not a gifted preacher or teacher. And even gifted teachers come in different shapes and sizes. Not all teachers are public platform teachers who can speak to saved and unsaved and children and adults.

Brother Tom Taylor is with us this evening. He is an amazing man. He can be with a group of high schoolers and communicate with them like crazy, and he can speak to old people like us, and we are moved. That's a special gift! Most of us can just speak to adults or children or small group fellowships. We all have a particular niche. There are all sorts of sizes and shapes to gifts. But those who have the gift to speak to broad groups of people and see fruit come out of that should be featured on those occasions, particularly on Sunday mornings, when you have a broad spectrum of people. And then there will be others who teach in Sunday School classes, in small group fellowships, home Bible studies, and in special adult classes. In brief, the elders should help people find the best place to exercise their gifts. On Sunday morning we should see to it that those who are best equipped by the Holy Spirit—gifted

with this desire, passion, and love to study and proclaim God's Word—are feeding us. And the saints will then be equipped for their ministry.

Now here's what will happen if you adopt the practice of systematic expository preaching by the gifted men of the church. That approach at the 11:00 am Bible Hour will begin to set the tone throughout the entire church. If the practice of your assembly has been to have disconnected sermonettes by a variety of marginally gifted men, that, too, will set the tone of your church.

Disjointed, unsystematic teaching on Sunday morning will lead to the same kind of fare in your other meetings. But if the assembly has more of a planned systematic approach to Bible exposition on Sunday morning, you will begin to see that approach filtering down and through the entire church. Other teachers in the church will see its benefits, and they will start doing it. This kind of systematic expository teaching also sets the attitude for the church. When you are preaching on Sunday morning you are not just disseminating information. You are setting the attitude, tone, and the disposition of the church. Sunday morning is no time to be having a steady stream of different speakers. The basic diet of the church should come from the elders who are laboring in the Word.

Let me give you a practical observation. In our messages we try to consistently remind our congregation that we desire to be a

caring and praying church. For example, we keep the congregation informed of serious problems and medical procedures that people in the church are facing. Over the years we have kept saying this, and the congregation has picked it up—they want their church to be a caring and praying group. But someone has to keep saying it. Someone has to know the congregation, its needs and attitudes. When Lawrence Sandy, head of the Navigators, was asked about his chief responsibility with the group, he said it was to check attitudes. The elders, of all people, are the ones who should know the attitudes, the critical spirits, and the big problems in the church. And they are the ones who should be providing a consistent, well-balanced diet of the Word of God. They should also recognize their own shortcomings and when it is appropriate to bring in guest speakers to address specific issues. But the bottom line is that there should be a steady, basic diet of the Word so that the congregation may grow spiritually.

Identify and Prepare Teachers for the Present and Future

We have to prepare for the future. Things change and they can change very rapidly. In our church, for example, over the past few years, one of our elders, a hardworking man, left for the mission field. Another of our elders, an excellent shepherd, has left us to help out a new local assembly in the area that has asked for his help. Yet another elder, a stalwart

of church for over 30 years, has resigned because he's just tired out. He is still working in the church but does not want to be formally recognized as an elder any longer. It hurts to lose three key hardworking elders in just two or three years' time. So we as elders agonize, talk, and pray regularly over who our future elders will be. What are we doing to develop them? Part of the job of oversight of a church is making sure there is a tomorrow—that there will be pastors for the future for the church. You must not wait until a minute before you die to prepare new teachers and feeders of the church.

(1) Develop an eye for people. You've got to be looking for future leaders and teachers. Jesus was the master teacher. He had an eye for people, and he drew twelve men to himself. He said, "Be with me and watch me, and I will send you out to preach" (Mark 3:14). His process was deliberate and he took the initiative. He didn't just wait around until some people connected to him. He went out after them, prayed about them, and then commissioned them to be fishers of men (Matt. 4:19).

Paul instructed Timothy, "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" (2 Tim. 2:2). That verse means nothing unless we as elders are identifying those faithful men who will be the future shepherds of the local assembly. This is a verse that tells us to look for

teachers. Look for people who will be able to teach others. That's a specialized form of the general teaching of the church. You have to have an eye for them and you have to identify them by name. Then there must be the transfer of the doctrine of these men. That is true apostolic succession. There is no use in quoting this verse if we do not actually name people and come up with some plan to commit these truths to the next generation. In short, we must be committed to training future elders.

(2) Challenge potential teachers to study. Suppose you see young men in the assembly who will teach Sunday school and young women who will work with the sisters. They're interested in the Word and the things of the Lord, and they're teaching classes of one sort or another. What do you do next? You've got to challenge them to study. In John Stott's great book on preaching, *Between Two Worlds*, there's a chapter in there called, "The call to study." Anyone who has an interest in teaching should be made to read that chapter. Stott writes, "There is no doubt that the best teachers in any field of knowledge are those that remain students all their lives." That gives credibility to your teaching. People can tell if you're a student, and they can also tell if you're a hack who cranked out a message on Saturday night. Spurgeon wrote, "He who has ceased to learn has ceased to teach. Those who no longer sow in the study

will no longer reap in the pulpit."

The Bible is a big book. You cannot know this book without some self-sacrifice and self-denial. So I like to challenge young men to set aside at least one evening per week to read and study the Word. Put that evening in your calendar and allow no other responsibility to interfere with it. I challenge them to first read the Bible through. And then I suggest key books of the Bible that they are to study and learn. And then I remind them that they need time to prepare for their teaching, and I encourage them to set aside two nights at home. If they're working all day or at school and then they're out all night doing other things, they're not going to learn this book. You've got to burn the midnight oil to learn the Scriptures. Somewhere in life you're going to have to stop and say no to a lot of distractions and spend time in this book. One might wish that knowledge of the Word would come by some simple process whereby the Holy Spirit would pour it into our heads. It doesn't happen that way. You have to discipline yourself to study hard. The Scripture says you must exercise yourself, discipline yourself, and train yourself to godliness

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(1 Tim 4:7). There are simply no shortcuts to learning the Bible. Paul tells Timothy bluntly, "Take pains with these things; be absorbed in them" (1 Tim. 4:15).

One of the best Bible teachers in our church is a man who had a very difficult job for 25 years. He retired just a few years ago from being the CEO of a very large business. He's one of the elders, and he is one of our main teachers on Sunday mornings. He has a phenomenal knowledge of the Bible. Every morning for 25 years he got up and for an hour or two he studied the Word, and it shows. He's an exquisite teacher and he's very knowledgeable. But he paid a price. He says, "I couldn't do that kind of study in the evening; I was

shot in the evening because my job was very demanding.” And so he got up early in the morning for twenty-five years. As a young man he had attended Bible College, but Bible College knowledge can be easily lost if one does not build on it. He built on that knowledge, and now he’s a mature Bible teacher.

(3) Provide regular teaching opportunities. When you see someone who is gifted, don’t just put them on the platform once or twice a year. That will do them more damage than good. A gifted person needs a venue to be teaching regularly—at least once a week. When someone has gift and interest, put him in a situation where he is regularly teaching. Put him in a Sunday School class, a small group, a college age class, or a high school class. Put him somewhere where he can develop the skills he will need in exercising the teaching gift. A weekly responsibility will develop the habits of regular preparation. This kind of teaching, not a once a year opportunity on the platform, is the kind of experience that will prepare a person for larger venues. When we put men in these regular teaching positions we let them know that we want them to be elders some day. We tell them that as they take responsible positions in the church they are being trained.

I also encourage all potential teachers to tape themselves. This is not a prideful exercise—very few people are proud when they first hear themselves on tape. More

often they wonder how anyone could have listened to them! Listening to yourself will alert you to any annoying quirks, habits, or idiosyncrasies in your speaking delivery. Actually, listening to oneself on tape is something that even more seasoned preachers should do regularly. I’ve heard great preachers fall into terrible habits. Such habits can develop early, or they can develop later in life. We need to work these things out of our preaching. I listen to my sermons each week. I go over them to discover areas of improvement—the need to get rid of certain expressions, the need to spend more time on some points and less time on others. You’ve got to listen to yourself to improve yourself.

(4) Help potential leaders build a library. Teachers have to have some basic books. They need a good study Bible; a concordance, a Vine’s *Expository Dictionary*, a good one volume commentary for starters, a Bible dictionary, and a Bible encyclopedia. One of the ways you can help people if you’ve got a little extra money is to help them buy books; give them a vision for building a library. Tell them to be buying commentaries. I don’t know how many great speakers have been helped by someone putting books in their hands. That’s why I say to have a book ministry in your church.

(5) Provide tapes for potential teachers. We’ve been sending for tapes for 30 years. I’m going to admit something to you; I’m a

tapeaholic. I love tapes. Whenever I’m driving or in the gym I’m listening to tapes. For years I’ve been listening to S. Lewis Johnson, Eric Alexander, John MacArthur, Bill McRae, John Stott, James Montgomery Boice and other great preachers. When we’re doing a series, for example, on the Epistle to the Ephesians, we’ll get the tapes of five or six preachers on the epistle and listen to all of them. Tapes offer a tutorial in preaching. You learn what to do and what not to do. You get good illustrations and good application. There’s nothing that will train a man or woman more in the teaching of the word of God than listening to great preachers. As you listen you learn. One thing I like to challenge people on is how much time we spend in a car. I believe this with all my heart, that you can get a Bible School education in 3 or 4 years just by listening to tapes while you’re driving around. My practice with young teachers is to have them listen first to a good tape series on Romans.

(6) Provide teacher training material. This year we started our year off with four weeks (Sunday evenings) of teacher training and teacher development. In all my years at the chapel I’d never seen a response like this. They just went crazy over this. People need training; they need books; and they need help. We need to challenge our teachers; every teacher at every level should be improving. You should never get to the point where you stop improving your

teaching. Most of us aren’t great teachers anyway. Many of us are D or C teachers. But we can become B rated teachers if we’ll work at it and seek to improve. There are excellent books and tapes available. Perhaps in your local church some of you could get together, digest some of these materials and give some messages to all your teachers. Give guidelines for using illustrations, drawing applications, and developing outlines. Keep it simple for those that don’t have more than five hours to prepare for a Sunday school class. Your teachers need to be challenged and shown how to improve. On occasion we have pulled key teachers out of their classes to give them specialized instruction for communication to their class age group. Erasmus said, “If elephants can be taught to dance, lions to play, leopards to hunt, surely preachers can be taught to preach.” Craddock added, “Concert pianists continue to run the scales, tennis professionals that have already won Wimbledon still take lessons. Can anyone think why a preacher shouldn’t regularly practice his skill?” So if you’re a high school teacher, Sunday school teacher, AWANA teacher, college teacher, woman’s Bible study leader, or Sunday morning platform preacher, you need a vision and a desire to keep improving.

(7) Encourage Bible College training. We’ve had a number of our young people come to Emmaus. Two of my own daughters have come. I really believe in the one year intensive

Bible study program. If your young person can do all four years, so much the better. Some may even want to do additional seminary training. The more training the better. The more people we can get to be training and developing the more our churches will benefit from it. There is no spiritual virtue in stupidity. We need credibility in our teaching. People know if you have credibility. People know if you know what you’re talking about or if you’ve just put a few ideas together on Saturday night. They know it—they instinctively pick it up. Such sloppy preparation does not crack it anymore. The teaching needs to have credibility. It needs to have weight and relevance and application. People need to have a sense of confidence that our teachers are studying and learning and growing. And if that happens people will enjoy the word of God, and God’s plan will be carried out, and people will be better equipped for the ministry. †



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There’s nothing that will train a man or woman more in the teaching of the word of God than listening to great preachers.

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:

Alvin Reid of Jamaica has suggested our question. He asks whether there are Scriptures where the Holy Spirit is directly addressed. He wonders, furthermore, in light of John 16:13–15, whether we should sing praises individually to the Holy Spirit. I'd like to broaden the question and ask if it is appropriate to pray directly to the Son or to the Spirit or to direct praises to them? We have all been taught, correctly I believe, that we pray to the Father through the Son and in the power of the Holy Spirit. When I shared that as my own conviction to my beloved colleague, the late John Harper, he rather adamantly told me that we should pray to and praise the Spirit. More recently I noticed in one of John Stott's books that as part of his daily devotions he addresses each member of the Triune God individually in prayer. I should also note the prayers of Stephen (Acts 7:59) and John (Rev. 22:20) where they address the Lord Jesus directly. And there are texts where the three persons are worshipfully grouped together (2 Cor. 1:21–22; 13:14; Eph. 4:4–6; 1 Pet. 1:2). So, am I in error? Are Messrs. Harper and Stott in error? Or, do we just have a difference of opinion?

Note from David MacLeod: Regrettably we are not able to print all of the letters we received in answer to this question. We ran out of room! My apologies to those who wrote but were not included.

Anonymous Response:

About eight years ago I became aware that many non-liturgical evangelical churches, including my own, had indeed “forgotten” the Blessed Trinity. Our Catholic friends never begin a Mass without invoking the name of the Trinity. Our liturgical evangelical brethren routinely sing the Doxology and the Gloria Patri, and recite the Apostles’ or Nicene Creeds. But many Trinitarian individuals and churches seemed to be practical monists in personal faith as well as in public services. When this inadvertent neglect by so many of us Trinitarians dawned on me I resolved to make some changes.

Immediately I restructured my private devotions to center on the members of the Blessed Trinity. Basically this refocusing constituted what I call the “Trinitarian Habit.” This habit is daily, joyful fellowship with each Divine Person separately, receiving the love of each, expressing my reciprocal love to each, confessing my sins as they may specifically relate to each, giving thanks for the special graces from each, and promising my “Trinitarian Commitments.”

These daily commitments express my aspirations for total availability to the three Divine Persons in my life. I have decided that according to Scripture there is one, transcendent desire of each of the Divine Persons for my living each day. In essence, these commitments are as follows: “Father, I want Your will, not mine, to be done in me today” (like Jesus in Heb. 10:7); “Lord Jesus, I want Your life, not mine, to be lived in me today” (Gal. 2:20); and “Holy Spirit, I want Your control, not mine, to be fulfilled in me today” (Eph. 5:18). I find that these simple acts of submission bring joy and power day by day.



Of course, I do believe that just as a sin against one Divine Person is a sin against all three (“sin in triplicate”), so genuine devotion to one Divine Person is submission to all three (“holiness in triplicate”). But how wonderful to enjoy deliberate communion with all three of the Divine Persons, a privilege implicit and allowed in the Scriptures.

My personal, Trinitarian revival has also affected my public ministry. I make certain each time I am worship leader that the opening song is a Trinitarian hymn and that my public praying addresses each Person of the Godhead. (Right or wrong, I go a step beyond Donald Grey Barnhouse who used to say in every public prayer, “Father we come to Thee in the Name of Thy Son and through the Holy Spirit.”) In my preaching and teaching I exhort God’s people to practice the Trinitarian Habit and live by the Trinitarian Commitments. In fact, God led me to devote all my sermons in the year 2000 to ministry about and for the Blessed Trinity. And I have given responsive listeners a gift of James R. White’s 1998 book, *The Forgotten Trinity: Recovering the Heart of Christian Belief*.

Roger D. Congdon Responds:

My opinion is the same as that of Dr. MacLeod. In the great Upper Room Discourse, the Lord Jesus emphasizes several times that our prayers should be addressed to the Father, in the name of the Son, Jesus Christ. Other Scriptures confirm that we should pray “in the Holy Spirit” (Jude 20). Christians should recognize their inability to pray aright with requests in harmony with God’s will, and with this attitude of humility, depend on the Holy Spirit in prayer (Rom 8:26).

This limitation (pray only to the Father, in the name of the Son, by the leading of the Spirit) cannot be an absolute rule, because, as the article in *Journey* magazine points out, Stephen prayed to Jesus as he was dying (Acts 7:59), and John was led by the Holy

Spirit to address Jesus in the final prayer of the Bible (“Even so, come, Lord Jesus” Rev. 22:20).

I do not know any example of prayer to the Holy Spirit in the Bible. However, for a number of years I knew Dr. Walter Wilson of Kansas City. He publicly taught that Christians should pray to “the Lord of the Harvest” (Mt. 9:38, Lk 10:2). He said this meant the Holy Spirit. He practiced what he preached, as indicated in his books (like *The Romance of a Doctor’s Visits*). I have no doubt that God answered his prayers in amazing ways. I certainly would not consider his opinion a heresy. I never discussed my disagreement with him. I just praised God that so many people were born again as the result of his ministry. I know that many Christians would say they had a different opinion than he. For myself, I could find no indication that “the Lord of the Harvest” was not God the Father. But I kept my mouth shut, and thanked God for the wonderful way He used our brother in getting the Gospel of Christ into the minds and hearts of people.

When it comes to worship, I find that the Scripture clearly teaches that we should worship “God.” When John fell at the feet of angelic messenger, the angel quickly reproved him, saying, “See that thou do it not: I am thy fellow servant, and of thy brethren... Worship God.” The scene was repeated in Revelation 22:8-9, with the same reproof from the angel who said, “See that thou do it not... I am of them which keep the sayings of this book. Worship God.”

When the men of Lystra saw the miracle done by Paul and Barnabas, they started to worship them. Immediately, with strong opposition, Paul and Barnabas refused to be worshipped, they tore their clothing, and shouted, “We are men of like passions as you, and preach unto you that you should turn from these vanities unto the living God” (Acts 14:14-18). This caused the men of Lystra to turn from worshipping Paul to stoning him. We notice that the emphasis on worship is

always: Do not worship any created being. Worship only God. If somebody worships any created thing, and not God (Father, Son, and Holy Spirit), he sins. He is an idolater.

At the same time, we notice that Jesus accepted worship, from the day of his birth, and on to eternity (Lk 2:29-30; Mt. 2:11; 8:2; 9:18; 28:9; Jn. 9:38, etc.). As for eternity, we read in Philippians 2:9-11, “God also highly exalted him, and gave him a name above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus is Lord.”

We conclude that when the Scripture states that God alone is to be worshiped, it does not mean that God the Father alone is to be worshiped. Is the Son, Jesus Christ, truly God? Then He is to be worshiped. Is the Holy Spirit truly God? If so, then He is to be worshiped.

When Christians pray, the order is specified in many passages. We should pray to the Father in the name of Jesus Christ (Jn. 15:16; 16:23). We should pray yielded to the Holy Spirit for his leading (Jude 20).

If somebody prays in a manner not exactly according to John 15:16, he may have an excusable difference of opinion, as long as he prays to God. If he prays to God, but concludes with, “In Your name,” I would consider that an “error,” which ought to be corrected, but not a heresy.

M. Joseph Wootton Responds:

In answering such a question, we must turn to the inspired Word of God. When one of His disciples asked Him, “Lord teach us to pray,” He answered, “When ye pray, say, ‘Our Father, who art in heaven’” (Luke 11:1–2). Here is a command from our Lord Jesus Christ to pray to the Father—not to the Holy Spirit. He didn’t even tell the disciples to pray to Himself!

There are some who pray to Mary. Is this right? No, because nowhere in the Word of God are we told to pray to Mary, Well, nowhere in the Word

of God are we told to pray to the Holy Spirit either.

Some argue in favor of prayer to the Holy Spirit by citing Matthew 9:38, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into His harvest." But what evidence is there that the Spirit is the Lord of the harvest? Someone might say that because the Holy Spirit is instrumental in sending forth laborers to harvest field (as in the case of Barnabas and Paul, Acts 13:4), He is therefore the Lord of the harvest. But Jesus also sent forth laborers (Matt. 10:5). Does that mean that Jesus is also the Lord of the harvest because He also sent forth laborers? No! The Holy Spirit is also instrumental in the new birth (John 3:5). Does this make the Holy Spirit the Savior? Of course not! Jesus is the Savior. Just because the Holy Spirit is instrumental in sending forth laborers, it doesn't make Him the Lord of the harvest anymore that the fact that He is instrumental in the new birth make Him the Savior.

We should pray to the Father—not the Holy Spirit, Mary, or anyone else. There is not one verse in the Bible that says we should pray to anyone other than "Our Father." There is not one instance of any follower of Christ in the Bible praying to the Holy Spirit. Does it not seem reasonable that if one was supposed to pray to the Holy Spirit that one would see examples of men of God in the Bible, such as the mighty Apostle Paul (who was sent out by the Holy Spirit and believed in the power of the Holy Spirit), praying to the Holy Spirit? But there is not one example of anyone disobeying Christ's command to pray to "Our Father."

Christ Himself did not pray to the Holy Spirit. During His time on earth, Jesus prayed to His righteous Father. The Gospels tell us of nearly twenty occasions when He prayed to His Father—but not once to the Holy Spirit. Why would anyone go contrary to Christ's own command? Why would anyone go contrary to Christ's example by speaking a

prayer or singing a prayer to the Holy Spirit? Why can't all Christians simply obey Christ and also pray to "Our Father" rather than disobey Him by praying to the Holy Spirit, when this command is really one of the easiest to obey?

There are a number of hymns that are, in reality, prayers to the Holy Spirit. Such hymns as "Spirit of God, Descend upon My Heart" are unscriptural. Is the Holy Spirit somewhere in outer space that we have to pray to Him (contrary to Christ's command) to descend upon us? No! Bless God, He is already in the believer. "What? Know ye not that your body is the temple of the Holy Spirit Who is in you?" (1 Cor. 6:19). There are many in congregations who sing unscriptural hymns with no concern as to whether the words they are singing are true or contrary to the Word of God.

In conclusion, Scriptural prayer should be: (1) to the Father (Luke 11:2), (2) in the Spirit—not to the Spirit (Eph. 2:13), and (3) in the name of Christ (John 16:23).

A Word Along the Way...

By Chris Lange

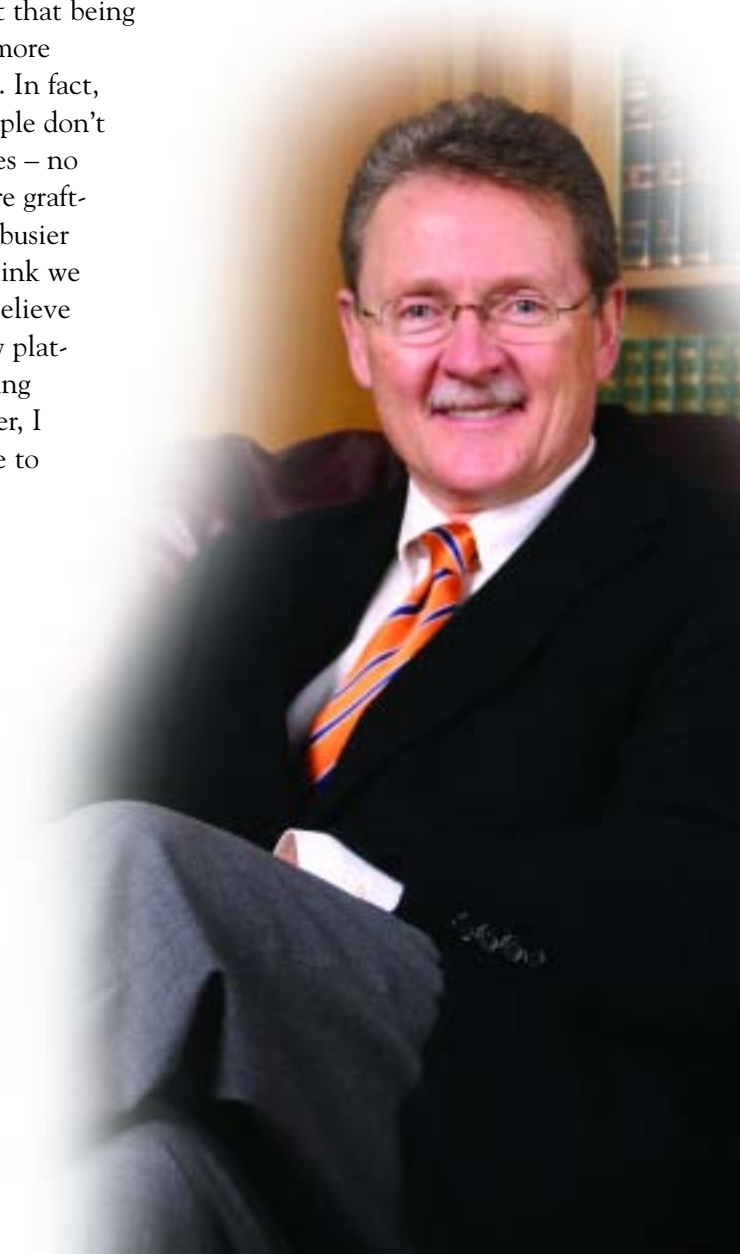
If you haven't read Dr. Richard Swenson's book *Margin* yet, stop what you are doing and read it. Swenson handles in a refreshing way the conflict between relentless progress in our culture and the pain associated with that progress. His physician's perspective focuses accurately on the truth that our lives are overdrawn, overworked, overtired, and overburdened – in short, we have no margin in our lives to initiate authentic living.

I wrote these words nine years ago at the start of an essay on progress, after feeling somewhat abused by the apparent lack of real progress in our culture which appears hopelessly dependent on technology. The convenience of cell phones today, for example, has definitely made communication more spontaneous and at times convenient. But I sense that our lives are being modified behaviorally by these phones: we think we need them now to make it through the day, to stay in touch; we think we have to be in contact with family and friends in some kind of technological umbilical cord; students use them like an extra appendage. I think maybe the state will begin to require cell phone driver training soon. Maybe

we should hope that the state does this?

Perhaps folks confuse progress with busyness these days. Cell phones thrive on the cult of necessary availability, whether on a mountain top or in the tropics. Our frenetic lives insist that being reached, whenever, is more important than all else. In fact, we get angry when people don't answer their cell phones – no excuse, because they are grafted to their heads. The busier we are, the more we think we need to call people. I believe that I have heard every platitude there is about being too busy. Sooner or later, I think we all must come to direct and final terms with our "I'm just so busy" culture. Countless books have been written about this ever-present dilemma. But why does it persist? Are we all helpless to do anything about it? My life in the past as a teacher has been fraught with busyness: teaching, coaching,

ranching, "youth grouping," raising four children, building houses, hosting an FCA huddle each week, mentoring – all good things



NEXT ISSUE'S QUESTION:

A friend from one of the Chicago assemblies recently asked me what I thought of raising one's hands in prayer during the meetings of the church—either at the Lord's Supper or during the opening time of singing at the Family Bible hour. I briefly answered that we are bodily creatures, and our times of prayer usually find expression in bodily form. In Scripture we find believers kneeling (Ps. 95:6), prostrating themselves (Rev. 4:10), bowing their heads (2 Chron. 20:18; Neh. 8:6), standing (1 Sam. 1:26; 2 Chron. 20:13; Ps. 24:3), and raising their hands (Ps. 63:4; 1 Tim. 2:8). In the Anglican church of my childhood there were kneelers for the congregation to use during worship. In the assemblies in which I grew up brethren would lead the believers in prayer by standing while the rest bowed their heads. The raising of hands in prayer has been common for years in Charismatic churches and is seen in some assemblies today as well. Most evangelical denominations and fellowships follow forms and structures that are traditional to their group—the Brethren are no different. My own feeling is that one would risk violating Scripture by prohibiting any practice allowed in the Bible. On the other hand, if introducing such a practice into one's assembly caused unneeded distraction or division it should be avoided. I'm interested in how readers of *Journey* would have answered my friend's question.

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.

in and of themselves. And yet, probably just before I read *Margin*, I realized that I couldn't hear God's voice clearly any more in my life. Just not enough quiet reflection, contemplation, prayer, and quality time with the Lord. Period. If I heard someone else bemoaning the same issues, that didn't help me. I realized that all these good things in my life were forcing me to get by on residual spirituality, past experience, spur of the moment preparation, and prior accomplishments and standards. It was not a good feeling.

I was so busy being so busy that the desire of my heart to share the gospel and to see souls saved was continually frustrated. I was just too busy to be about the more important things. I think that we end up going about a hundred miles an hour these days, in spite of ourselves and our better judgment. And when the opportunity comes to share our faith and the gospel, everything gets caught up in our throats, and we stumble around looking for connecting points to open the door in the conversation – when our thoughts and energies are absolutely preoccupied with other issues.

I believe that our lives ought to be lived in preparation always to share our faith. And yet I know that this has not been true in my life. I could feel ashamed, but I rather feel more frustrated and distracted than anything else. How did my life get this way, and why does it continue? I want to live my life so that the simplicity of the gospel and its power can flow

through me, to be ready to be used by the Holy Spirit in those moments that count for eternity. Could it be that evangelism is so intimidating to us because we are just not available? Our hearts are not prepared, our spirits are overwrought, our brains are overloaded with information, and our to-do lists are tacked up everywhere we make contact in our homes.

I want to have an impact for Christ in my neighborhood; nevertheless, my job as a professor takes every bit of the school year. Is the correct assumption that I just put my neighborhood life on hold until the school year is over? Or do I simply throw it all together and make the weeks even more crowded and crazy than they are? Perhaps my neighbor sees (or senses?) that I'm just like the rest of the bunch of beleaguered people running from here to there without a moment to converse without superficialities. I think that many of us are just plain unavailable. And how do I know this? Many of those people with whom we fellowshiped for years all knew that we were just too busy...so many of them just didn't bother to ask if we could get together. I'm embarrassed to think about it even now. I am embarrassed even to think about the extent of my availability to my wife and children.

Whether it is life-style evangelism, street corner preaching, over the fence in the backyard conversation, or preaching from the pulpit, I believe that we are to make ourselves available. This takes planning to "unplan" our

hectic schedules. It is anathema to a palm pilot. Our days are full of gadgets to make our steps count, to make each quarter hour suitable for multitasking, to avoid the scoundrel habit of wasting time. But how much time do we really have in our overstuffed lives? How easy is it to drop whatever we are doing and to devote all our attention to someone else's needs – with full concentration and effort? Would making yourself available threaten your personal plans? If your life is anything like mine, I can just feel the hectic, daily pace commence and spread by osmosis into my mind and spirit. When the weekend finally comes, and I have several household duties to take care of, I have been known literally to run behind a lawn mower (to the amusement of my children) just to get finished so that I can relax – but when I try to relax, I am on adrenaline overload and can't let my mind rest in the Lord.

I know that the Lord Jesus knows what we face in our jobs, our families, in our daily walks with Him. I believe, nonetheless, that He expects our availability, that He has His plans for our hours and days that count for significantly more important and consequential works which He has prepared beforehand that we should walk in them. †

Chris Lange is the Chair for the Division of Ministry and Professional Development at Emmaus where he has served on the faculty since 2000. Chris and his wife Nancy have four grown children and are enjoying their first grandson.

News from Emmaus

New EBC Website



Haven't taken your turn on the new Emmaus webcam yet? You really should. Thanks to our new technology, we're displaying our great campus to prospective students, parents and alumni (not to mention our mischievous student body) in real-time video! It's incredible – imagine one of our international students seated in the sunshine outside of our main entrance. Taking advantage of our wireless network, he could connect to the internet using his laptop computer, read an email from home, call home on his cellular phone and be seen by his parents who are connected to the new webcam through the Emmaus website! Technology has truly increased our ability to stay in touch. In addition to our new webcam, many new features are being enjoyed by visitors

to our website, and the web is the new best place to stay informed about college events, important dates and current pictures of our students and our campus. Visit us today and check it out for yourself – you'll be glad you did.

Admissions News

The Admissions department has kept very busy this year from traveling to various churches, visiting college fairs, giving many campus tours, hosting Discover Emmaus Weekends, and answering countless inquires by phone or internet. But we are enjoying every moment of it and have been watching closely as the Lord is beginning to bless those efforts.

As of mid-March, our count of applications had increased 57% from the same time last year with a 65% increase of students already accepted! We are looking forward to a busy summer and an increased size of incoming freshman as we begin the 2005-2006 school year. Please pray with us that God would bring students that eagerly desire to learn his word and obstacles such as financial need would not stand in the way.

If you are interested in applying to Emmaus, it's not too late! Check out our new website at www.emmaus.edu. You can apply online or else download an application. If you have any questions

about the application, Emmaus, or financial aid, give us a call at (800) 397-2425 option 5 or email us at admissions@emmaus.edu.

Discover Emmaus Weekend

This past DEW was the usual success. We hosted Across the Sky and Better Days Ahead in concert on Friday night. Saturday morning, we took a group paintballing, a DEW first! Prospective students came from all parts of the country including some larger groups from states including Massachusetts, Indiana, and Montana. It also marked a change in DEW – the weekend is now running Thursday evening through Saturday afternoon rather than through Sunday.

If you or a prospective student would like to visit Emmaus, check out our website, www.emmaus.edu. You can register for the next DEW, coming up October 27-29. If that weekend doesn't work, think about coming for a personal visit. Fill out a personal visit form right on our website and let us know what works best for you. Hope to see you soon!

News from Youth Ministries

The Youth Ministries program graduated 7 seniors on May 7th. They are Charissa Jeske, Janice Longstreet, Nicolette Loomis, Mark Medhurst, David Oldenkamp, Devin Schubert, and Seth Warner.

Several of these fine folk are still looking for service opportunities in youth work. If you have a need, please contact Keith Leverentz in the Youth Ministries department at Emmaus Bible College.

We are sending out 5 juniors to internship positions this summer. They are Amelia Getzeman, serving at Riverside Bible Church here in Dubuque, Adam Leggett who is still in the process of selecting a location, Nick Reed, who will be serving at Cornerstone Community Church in Des Moines, Iowa, Andrew Stevenson, who is still working on a placement, and Kevin VandeKrol, who will be serving at Bethany Chapel in Cedar Falls, Iowa. Please pray for a productive time as they go off to serve and learn.

Intercultural Studies Interns

Evan Waller has just returned from a semester in France. Throughout Evan's study of the language, Evan's missionary mentor taught him how to reach out to the French people with the Gospel. This process of language learning and developing friendships gave Evan a personal look at one of Europe's most secular societies today. Evan cherishes the friendships he formed during his internship. Pray that the Lord will use Evan's experience in France to direct him into his next ministry.

Joe Presson's internship will take him to India for the summer. He will be working for Colleen Redit, an assembly missionary from

New Zealand. Colleen plans to use Joe in numerous ministries: Tsunami relief work; feeding the poor, orphanage work, and giving devotionals to the staff through an interpreter. Joe is excited but nervous, as he begins the necessary paperwork, packing, study of the country, and Bible devotionals among a myriad of other items. Pray that the Lord will use Joe as a servant in the ministry in India in all areas Colleen places him.

Elementary Education News

Students in our Elementary Education program continue to impact their students whom they serve and teach. This year we had ten student teachers, eight in the Dubuque Public Schools, one in Waterville, IA, and one at Tri-State Christian School in Galena, Illinois.

After planning a Language Arts cluster of five lessons, our seven juniors spent a week in February teaching their clusters at Mitchell Nielson Elementary School in Murfreesboro, TN. They continue to be a valuable part of the schools in which they are teaching!

A group of eight students in our Elementary Education Department gave up their spring break and drove to and from Arizona to serve the students and teachers at Immanuel Mission.

In March, two master teachers spoke to the students in our program. Dr. Jan Hayes is Professor at Middle Tennessee State University

and recently received The National Higher Education Teacher of the Year Award. Mr. Angel Rivera, an EBC alumnus, has taught in the primary grades for 17 years in the Chicago Public Schools. He was a recent finalist for the Golden Apple Teaching Award and is an accomplished vocalist in sacred music. We are grateful to them for taking the time to invest in our students' professional development by lending their expertise.

Summex Team

Jean-Claude Guillebaud, a prominent French intellectual, has recently stated in his book, *Re-founding the World: the Western Testament*, that the 20th century has been a century of disillusion, and that Marxism, evolution, socialism, hedonism and wars have all failed us. He continues by saying that the notion of right and wrong transcends every culture, and he asks where that notion comes from. He stops short of saying that he himself has become a Christian, but he has certainly raised the question for all Frenchmen to consider. In 2003 the French Bible Society sold an unprecedented 100,000 Bibles and 50,000 New Testaments. The Bible with life application notes for seekers sold over 80,000 in one month. The French are opening up to the Gospel!

Our Summex Team of seven students and two faculty members is going to Toulouse, France, in June, for three weeks. After two

hours of language classes in the mornings, we will spend the afternoons and evenings talking to the 100,000 students in that city. We will ask their permission to practice our French, as we seek to learn their language and their culture. We are praying that their curiosity will motivate many of them to ask us why we are attending Emmaus Bible College. We will go armed with French New Testaments and Gospel literature to give to anyone who shows the slightest interest. Pray for us!

Attention, Emmaus Alumni!

We are pleased to announce the availability of a secure online Alumni Directory as part of our new website! This directory is password-protected and may be activated only by contacting the Alumni Association. If you have not already been invited to join this directory, email alumni@emmaus.edu and ask to be included. Please be sure to mention your name and the year(s) you attended. Many have already posted their information and been able to reconnect with friends from years past! We would love for all alumni to be a part of this, so contact us soon! We are also collecting alumni news for the next issue of *The Emmaus Experience*. Send your news to the attention of Justin Smith at the school's address, or email it to alumni@emmaus.edu. We look forward to reconnecting with you!



Auditorium Improvements

Praise the Lord! The ceiling and lighting in the main auditorium at Emmaus has been replaced; a much needed project. The new lighting system provides up to 800% increase in level of brightness (lumens) than was previously available. The students will actually be able to see what they are reading or writing. The auditorium is used for large (100+) freshman classes for foundational courses: Old Testament Survey, New Testament Survey and Survey of Doctrine. This remodel provides a facility much more conducive to student learning. It will also enhance the quality of conferences and other events held throughout the year. A multi-media projection and audio system has also been installed which significantly improves the available technology. Thank you, to all those who so graciously contributed to this project.

Ensemble Tour 2005

The Emmaus Ensemble enjoyed a wonderful time of ministry, fellowship, and fun as they traveled in the southeast United States during spring break. One camp, six local churches, and one Christian school hosted Ensemble concerts including: Horton Haven Christian Camp, Chapel Hill, TN; Lakeside Bible Chapel, Lincolnton, GA; Bethany Bible Chapel, Conway, SC; Parkway Chapel, Winston-Salem, NC; Shannon Hills Bible Chapel, Greensboro, NC; Cresset Christian Academy, Durham, NC; Fairbluff Bible Chapel, Charlotte, NC; and Northern Hills Bible Chapel, Cincinnati, OH. We logged over 2800 miles on this trip, driven by our faithful bus driver, Del Sendt. Del has driven the Ensemble for the past nine spring break tours. We had some wonderful experiences including a day at Myrtle

...continued on page 56

Emmaus On the Road

If you would like more information about having faculty speak at your assembly, retreat, conference or camp please call 1-800-397-2425 or e-mail info@emmaus.edu.

Name	Location/Events	City/State	Dates
 Ken Daughters	Koronis Bible Camp Salem Acres Bible Camp Lakeside Bible Camp	Paynesville, MN Elnora, Alberta Clinton, WA	July 25-31 July 31-Aug 5 Aug 7-13
 Dr. Jack Fish	Assembly Bible Camp Woodside Chapel Woodside Chapel	Singapore West Malaysia Fanwood, NJ Maywood, IL	June 5-12, 19 June 13-17 July 10 Aug 21, 28
 Ken Fleming	Missionary Orientation Program Zulu Assemblies	Greenwood Hills, PA South Africa	June 11-17 June 22-July22
 Dave Glock	Des Moines Gospel Chapel Lakeside Bible Camp Oak Lawn Bible Chapel Koronis Bible Camp Storybook Lodge	Des Moines, WA Clinton, WA Oak Lawn, IL Paynesville, MN Gilbert, MN	June 19 June 19-25 July 3, 10 July 23-31 August 14-20
 Jon Glock	Iowa Bible Camp Lake Geneva Youth Camp Horton Haven Christian Camp Koronis Bible Camp Lakeside Bible Camp	Manson, IA Lake Geneva, WI Chapel Hill, TN Paynesville, MN Clinton, WA	June 19-25 June 26-July 2 July 10-July15 July 24-July 31 Aug 14-19
 John Jimo	Arbor Oaks Bible Chapel Woodside Bible Chapel	Dubuque, IA Maywood, IL	June 19, 26 July 3, 10, 17, 24
 Dr. Dave MacLeod	Lake Geneva Summer Conference Lombard Gospel Chapel	Williams Bay, WI Lombard, IL	July 23-30 Aug 7, 14, 21, 28

Name	Location/Events	City/State	Dates
 Ben Mathew	Sandy Creek Bible Camp Indian Brethren Fellowship Warrenville Bible Chapel Avenue 54 Bible Chapel Verdugo Pines Bible Camp Laurel Bible Chapel	Washington, TX Anderson, IN Warrenville, IL Los Angeles, CA Wrightwood, CA San Diego, CA	June 12-18 July 1-5 July 24, 31 Aug 7 Aug 7-13 Aug 14
 Arthur Manning	Twin Lakes Bible Camp Horton Haven Christian Camp Koronis Bible Camp	Manson, IA Chapel Hill, TN Paynesville, MN	June 26-July 2 July 10-15 July 24-31
 Dr. Dan Smith	Global Strategy Conference ECS Ministries European Conference Believers Bible Chapel Huntington Gospel Chapel West Virginia Bible Conference East Freedom Bible Chapel	Wiedenest, Germany Wiedenest, Germany Union, MO Huntington, WV Bluestone Conference Center East Freedom, PA	Jun 29-July 2 July 2-July5 July 24 July 31 July 31-Aug 5 Aug 7
 Floyd Schneider	Emmaus SUMMEX team	Aix en Provence, France	June 1-30
 Mark Stevenson	Evanston Gospel Chapel Oak Lawn Bible Chapel Park Manor Bible Chapel Arbor Oaks Bible Chapel	Evanston, IL Oak Lawn, IL Elgin, IL Dubuque, IA	June 19 June 26 July 3, 10, 17, 24, 31 Aug 7, 14, 21, 28
 Steve Witter	North Star Bible Camp Bethel Chapel Claremont Chapel Westminster Bible Chapel Verdugo Pines Bible Camp Boiling Springs Bible Chapel	Willow, AL Riverside, CA Claremont, CA Westminster, CA Wrightwood, CA Boiling Springs, MA	June 19-25 July 31 Aug 3 Aug 7 July 31-Aug 6 Aug 14



Teaching and Learning at Emmaus

On March 23, 2005, we welcomed to our campus Dr. Jan Hayes. Dr. Hayes serves on the faculty of Middle Tennessee State University in Murfreesboro, Tennessee. She was

appropriate expectations, conducting class, and evaluating student learning. Dr. Hayes's visit was part of an ongoing professional development program at the college. Emmaus is proud of the accomplishments of our faculty, and seeks to provide them with opportunities for continued growth.

Director of Distance Education

In an effort to improve Emmaus' versatility and accessibility, the college intends to offer its one-year Bible certificate via the internet. This will enable a broader segment of our constituency to receive Biblical higher education. Emmaus alumnus Donald Patten has been named Director of Distance Education. Donnie studied at Emmaus, Dallas, Covenant, and holds a Ph.D. in Historical Theology from St. Louis University. His energy, creativity, and leadership will be valuable in the development of this new program.

a finalist and recipient of the Horace Mann/NEA Foundation Award for Teaching Excellence in 2001, the only higher education teacher ever to receive this honor. She is a nationally-known speaker on effective teaching strategies, learning styles, and brain research as it relates to teaching and learning.

Dr. Hayes met with our Elementary Education majors, and she provided a full day of seminars for the Emmaus faculty. Dr. Hayes's presentations for the faculty focused on "best practices" in college teaching, including preparation, setting

Beach (a rather cool day!), a visit to Old Salem, and hot Krispy Kremes in the city of their origin. We had the joy of singing for a special needs school in Winston-Salem and having the students there sing for us! We enjoyed the privilege of ministering in local churches and honoring the Lord together in song. God blessed us with safety, health, and wonderful fellowship with believers across the country. We praise Him for His faithfulness!

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

Name _____
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 Email _____ Phone _____

Subscriptions to Journey Magazine are sent free of charge to addresses in the United States and Canada, as well as to those serving the Lord full-time overseas. Emmaus incurs an average cost of \$10 per yearly subscription. Those desiring to make an investment toward this ministry of Emmaus may do so by enclosing their contribution with this form.

Emmaus Bible College

Charitable Gift Annuity

Would you be interested in an investment that increases income, saves taxes, pays for life, and provides support to the work of Emmaus Bible College? If so, perhaps a charitable gift annuity is right for you.

We know many of our supporters desire to support the work of Emmaus financially, but they must balance that desire with the prudent planning for future income needs. A charitable gift annuity purchased to support the work of Emmaus provides one option for bridging the gap between what may look like competing desires.

A gift annuity is a contract between the donor and the issuing organization where an irrevocable gift is given in exchange for a lifetime income stream. In addition to receiving a current income tax deduction, the donor receives a stable income for life (part of which is tax free), generates a better return than some comparable investments, and mitigates the effect of applicable capital gains taxes-all while helping in the future with the Lord's work.

Emmaus works through Believers Stewardship Services, Inc. to issue and administer charitable gift annuities. For more information without obligation, please call or return the form below to: Believers Stewardship Services, Inc., 2250 Chaney Road, Dubuque, Iowa 52001, (888) 338-7810.

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Birth Date _____

Joint Annuitant _____

Birth Date _____

Relationship to First Annuitant _____

Phone () _____

Annuity Amount _____

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