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A Review of the Past, An Evaluation of the Present, An Outlook for the Future

Features



5 Two Polished Arrows: Bert and Colleen Elliot – Church Planters in Peru
Kenneth C. Fleming
Follow our Missions Reporter, Ken Fleming, in his field report from Peru recording the planting of 132 local churches.



14 Who Are We?
Can you put the puzzle of the Assembly Movement together into one picture? Here's some help.

25 The Marks of a New Testament Church
Dr. Daniel. H. Smith
11 points that distinguish a New Testament Church

28 The Autonomy of the Local Church
Jack Spender

30 Where We Fit in the Spectrum of Evangelicalism
Dr. Ted Grant

40 How to Resolve Conflicts in the Church
Ben Mathew



Departments

- 2 From the President
- 3 Ask the Faculty
Mark Woodhouse responds to a question concerning the honoring of father and mother.
- 5 Two Polished Arrows: Bert and Colleen Elliot – Church Planters in Peru
by Kenneth C. Fleming
- 8 "...And they Continued"
by David A. Glock
- 12 Trail Guides
- 14 Who are We?
- 25 The Marks of a New Testament Church
by Dr. Daniel H. Smith
- 28 The Autonomy of the Local Church
by Jack Spender
- 30 Where We Fit in the Spectrum of Evangelicalism
by Dr. Ted Grant
- 32 Dr. MacLeod Asks
- 33 News from Emmaus
- 38 On the Road
- 39 Readings
- 40 How to Resolve Personality Conflicts in the Church
by Ben Mathew

Journey Magazine, volume 2, issue 3, Winter 2002

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

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

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. Please contact "Subscriptions" at the address below for additions, corrections, or deletions.

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Journey Magazine is available on-line at:

www.online-journey.com

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From the President

One of our greatest concerns is for the health and growth of the assembly movement. Our mission of education is to train servants and leaders to strengthen their home churches and to spread the gospel worldwide.

Unfortunately we see a trend in which young people and young families are giving up on the assembly movement and turning to other churches for their sustenance and ministry. To lose our young people is to lose our future. We believe that this exodus is unnecessary and harmful.

What can we do? First we must understand why people are leaving. Some leave because they feel their needs are not being met. Others leave because they feel they have no say in the direction the assembly will take in the future. Neither of these reasons needs to be the case. The New Testament structure of our assemblies makes them simple enough to adapt to each new culture and situation to remain relevant and productive. We must make sure, however, that we remain simple and uncomplicated enough to adapt quickly to changing needs.

Consider, for example, two of our most cherished values: the priesthood of every believer and the centrality of worship. We imagine that our emphasis on these New Testament principles in church practice should be distinct enough for us to retain our people. We imagine that other churches worship in a less

than optimum manner. It is true that those who leave us say they miss the way we break bread. But they still leave us. What can we do?

Actually, it is not what we are doing that is contributing to the loss of our people. They were with us before because they agreed that we understood the apostolic pattern of gathering. In most cases they left us because what we were doing, we were not doing very well. To borrow a sports analogy, we have the right game plan; we just need to execute it well.

Our goal in the next few issues of Journey is to understand our heritage and our potential, to examine where we came from and where we should go. We ought to practice New Testament principles with excellence and relevance. Strong, quality leadership is necessary, as is devoted pastoral care. We would like to be able to adjust to the changing needs of our people. We ought not change our theology, but we would like to improve some of our delivery methods.

There is much to thank God for as we see our successes. The intent of this issue is to appreciate how varied our ministries are and what a large contribution we make to the growth of the Church. Since we tend to be focused primarily on our own local works, sometimes we lose perspective. God has truly blessed us. It is our intent that this overview will encourage us to press on to seek God's blessing for the growth of our churches and the assembly movement as a whole.



Kenneth Alan Daughton

President, Emmaus Bible College

Ask the Faculty

I am a Lombard Gospel Chapel "regular" and I am looking for an article on what it means to honor thy mother and thy father. Can you help?

G. Mark Woodhouse, Faculty

Director of Computer Systems Management Program
Emmaus Bible College

The concept of honoring father and mother carries with it a number of implications and corollary questions. Is honoring simply obeying? Is it simply a matter of showing due respect for our parents? Does the expression of honor change as we grow older? What about when we are out "on our own"?

There is no doubt that this commandment is critical in the life of a believer. As the first of the commandments with a promise associated with it (Ephesians 6:2), it is imperative that we attend to this important principle. It is also a lifelong requirement. We cannot say, "I have adequately honored my parents up to this point, and now I can do otherwise." While the expression of our honor for our parents may change, its constancy cannot.

Perhaps the most effective way to consider this principle is through an examination of how honor for our parents is expressed throughout the "seasons of life". As a person matures in every dimension of life – intellectually, physically, spiritually, and socially (Luke 2:52) – the roles that are

appropriate for that individual change accordingly. If we consider a general case where we divide our lives into 20-year segments (or "seasons"), we can see a clearly definable shift in motivations, activities, and expectations from one season to the next.

During the first 20 years of life, we are learners.

We attend school. We develop in our spiritual understanding. We develop self-discipline and form our work ethic. We observe those who lead us and try to emulate them. The fundamental influence on us during this season of life is



our parents. Honoring them is expressed in several ways – showing respect, obeying them, adopting their values, heeding their counsel, and so on. Our primary motivation during this season is to be a disciple, and others expect us to focus on our learning.

During the second 20 years of life, we are workers.

We work to support our families. We gain experience in each area of life as we develop in our secular and spiritual responsibilities. We build a reputation based on others' observations of our character. We demonstrate fitness for further spiritual service through the effective use of our spiritual gifts. We constitute the bulk of those actively serving in our local meetings as Sunday school teachers, Bible study leaders, or deacons. At this point in our lives we are normally away from the home and family situations in which we were raised. Our contact with our parents is significantly lessened, and their situation does not normally require our daily involvement. As the parent-child interaction changes to an adult-adult association, the master-servant relationship (Galatians 4:1-2) changes to one of counselor and counselee. Honoring our parents during this season of life is appropriately

expressed through consistent communication, expressions of loving appreciation, and acknowledgement of the value of their counsel.

During the third 20 years of life, we are leaders.

Based on the reputation and responsibility demonstrated up to this point, we find ourselves in positions where we are training others. Perhaps at this point we are providing more formal spiritual leadership as elders and respected mature women. Our focus is on developing future leaders among those whom God has put in our charge. Our families demonstrate our reliability as spiritual leaders, showing due respect and honor to us. The expression of honor for our own parents shifts to being a faithful friend, a patient listener, and a loving caregiver.

As we continue into the fourth 20-year season of life, we become models.

We counsel those who have followed our example and become leaders themselves. We use our leisure time for continued service to the Lord, taking the opportunity to study the Word of God with a new perspective gained after years of walking with the Lord. We become a living example of

the principles our children are teaching to our grandchildren. We demonstrate that life can be finished well. By this time, our own parents are often with the Lord, and our expression of honor is limited to the faithful and loving memories of them that we can communicate to our children and grandchildren, reinforcing the legacy with which the Lord has blessed our family.

"Honor thy father and mother" is, indeed, a commandment with lifelong repercussions. Its expressions change throughout our lives, but our responsibility to honor them remains unchangeable. It is no wonder that this commandment has a promise associated with it. The more faithfully we honor them, the longer we have the opportunity to do so, and the longer God receives the glory for it.



Two Polished Arrows: Bert and Colleen Elliot – Church Planters in Peru



Kenneth C. Fleming, Faculty Emeritus
Intercultural Studies
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"Let the arrows fly — all of them, straight at the enemy's hosts." So wrote missionary martyr Jim Elliot to his parents in 1951. They were a little saddened by his decision to leave home for missionary work in Ecuador. His brother Bert had already left to serve in Peru. Jim wrote back to his parents, referring to Psalm 127, that children were like arrows and that they should be happy to have them in their quiver. He went on, "And what are arrows for but to shoot. So with strong arms draw the bowstring back and let the arrows fly."

The first 'arrow' to fly from the Elliot home was Jim's brother Bert. With his wife Colleen he targeted the jungle tribes along the rivers of northern Peru. Beginning in 1949 Bert and Colleen have spent the past fifty-three years in Peru serving the Lord Jesus who was the perfect Servant, and who Himself was God's Arrow. It was the prophet Isaiah who quoted what the perfect Servant said of Himself, "He has made me a select arrow. He has hidden me in his quiver" (Isa. 49:2). The Lord Jesus Christ was a sharpened or polished Arrow, sent by the Father into a hostile world to overcome the enemy and to finish His work. In Bert and Colleen, God selected

two 'arrows' who wanted to be shaped like Him. They were willing to be placed in God's bow and sent to the land of Peru. Now in their sixth decade of service only eternity will show all that God has been pleased to do through these two sharp arrows. The story is remarkable.

The Shaping of the Arrows

God shaped these arrows in Portland, Oregon. The influence of good homes and of Grace Bible Chapel reinforced their salvation, their commitment and their interest in missionary service. Both of them sensed the challenge of God to be a "living sacrifice" (Rom.



12:1), and the call of God to prepare for missionary service. Bert attended Multnomah School of the Bible and Colleen went to the School of Missionary Medicine at BIOLA. They both studied at the Wycliffe Summer Institute of Linguistics. Bert gained experience in preaching and teaching. God gave them a specific target through the invitation of a missionary couple to come to northeastern Peru. Four assemblies in Portland commended them to God for this work shortly after they were married in 1949.

Getting there was another matter. After the road ended it still took two weeks of jungle river travel to get to the hot humid river town of Lagunas. There they shared a tiny cottage with another missionary couple. Their shared house had rammed earth walls and a dirt floor, without benefit of electricity, running water, bathroom – or privacy. Twice a month a launch would arrive with mail and other needs. Bert now looks back on those four difficult years as a time of personal testing, growth and blessing. One day he flew up river on a floatplane to Yurimaguas. Bert saw dozens of unreached villages and prayed that just as God sent his Son into the world, God would send him to

SUBMIT YOUR QUESTION

The faculty of Emmaus Bible College address questions from our readers. Address your questions to **Ask the Faculty, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001**, or e-mail to journey@emmaus.edu. Please include your full name, town, state, Emmaus class year (if applicable), and daytime phone number. We cannot respond personally, but will address one or two submissions each issue.

bring the Gospel to those villages. It took three days to paddle a dugout canoe back down the river to reach home.



Reaching the River People

In 1953 the Elliots decided to move the center of their work to the larger town of Yurimaguas. There they obtained a modest home of their own that became their base for the next thirty-six years. They both learned to speak the language. They learned the lore of the jungle, the vagaries of tropical rivers to survive and serve. Bert is most adept at fixing things and his skills were often needed. Colleen said, "I am amazed at my Bert, what he has been able to do to get us out of tight situations." Situations such as, when the boat sank, when the motor quit, when the floods came, when the alligators attacked, when the snakes got in the house and when they were lost in the dark on the huge river. But whatever happened the people learned that Bert and Colleen

loved them. Dr. Dan Hayden remembers Bert kneeling over a dying man on the ground, pleading with him to accept Christ as Savior. He said, "That was typical of Bert."

Bert's expertise in the extraction of teeth, and Colleen's medical skills to treat people with diseases and wounds of all kinds, opened opportunities in village after village along the river. Every morning lines of people awaited their attention. In the afternoons they visited people in their homes, and in the evenings they preached the gospel to all who would listen. People responded to the message and were saved. Little groups of believers began to form in Yurimaguas and in the river villages. They grew into churches as they studied the Word and recognized leadership.

The Elliots obtained the Maranatha, a motor launch to travel faster, further and more safely. They could live on it for weeks at a time and take others with them, often confronting issues. Dr. Hayden remembers Bert's fearless denunciation of "La Droga", the drug traffic going on in the area. The assembly in Yurimaguas became the center of a network of village assemblies along the river. Gifted believers joined in visiting, preaching and teaching. There are now four assemblies in Yurimaguas and fifty along the river where believers remember the Lord every week. Bert says, "I shake my head in wonder at what the Lord has done."

Reaching The Mountain People

After a furlough in Portland they returned to Peru in 1956. An unplanned visit to the mountain people of Peru enlarged their vision to include these needy and much more numerous people. Bert says, "We decided to work at least one month a year in the mountains." The "one month" gradually increased to as many as six months a year, as people came to Christ and one assembly after another was formed. First they used a station wagon to get around and then a camper. In the sovereign plan of God Bert and Colleen did not have children of their own, though Bert said, "We always wanted a raft of children." That was not to be. As Colleen said, "It was a disappointment, but we felt that God wanted us to be on the move to open new works." God gave them hundreds of spiritual children whom they loved, cared for, and brought to maturity in Christ. Today there are another 40 assemblies in the highlands through this vision. It is a magnificent heritage.

Cajamarca emerged as a center in the mountain ministry just as Yurimaguas had done in the river ministry. They always tried to take Peruvians with them to develop leadership and bring continuity to the work. Leadership training became high priority in the ministry, first in teaching of the Word and second, in the mentoring process working side by side with

developing leaders. They initiated conferences for the believers in strategic places where the smaller churches could enjoy the unity of the larger body and benefit from the teaching. This led to stronger churches with better-prepared national leaders.

Expansion to the Pacific Coast

Their mountain ministry spilled over to a third area along the north coast in 1988. One example of the spillover is connected with an Indian girl who was saved in her mountain village. She came to the coast to work as a maid for a family, which was disintegrating due to alcohol and drugs. The maid, like the maid of Naaman in the Bible spoke to the distraught mother whose name was Pami. She pleaded, "If you would go to Centro Biblico, then Hermano Heriberto would help you." It led to Pami's salvation, a new Bible Study and the seeds of a new church in a community called Las Delicias.

Bert and Colleen moved to Trujillo on the coast in 1988. It too became a center for a growing work, especially among middle class people. The Bible Center building there is used for the functions of the local church, and also for a growing Christian school. Once a year they have an intensive three-week Bible study program for about eighty leaders in training, who came from the jungle and the mountains as well as the coast. There are now about

thirty assemblies on the north coast of Peru. This brings the total number in the three areas where the Elliott's work to about one hundred twenty.

As God's special arrows Bert and Colleen have found their mark. In looking back over their lives in Peru, Bert says, "It is like looking back from a moving boat. You see the beautiful patterns in the wake. We found God's will, and now look back with wonder and adoration to see what God has done."



Bert and Colleen Elliot in the Andes Mountains



“...And They Continued...”

David A. Glock, Faculty
Bible and Theology
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Gathered in the Upper Room, not knowing what to think, or what to do – the disciples waited. The risen Lord Jesus had appeared to the disciples a number of times by now, and just before His ascent to heaven, He had told them to wait.

It was, perhaps, the same well known Upper Room of resurrection appearances, the Upper Room of feet washing, of the celebration of the last Passover, of the institution of the Lord's Supper, of the departure of Judas, the betrayer, into the darkness of night! What thoughts they must have rehearsed as they waited.

Luke records the transformation of this huddled group of questioning disciples into a band of bold witnesses for Jesus Christ. By the close of his book the gospel had been preached throughout the far reaches of the Roman empire, and others unrecorded by Luke took the gospel to regions beyond the scope of the book of Acts.

In his organization of Acts, Luke the historian gives us a rather deliberate insight into the literary structure of his work. It is seen in the repetition of a phrase describing the growth of the Church:

- 6:7 Then the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.
- 9:31 Then the churches throughout all Judea, Galilee, and

Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

- 12:24 But the word of the Lord grew and multiplied.
- 16:5 So the churches were strengthened in the faith, and increased in number daily.
- 19:20 So the word of the Lord grew mightily and prevailed.

Panel One of the book of Acts, 1:1-6:7, describes the infant Church. Included in this panel are the basic elements of Church function, and the key verse, 2:42, describes the continual practice of the Church:

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

- In this first panel Luke reveals:
1. The Guidance of the Church – through prayer 1:14
 2. The Beginning of the Church – Pentecost 2:1
 3. The Function of the Church – 2:42
 4. The Message of the Church – the gospel 4:12
 5. The Evangelism of the Church – 4:31
 6. The Finances of the Church – 4:32
 7. The Discipline of Sin in the Church – 5:5

- 8. The Government of the Church – 6:2, 3

The Guidance of the Church

The model of spiritual guidance is set forth as the disciples wait.

These all continued with one accord in prayer and supplication. (1:14)

Jesus had taught them to pray at their own request, “Lord, teach us to pray.”

He had told them, “Where two or three are gathered together in my name, there am I in the midst of them.”

United in prayer, together in one accord and in intensity of focus, they were asking God for guidance. Step One in Guidance – Intense Prayer.

Peter speaks! He speaks out of his private devotions. Judas had betrayed them in the Upper Room when he went out into the darkness of night. A friend, a fellow apostle, the man with the bag – a traitor! Does Scripture address such betrayal?

In an imprecatory prayer, Psalm 95:22-28 (note verse 25), the psalmist calls on God to act against traitors. Psalm 109 records another cry to God for vengeance, justice and replacement in time of betrayal. Step Two in Guidance – a Knowledge of Holy Scripture to determine the principle to be implemented.

The work of the Holy Spirit

in definitive guidance is to bring to mind those passages of Holy Scripture, a product of His inspiration, which correspond in principle to the life setting in which guidance is needed. The Bible is all that is needed for faith and practice. Step Three in Guidance – the Illuminating Ministry of the Holy Spirit.

The model for guidance in the Church is recorded at the very outset of the history of the Church. It was written for the church to **“...continue steadfastly...”**

The Beginning of the Church

To continue, there must be a beginning. The first panel of the book of Acts includes the start up of the Church. Earlier, in the Specialized Ministry of the Lord's life here on earth, He introduced a new concept to His discouraged disciples. The Galilean ministry concluded with the feeding of the 5,000 and the poorly received Bread of Life Discourse. Only twelve remained, and one of them was a devil. Rejection had come early on:

- The slaughter of the innocents in Bethlehem under Herod
- The attempt to kill the Lord at Nazareth
- The anger of the Jews over Jesus forgiving sins and claiming equality with the Father
- The interference of friends and relatives
- The imprisonment of John the Baptist
- The Beelzebub explanation of the miracles of Christ
- The execution of John the Baptist

And now, the rejection after the Bread of Life Discourse. While ministering to the twelve alone in the Specialized Ministry, He makes a startling statement,

“I will build my Church, and the gates of hell shall not prevail against it.” (Matthew 16:18)

The promise of the coming Church is fulfilled at Pentecost:

- I will build my Church . . .
- Wait, and you will be baptized by the Holy Spirit
- And they were filled by the Holy Spirit
- The Holy Spirit fell on them as upon us at the beginning
- For by one Spirit we have all been baptized into the body of Christ
- He is the head of the body, the Church

The Church was started by the baptism of the Holy Spirit on the Day of Pentecost and it continues. **“...and they continued...”**

The Function of the Church

The first panel of Acts describes the gatherings of the Church in terms of function and purpose:

“They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.” (Acts 2:42)

These four functions are identified as the basic elements of corporate Church life:

- The apostles' doctrine
- The fellowship
- The breaking of bread
- The prayers

The fourfold distinction assumes a more technical force by the deliberate repetition of the definite article in the Greek text. It is reinforced by the word “steadfastly” which reflects a regular practice of commitment and perseverance. Wherever the Church is acting corporately in the Epistles, these basic elements appear either individually or together.

The early Church was a *teaching* Church – the ministry of the apostles – spoken, then written.

The early Church was a *fellowship* of saints – having in common with God and God's people eternal values as the basis of life and the out-living of these values in the practice of life; a common, practiced world view.

The early Church was a *worshiping* Church – remembering the body given and the blood shed in the bread and cup as the Lord requested.

The early Church was a *praying* Church – asking for guidance, for boldness, for deliverance, and for encouragement.

At the focus of the Church were the four primary functions, **“and they continued steadfastly...”**

The Message of the Church – the Gospel

There is a distinct shift in the direction of the message – from Jews only, while the Kingdom was being offered – to Judea, Samaria, and the uttermost parts of the earth as the Gentile would be included in the new message of the Church. The content of the gospel message was clearly set forth by the infant Church:

- The gospel finds its origin in God (2:23).
- The gospel includes the death, burial, and resurrection of Christ (2:23, 27).
- Repentance is necessary for forgiveness (2:38).
- The gospel proclaims the deity and humanity of Christ (2:34).
- The gospel is for Jew and Gentile (2:39).

- The gospel of Jesus Christ is the only way to God (4:12).
- The spread of the gospel is grounded in the sovereignty of God (4:27, 28).

The offer of the Kingdom so clearly made by the Lord and His disciples in their travels in Galilee, Judea, and Perea was now transitioning to taking the message of the gospel and the Church into all the world. The Church had a message of specific and extensive content in the gospel *"...and they continued steadfastly..."*

The Evangelism of the Church

Not only did the early Church have a clear concept of the essential elements of the gospel, they also had an uncommon zeal in the communication of it through evangelism. From the Day of Pentecost onward the disciples were bold in the proclamation of the gospel:

- But Peter, standing up with eleven, raised his voice and said to them ... (2:14)
- "Men and brethren, let me speak freely to you. . . (2:29)
- "This Jesus God raised up, of which we are all witnesses." (2:32)
- And with many other words he testified and exhorted them, saying . . . (2:40)
- Now Peter and John went up together to the temple at the hour of prayer . . . (3:1)
- "This is the stone which was rejected by you the builders, which has become the chief corner stone. Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." (4:11,12)

- Now when they saw the boldness of Peter and John . . . (4:13)
 - But Peter and John said, "Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the thing which we have heard and seen." (4:19, 20)
 - "Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word . . ." (4:29)
 - . . . and they spoke the word boldly. (4:31)
 - "Look, the men whom you put in prison are standing in the temple and teaching the people!" (5:25)
 - "We ought to obey God rather than men." (5:29)
 - So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. (5:41)
 - And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ. (5:42)
- Whether Peter or John or numerous unnamed disciples, there was a common characteristic of boldness in evangelism. In the temple, in the marketplace, in the street, in every house, before the council, in the prison – a life of proclaiming the well defined gospel which they had embraced. *"...they continued steadfastly..."*

The Finances of the Church

The matter of finances became an immediate consideration in Church life. One of the fears of identifying with Jesus was being expelled from the synagogue,

becoming an outcast of Judaism. Becoming a member of the early Church would have severe financial implications. Persecution would deepen the need for the provision of food, shelter, and clothing. How would the early Church cope with this problem?

In the opening panel of the book of Acts, this basic element of Church life is addressed in a similar fashion as the other key elements already stated. The core concept of financial responsibility is simply stated, and then illustrated by action. In the epistles, particularly 1 and 2 Corinthians, the principles are given a full explanation.

Immediately after the beginning of the Church in Acts 2, the first statement is made concerning financial matters of Church life:

Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. (2:44)

Peter and John, in addressing the lame man, reveal the financial condition of these primary apostles:

"Silver and gold have I none, but what I do have I give to you." (3:6)

The major insight into the finances of the early Church comes out of the events that revolve around Barnabas, Ananias, and Sapphira:

Now the multitude of those who believed were of one heart and soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. (4:32)

The story goes on to tell of the sincerity of Barnabas and the duplicity of Ananias and Sapphira, resulting in the first example of Church discipline. It is to be noted that the action of selling the land and giving the money to the Church was a voluntary action, done without coercion.

In the concluding episode of panel one, the narrative relates the provision of food for the saints being administered by the newly identified deacons.

The principle of mutual support of the members of the Church by the members of the Church becomes the foundation for financial functioning in which *"...they continued steadfastly..."*

The Discipline of Sin in the Church

Out of the acts of generosity and commitment to one another as land and possessions were sold for the common good, two believers acted out of peer pressure, pride, and deceit – Ananias and Sapphira. The story is well known as death came to one and then the other after their rehearsed and planned lies to Peter and the apostles.

In Achan-like judgment, precedent is established in immediate discipline of sin in the Church. An example is made to demonstrate God's concern that His people be holy. When Jesus introduced the concept of the Church after Peter's confession, His primary teaching concerning the Church was the procedures to be followed when one believer sinned against another. The primary principle was to keep the knowledge of sin as limited as possible, based on repentance and forgiveness. The preemptive discipline in the case of Ananias and

Sapphira served to illustrate the desire of God for holiness, and it established the standard for Church life. The desired result in the Church was obvious:

So great fear came upon all those who heard these things. (5:5)

So great fear came upon all the Church and upon all who heard these things. (5:11)

This act of discipline serves as a basis for extended treatments of discipline in 1 and 2 Corinthians, Galatians, and 1 and 2 Thessalonians. *"...and they continued steadfastly..."*

The Government of the Church

Out of the incident of the distribution of food for the widows and the choosing of seven men to serve in this matter, the basic model of Church government emerges. There is a dual level of a plurality of men responsible for Church matters, both spiritual and material, one subject to the other; it is put into place with the input of the congregation as a consideration. This principle will be detailed in the Epistles, particularly in the Pastoral Epistles.

Then the twelve summoned the multitude of the disciples and said, "It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom that we may appoint over this business..." (6:3)

Thus, the basis of Church government was established *"... and they continued steadfastly..."*

CONCLUSION

The first panel in Acts records the heartbeat of the first century Church. Two thousand years later the Church continues in fulfillment of the prophecy of the Head of the Church, the Lord Jesus Christ. The pattern that was established by the first Christians is also the pattern referred to by the Apostle Paul in his last letter:

Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. 2 Timothy 1:13

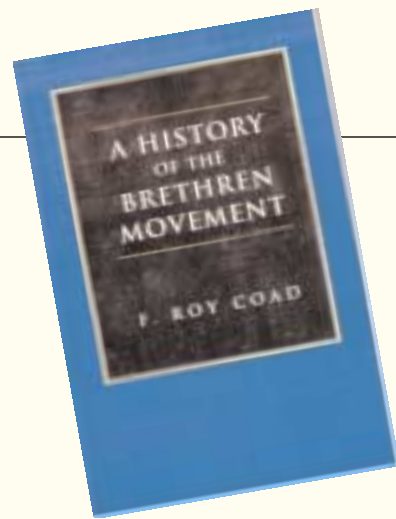
In the previous letter to Timothy, Paul exhorts his son in the faith:

These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness:

God was manifested in the flesh,
Justified in the Spirit,
Seen by angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.
1 Timothy 3:14-16

"...and they continued steadfastly..."

Travel Guides



A History of the Brethren Movement

Roy F. Coad
Regent College Publishing, August 2001 reprinted.

Coad's work traces the history of the Brethren movement with an emphasis on the open side of the movement. The author considers some of the outstanding individuals connected with the movement as well as its significance in relation to the whole church and the cause of Missions.



Grasping God's Word

J Scott Duvall
Zondervan Pub. House, 2001.

An approach to reading, interpreting and applying the Bible that teaches students how to carefully read Scripture in context. It encourages students to dig into the Word and apply it to their lives. It is now being used at Emmaus for the freshmen course on Bible study. There is also a separate workbook that can be used along with this book.



New Testament Church Government

Kenneth A. Daughters
Walterick Publishers, 1989.

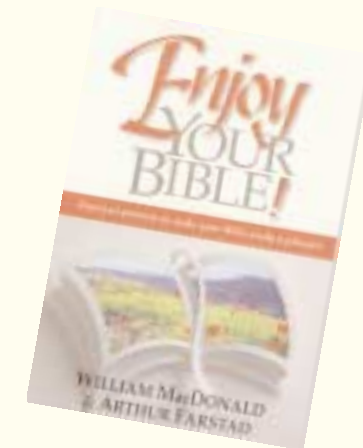
The current president of Emmaus Bible College explores both past and present authors to compare current trends in church government with Scripture. He presents guidelines that are just as valid today as in the past.



Christ Loved the Church

William MacDonald
Walterick Publishers, 1956.

A former president of Emmaus Bible College presents an outline of New Testament church principles. He includes discussions of the roles of elders and deacons as well as the role of women in the church. This book has also been adapted as a correspondence course available through Emmaus Correspondence School.



Enjoy Your Bible

William MacDonald & Arthur Farstad
Gospel Folio Press, 2001.

An encouragement by two well known and respected men to make Bible study a delight. This is a good place to begin a study of the ways to make a study of God's Word a life long habit that will not grow wearisome.



Unveiling Islam

Ergun and Emir Caner
Kregel Publications, 2002.

A book that presents Islamic doctrine in a clear fashion for the Western reader. A very timely presentation of Islam's impact on daily life and world events. This book will help the reader to understand the issues amid the confusion of many voices.



Who Are We?

David A. Glock, Faculty
Bible and Theology
Emmaus Bible College

WHO ARE WE? In a recent trip to Canada the Customs Officer asked me a few pertinent questions?

Q. "What will you be doing in Canada?"

A. "I'm participating in a Church Conference."

Q. "What is the name of the Church?"

A. "You know, I'm not really sure."

Q. "What denomination is it?"

A. "Non-denominational, Christian Brethren, Plymouth Brethren, sort of like the Baptist when they're looking for a Pastor..."

Q. "Would you please step to the side so that we can inspect your luggage?"

A. "Yes, sir."

All of my life, I've tried to explain my church affiliation. There was never room on the forms to explain "denomination" _____. My neighbors never understood. My friends in school never understood. My fellow seminarians understood somewhat, but they really didn't like it – "No clergy?" Only "the

Lord's People" understood. "Anyone who calls himself Plymouth Brethren is not Plymouth Brethren." What's so hard about that?

The identity question is a big one – personal, family, and in the Church. In the Assembly Movement of today the question is being debated in word and practice. The opinions range from denial of historical connections and origins to loyal commitment to traditions and practices, the reasons for which are lost in antiquity.

Autonomy is stressed to the point of rejecting interdependency. What is biblical and what is traditional are distinguished by the eye of the beholder, and the varied lists find a strange overlapping. To the existential mind, history and origins are of little importance and even less relevance. But, we are what we were!

This issue of *Journey* will give an overview of the Brethren Movement. *Journey*, in the next three issues will treat the history of the Brethren Movement, evaluate the present condition, and present an outlook on the future.

It is our hope that you will be able to give a better answer to the Customs Officer when your turn comes up.



We Are Theologians

Dr. David J. MacLeod, Faculty
Chair, Department of Bible and Theology
Emmaus Bible College

In one of his regrettable overstatements, John Nelson Darby wrote, "Theology and theologians are worth nothing at all" (Collected Writings, 3:243). I say regrettable because a comment like this has been used by men less learned than Darby to undermine the need for the teaching of doctrine in our churches. And I say overstatement because Darby himself was one of the most seminal theological thinkers of the 19th century, producing over 40 volumes of expository and doctrinal studies. His theological ideas were polished by William Kelly, C. H. Mackintosh, and Walter Scott and then adopted by C. I. Scofield in his famous Scofield Reference Bible. Unknown by most modern Americans, Darby's views on prophecy have been widely disseminated by J. Dwight Pentecost, Charles Ryrie, John Walvoord, Hal Lindsey, and the Left Behind series of best-selling books. His theological ideas were translated into different languages by gifted Christian teachers all over the world—examples like the German volumes by Erich Sauer, those in French by Rene, Pache, and the Chinese works of Watchman Nee come to mind.

Other gifted theological thinkers among the early Brethren include George Muller who championed the need for elder-led churches, and

Benjamin Wills Newton, who produced a number of first-rate doctrinal and expository works. Brethren were particularly adept at producing books that enable the average believer to study the Bible for himself or herself. I'm thinking here of the Englishman's Hebrew and Greek Concordances compiled by George W. Wigram and the 4 volume Expository Dictionary written by W. E. Vine. Bible teachers from the Brethren were especially talented at putting complex theological ideas into words that the ordinary man in the pew could understand. This talent is seen in the hundreds of expository commentaries written by Brethren as well as in doctrinal studies using the tabernacle, Israel's pilgrimage from Egypt to Canaan, and the annual feasts of the Jews. Authors in this category include John Ritchie, Thomas Newberry, H. A. Ironside, Frederick A. Tatford, Samuel Ridout, W. W. Fereday, and John Heading. Brethren have also taught in more formal academic settings. The most famous of these was F. F. Bruce, the premier evangelical New Testament scholar of the 20th century. Other men teaching biblical studies in British colleges and universities included David Clines, Leslie Allen, W. J. Martin, H. L. Ellison and David Gooding. Many young men in

America have sought training in seminaries and have been encouraged by assembly men teaching there: Walter Liefeld and Paul Little at Trinity, S. Lewis Johnson and Zane Hodges at Dallas, David Dunbar and Thomas Taylor at Biblical, Henry Holloman at Talbot, and Larry Dixon at Columbia. Some American Brethren have taught theology in foreign schools, educating students for service in their homelands. Here Carl Armerding and Donald Tinder are worthy examples. And thousands of young people have sought grounding in the Scriptures at Emmaus Bible College, where biblical and theological subjects are taught by a solid faculty of men who believe that grounding in the Word is essential for life and ministry.

The Puritan William Ames defined theology as "the doctrine of living to God," and another Puritan, William Perkins, defined it as "the science of living blessedly forever." Perhaps the best definition is that of the Apostle Paul, "the knowledge of the truth which is according to godliness" (Titus 1:1). Defined this way, theology is worth much and theologians are a worthy group—even Mr. Darby would agree. Brethren have therefore happily given themselves to the study of the Word and the doctrines found therein.





We Are Missionaries

A Vision for the World

Kenneth C. Fleming, Faculty Emeritus
Intercultural Studies
Emmaus Bible College

The beginning of the Assembly Movement in the 1820s is virtually synonymous with the beginning of assembly missions. The six men in Dublin who sparked the beginnings of the movement were strongly influenced by the missionary letters of William Carey from India. One of them, A. N. Groves, became the first assembly missionary. In 1829, he began his work in Baghdad. Within sixteen months he had been joined by three more of the original six. The men God used to recover many biblical principles had a vision for the world.

Groves later established a significant work in India and influenced many believers from the infant British

Assemblies to give their lives to missionary work. Missionary interest grew along with the movement as one field after another opened. At first, there were dozens and later hundreds of workers serving in countries such as the Caribbean Islands, Guyana, Malaysia, China, Central Africa and the Middle East. The extent of Assembly missionary work has been nothing short of remarkable. North American Assemblies caught the vision of the British brethren beginning with William Faulknor in 1886, who served in Angola.

Workers also went out from several other European countries, followed a little later by those from

Australia and New Zealand. By the 1920s there were about fifteen hundred active workers associated with the movement, a level that has been maintained to the present time. Of the total number of cross cultural workers today, around 700 come from North American Assemblies who are currently serving in about 70 countries of the world. The ratio of missionaries to homeland believers is probably higher than any other fellowship of evangelical churches. Through these faithful men and women God has graciously added more than 15,000 local churches around the world. He has given us a vision for the world.

We Are Evangelists

Christine Schneider, Adjunct Faculty
Author
Emmaus Bible College



Two years after the end of the Civil War in the United States, a twenty-seven year old English preacher journeyed to New York City because he believed God wanted him to preach to that great city. Henry Moorhouse had been saved almost six years, and for five of those years, he had been sharing his testimony of deliverance from alcohol, gambling and sin through the great love of God. Homesick and friendless, he attended New York prayer meetings full of what he considered "dead Christians," uninterested in God's word. He left New York, and by December was preaching the gospel in meetings in Pennsylvania and Delaware. He made several more trips to North America, and each time many souls

were saved. Skeptical of "The Boy Preacher," D.L. Moody, heard Moorhouse and afterwards decided to stop preaching his usual "repent or burn" sermons. Moorhouse's phenomenal mastery of God's word convinced all who heard him that it was the love of God that wins the hearts of sinners and motivates the saints to greater service.

The New World was a great and needy mission field, and more evangelists came. Indeed, hundreds of Assemblies across North America can trace their roots to Donald Munro and The Scottish Evangelists, William Matthews, John Smith and John Greer, men who lived difficult and transient lives to bring the good news to a land recovering from a terrible war.

The twentieth century began. Richard Irving, T.D.W. Muir, and John Knox McEwen not only led successful evangelistic meetings but they also trained some of their converts to follow in their footsteps. Saved probably through a gospel meeting of D.L. Moody in Belfast, William J. McClure heard of the Brethren through the ministries of James Campbell and James Smith. When he began his evangelistic ministry in North America, his goal was to plant brethren meetings anywhere a group of people came to faith. Space does not allow a listing of the Assemblies that came into being as he preached in almost every major population center in North America.



We Are Educators

Dr. Daniel H. Smith, Chancellor
Emmaus Bible College

Even a casual reader of the N.T. will see that teaching is both a primary gift as well as a needed function in our Lord's program to build His Church. This primacy of teaching is reflected in the history of the church and history of Christian missions. At times the only formal educational work in a given community has been the work of dedicated Christians, and there are Assembly-related schools that have grown to great educational institutions touching many lives over a significant period of time.

Education has played a large part in the worldwide involvement of assemblies for the past one hundred years. Missionaries in un-reached areas of Africa, Asia and Latin American began with schools to teach converts to read the Scriptures so that they could mature in Christ. They taught

them to teach the congregations.

Other missionaries went on to establish formal schools to the high school level particularly on mission stations in Africa as a means of helping the community. Missionary children needed education as well with the result that Assembly missionaries began boarding schools for their primary and secondary education like Sakeji School in Zambia and several others in India and Pakistan. Many Assembly missionary teachers have taught in other inter-mission schools like Faith Academy in the Philippines.

The inception of the ministries of Emmaus included the conviction of a missionary—Dr. Ed. Harlow—that formal Bible teaching that was so profitable to many where he worked should be made available in North America

within the Assembly Movement. From its founding in 1941, Emmaus has served the Assemblies and many individuals by providing formal, Bible-centered teaching on an extended, systematic basis. One co-founder spoke of Emmaus as "a handmaid to the assemblies." Bible teaching that is both more intensive and extensive than most local churches are able to provide has characterized Emmaus for over 60 years.

Without apology we identify ourselves as those committed to Christian Education. We also acknowledge that the work of the Holy Spirit is absolutely necessary in any teaching-learning experience that has eternal value. He is ultimately and essentially the Teacher of Biblical truth and Revealer of Christ to human minds and hearts.

As His servants we are educators.

We Are Authors

John H. Rush, Librarian
Emmaus Bible College



The people known as the Brethren have always had their share of men who have used the written word to communicate God's truth, not only in expository writing but in rich devotional works as well.

Of the early men who were involved with the movement, J. G. Bellett and his work *The Moral Glory of the Lord Jesus Christ* is filled with a warmth of devotional richness. J. N. Darby wrote volumes of material but his *Synopsis of the Bible* is still worth consulting in devotional reading of the Scriptures. William Kelly's commentaries and introductions to various sections of Scripture were praised by Charles Spurgeon. C. H. Mackintosh's

Notes on the Pentateuch delves into the typology of Scripture and points the reader to the Lord Jesus Christ.

The second wave of authors included such men as John Ritchie, Henry Pickering, William Hoste and H. P. Barker. In the middle part of the twentieth century men such as W. E. Vine, Erich Sauer, and Harry Ironside published works on doctrine as well as expositions of the Scriptures.

Missionary authors over the years include such men as F. S. Arnot, Dan Crawford, Bill Deans and Geoffrey Bull writing about their experiences on the field. T. Ernest Wilson began his writing with an account of his work in Angola and then went on to write

a number of books still treasured today.

More recently, men such as A. P. Gibbs, August Van Ryn, H. L. Ellison, G. Fred Hamilton, and Harold St. John have written a variety of edifying works. Paul Little, F. F. Bruce and Frederick Tatford have written material that has found an audience far beyond the Brethren.

Finally, one should mention those men who are still with us and who are contributing much profitable written material. William MacDonald, R. E. Harlow, John Phillips, David Gooding and Alex Strauch are some of the men who are using the written word to edify the people of God.



We Are Camp Builders

William Coyle, President
Stewards Ministries

2500? 7,500? Perhaps 10,000! Only the Lord knows how many boys, girls, teens, young people and adult men and women were impacted by the spiritual ministry of assembly camps this past summer. Literally thousands made professions of faith in Christ, while others received assurance of their salvation or made commitments to grow in their faith.

Thanks to the vision of men and women from assemblies throughout North America, some of which began more than sixty years ago, there are approximately seventy Assembly camp ministries in the US and Canada. Some are small, short term, summer only programs with a goal to bring the gospel to school age boys and girls. Others have evolved into year round camp and conference ministries that reach a broad spectrum of spiritual

needs across all age groups.

While retaining the common origin of sharing the good news of salvation with young boys and girls, many camps have expanded their ministries to include spiritual development. Programs are targeted to common interest groups, such as families, couples, youth groups (both young and old), and single adults. Attendance at men and women's retreats are growing exponentially in some areas.

Virtually every camp has been an instrument of bringing thousands into God's family and encouraging spiritual growth. Many believers that have been impacted by camps have become workers in their local fellowships, serve on the foreign mission field, or work nationally as church planters, preachers and pastors. Some are even involved in full time camp ministries.

Camps provide opportunity for spiritual renewal and challenge, interaction and fellowship, as well as service and stewardship. Assembly camps depend on local assemblies for both financial and physical support. Hundreds of volunteer staff and counselors are needed at each camp every year. For some camps, "local" assemblies means those within a fifty-mile radius, while others draw from a six state area. One camp even draws international volunteers.

Camps also provide opportunities for stewardship. On the average, about one-third of a camp's operating expenses and all of its capital needs are provided by donations. Assembly camps need the support of the Assemblies, and in turn the Assemblies benefit from the ministries offered by their camps.

We Are Care Providers

David Dewhurst, Director
Pittsboro Christian Village



Fifty years ago God started this ministry that today is known as Pittsboro Christian Village. We are a Continuing Care Retirement Center serving Christians in a multi-level setting. There are four levels of care, starting with cottages and apartments where we provide security and fellowship in a warm and friendly Christian environment. We also have studio apartments where we provide three meals a day and housekeeping. The assisted living unit is able to help with medication management, bathing, dressing and all activities of daily life. For those who have greater needs, our care unit is available. There is always someone ready to assist in time of need, 24 hours a day, 7 days a week.

It is our mission to bring glory to

God by providing effective and compassionate care for Christians in an environment consistent with Christian moral conduct and compatible with a Christian lifestyle.

Many activities are available for residents. There is food for the soul with weekly meetings of the saints for prayer, ministry, and the Lord's Supper. Four times a year there is a conference with gifted Bible teachers. Each day begins, at the end of breakfast, with a devotional message from God's word. Two levels of exercise programs meet each week to keep the body in shape.

It is our desire that Christians should come to live at the Village to enjoy life to the greatest potential that God offers. We encourage residents to live as independently as possible

and to do as much as they can with the support, security, and service that Pittsboro Christian Village offers.

The ministry of Pittsboro Christian Village is similar to other Assembly Continuing Care Retirement Centers serving Christians throughout North America. (e.g., Park-of-the Palms, Florida; Western Assemblies Home, California; Bethesda Christian Retirement Center, California; Rest Haven Homes, Michigan; Grace Christian Home, Markhaven Home, Canada) These agencies meet on a yearly basis, most recently at Horton Haven Camp in Tennessee, to exchange information with a view to continuous improvement for the care of our elderly.



We Are Outreach Ministries

Kenneth W. Murray, Director
Emmaus Ministry Resources
Emmaus Bible College

The impact the Brethren movement has had in North America and across the world has provided a tremendous influence on the evangelical community as a whole. Much of this influence is a result of individuals heeding the call of God to evangelize, to teach and to support at home and in the far reaches of the world, fulfilling the "great commission" (Matthew 28:19).

As various areas of service were identified, the need was developed and an individual work established. As these individual works began to influence the lives they touched, the Lord blessed them. They grew to a point where many of them evolved into full fledged organizations that have been able to reach out to hundreds, if not thousands of needy people.

Outreach ministries cover a wide range of service including training

organizations, recovery ministries, ethnic ministries, service ministries, missions' organizations, retirement centers, prison ministries, missions to the poor and needy, foreign ministries, printing and distributing Scriptures, Scriptural publications, providing medical supplies for assembly missions around the world, etal.

These ministries all provide wonderful opportunities for Christians young and old to have a part in reaching the lost, the hurting and the needy.

Training organizations such as Emmaus Bible College, Emmaus Correspondence School, Mount Carmel Bible School, Kawartha Lakes Bible College, and Growing Christian Ministries provide structured teaching programs for students to excel in learning and spiritual growth.

Recovery ministries such as His

Mansion and the various city missions reach out to the many people who are hurting physically, mentally, emotionally, and spiritually.

Ethnic ministries such as International Christian Ministries, Latino Evangelistic Ministries, and M.E.S.I.A.H. seek to reach people in their particular ethnic group with the gospel of our Lord Jesus Christ.

Service ministries such as Bright Hope International and Interest Ministries seek to bring hope to needy people both in North America and around the world.

These are just a few of the hundreds of outreach ministries that have developed as an outgrowth of the Brethren movement and have been instrumental in reaching the lost or helping to meet the needs of hurting people around the world.

We Are Preachers

David A. Glock, Faculty
Bible and Theology
Emmaus Bible College



Key to the functioning of Assemblies is the multiplicity of spiritual gifts being exercised in the local church. This concept of gifts results in a number of men participating in the preaching and teaching ministry of a given assembly. In addition to the local exercise of gift, the Assemblies have benefited from itinerant preachers, teachers, and church planters throughout the history of the movement.

Indeed, it was through such itinerant ministry that assemblies were established in the United

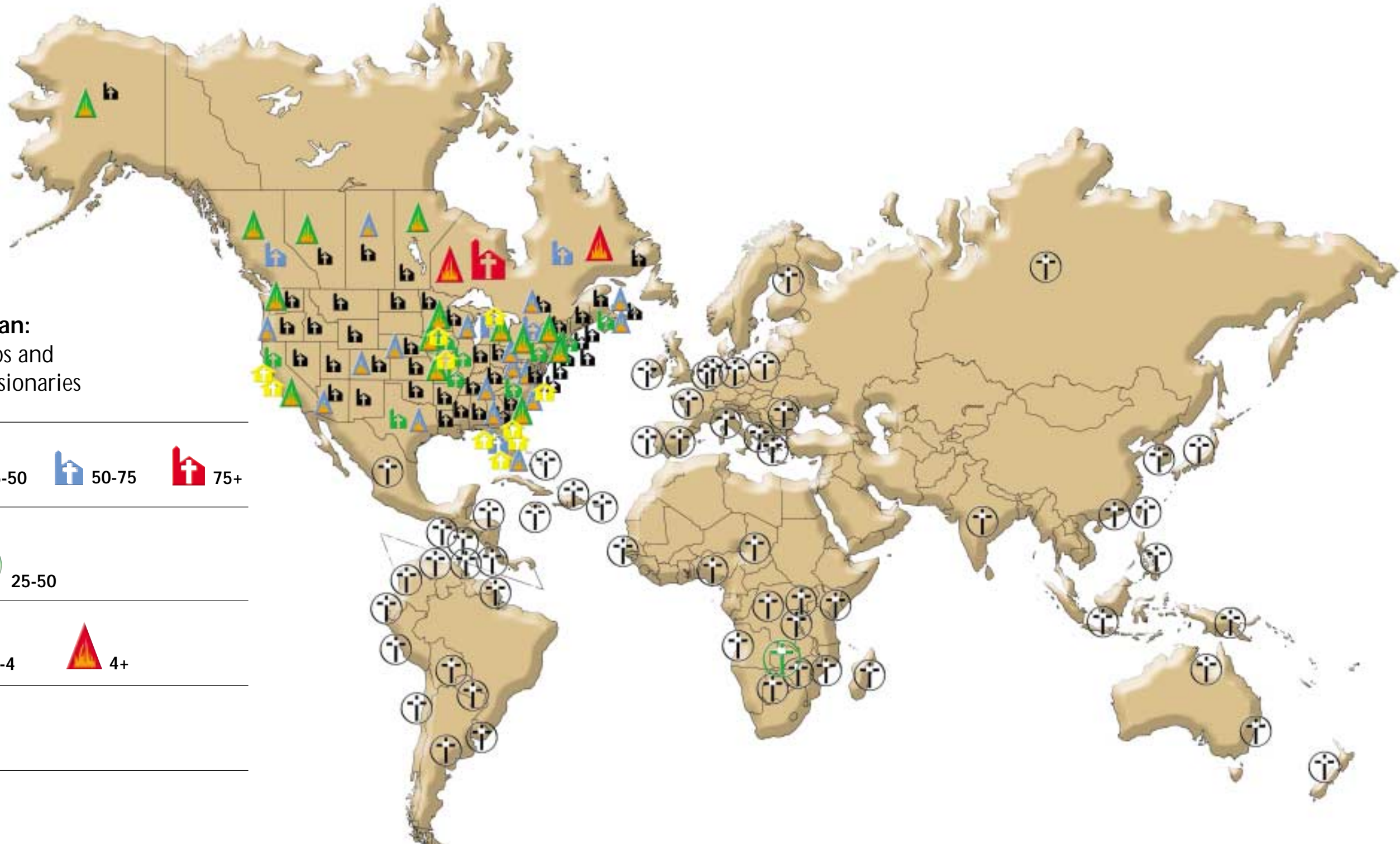
States and Canada. Recent history records the widespread ministry of George Landis, Alfred. P. Gibbs, Harold Harper, August and Charles Van Ryn, Will and Peter Pell, Harold Mackay, John Bramhall, Welcome Detweiler, T.B. Gilbert, David Kirk, James Gunn, John Smart, Ernest Tatham, J. Boyd Nicholson, Sr., and numerous others. Presently, the Assemblies continue to benefit from men who are gifts to the Church – William MacDonald, Ray Routley, J. Boyd Nicholson, Jr., Alex Strauch, Steven

Hulshizer, Dr. Rob Lindsted, Dr. Dave Reid, Dr. Daniel Smith, and many others.

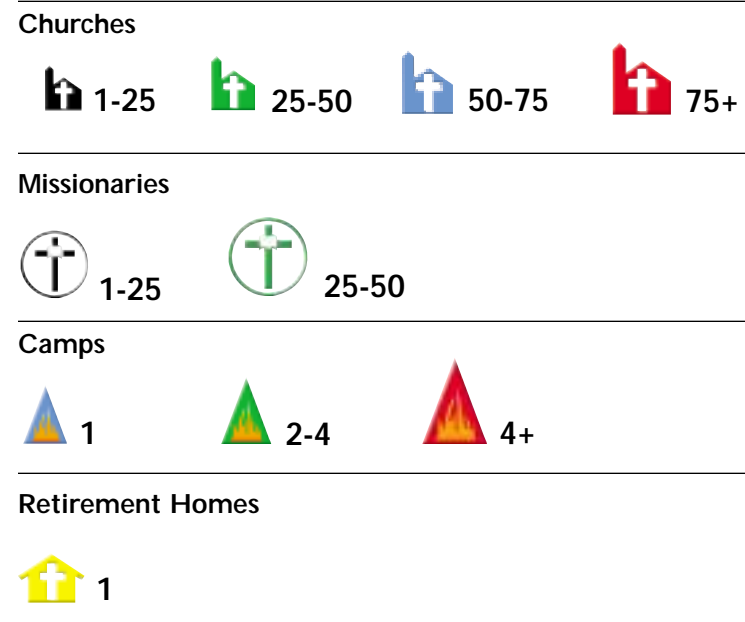
These have all served to unite the Assemblies beyond the local level in a biblical inter-dependence. Gift bigger than a local church has benefited numerous local churches when some gift was lacking. Regional gatherings of Assemblies have produced a strong bond of fellowship with those of common conviction. From New Testament times until the present the Church has been enriched by itinerant preachers and teachers.

1825 Edward Cronin and Francis Hutchinson meet together in Dublin	1827 John Nelson Darby Leaves Anglican Church	1829 Anthony Norris Groves goes to Baghdad	1832 George Mueller and Henry Craik begin meeting in Bristol	1839 Englishman's Hebrew and Greek Concordance	1848 The "Bethesda Question"	1862 Darby's trips to the U.S. until 1877	1868 Evangelist Henry Moorhouse preaches for D.L. Moody	1876 Loizeaux brothers begin publishing literature	1879 First Open Brethren tent meeting in Chicago	1881 F.S.Arnot goes to South Africa	1889 Dan Crawford goes to Katanga	1894 1000 meet in Plainfield for reunion of exclusive and open	1914 Nottage brothers begin church planting ministry	1921 Gospel Folio Press	1921 Christian Missions in Many Lands incorporated
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Timeline of Significant Points in the History of the Brethren



North American:
Churches, Camps and
and Foreign Missionaries



1931 "Light and Liberty" Guelph Bible Conference	1934 Steward's Foundation begins	1934 "Letters of Interest" begins publication	1940 Missionary Service Committee founded in Canada	1941, 43 Emmaus Bible School starts in Toronto, moves to Chicago	1949 Workers Together	1952 Five missionaries martyred by Aucas in Ecuador	1961 Literature Crusades (International Teams) begins	1962 Grand Old Gospel Hour Broadcast	1964 Everyday Publications	1975 Emmaus Correspondence School prison ministry begins	1984 National Conference for Pioneering Black America	1984 Emmaus Bible College moves to Dubuque, IA	1989 First "Decade of Promise" gathers	1995 First "Rise Up and Build" gathers	2001 "Iron Sharpens Iron" gathers at Emmaus
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We Are Financial Support Agencies



Kenneth W. Murray, Director
Emmaus Ministry Resources
Emmaus Bible College

Sounds a little unusual for the Brethren; however, we are, each one of us, financial supporters of the many assemblies, workers and ministries that have sprung up out of the movement. Our local assemblies are both autonomous and independent, therefore the majority of needs are met by the generous giving of brothers and sisters within the assemblies. However, a number of agencies or ministries have also been established over the years to further support the Brethren in fulfilling their financial responsibilities or obligations. These organizations may provide funds directly to the ministries as gifts, provide loans, distribute funds for commended workers' needs, or provide other financial services such as estate and trust planning and other deferred giving programs.

Christian Missions in Many Lands (CMML) is probably the most well known Brethren organization established to distribute assembly funds to overseas missionaries and commended workers. These funds come from Christians all over the country that have a desire to be faithful in their giving. CMML is also set up to provide relief funds to help missionaries deal with the tragedies of catastrophic occurrences.

Both Stewards Foundation and Stewards Ministries were established as not-for-profit organizations serving Brethren assemblies and affiliated ministries. Stewards Foundation furnishes loans to assemblies to erect church buildings; it also supplies a subsidy to support the cost of health insurance for commended workers. Stewards Ministries provides gifts and

grants to Brethren assemblies and related ministries to help them accomplish what God has called them to do. These gifts reach a wide range of people and ministries such as local assemblies, youth camps, commended workers' children (in the form of scholarships), retired workers, hospital and military chaplains, educational institutions, training organizations, recovery ministries, and many other ministries or outreaches that seek to spread the gospel, strengthen the church and minister to the needs of the workers.

In addition, other organizations (e.g., Interest Ministries, Christian Workers Fellowship Fund, Spread the Word) exist, in whole or in part, to distribute funds to further the ministries of the Brethren movement around the world.

We Are Teachers of Prisoners



Robert Tyler, Director
Emmaus Correspondence Ministries

If there's one thing prisoners have plenty of, it's time. Time to think, time to regret, time to repent. Time on their hands, too. Bible Correspondence courses not only meet an inmates desperate spiritual need, they also occupy his time.

The Emmaus prison ministry started over 40 years ago in Cook County Jail in Illinois, through the efforts of chaplains Wesly Kosin and John Erwin who used Emmaus courses with those incarcerated there. Course distribution expanded significantly, when Phil Wagner and other Emmaus students caught the vision in the late 1960's. As the work gained momentum, Phil Wagner and Dale Tweedy were appointed the first Penal Coordinators (PCs) in 1974.

Bill MacDonald wrote *Born to Win* in 1974 especially for prisoners. This course was added to a curriculum designed to present the gospel of Jesus Christ and build up professing believers in their knowledge of the Scriptures and the Christian life. The ministry continued to expand and in 1980 the first Prison Ministry conference was convened with 15 attendees. Two years later Gerrit and Susan Blok began using Emmaus courses in Canadian prisons. A second course for prisoners, *Doing Time With Jesus*, was introduced in 1985, by which time the ministry covered all of North America. Over the years, more PCs were appointed and by 1999 course distributions reached 5 million. In 2001, a third prisoner course, *How*

to Succeed on the Streets, was added to meet the particular needs of parolees.

The PCs work with local churches and volunteers to send over 320,000 courses completely free of charge into prisons each year. Only God keeps a count of the hours these dedicated servants spend grading, answering questions, writing encouraging comments and mailing the courses back to the students. There are rewards. Every day PCs receive letters testifying to the power of God's Word "effectually working in those who believe."

For the prisoners and those who minister to them: time well spent.



We Are Hymn Writers

Lisa L. Beatty, Faculty
Chair, Sacred Music Department
Emmaus Bible College

A careful study of the history of evangelical hymnody will affirm that during times of spiritual renewal in the Church, new musical styles and forms often develop to carry the movement's message. In the early 18th century in England, an era in which most congregations sang only metrical psalms, Isaac Watts acted on his philosophy that the New Testament believer should sing about the New Testament gospel by writing over 400 "hymns of human composing." A generation later, John and Charles Wesley, sensing a need for both evangelistic and invitation hymns, provided 6,500 hymns for the period of the Great Awakening. This link between spiritual renewal and the development of new hymnody can be seen in the history of the Brethren movement.

From the very beginning of the movement, the early brethren emphasized the Lord's Supper, a meeting

centered on the person and work of Jesus Christ. They began to collect a body of hymnody that focused on His suffering and death, His atoning work, and other themes appropriate to such a service. Early Brethren hymnals included hymns by Watts, Wesley, and some of their contemporaries, but talented hymn-writers from within the movement wrote most of the hymns used for those early meetings of worship and remembrance. Brethren hymn-writers from Ireland included Edward Denny and John Nelson Darby. From among the Devonshire brethren, well-known names like Robert Chapman and Samuel Tregelles appeared in early hymnals. Other writers of note from the infancy of the Brethren movement included James Deck, his sister, Mary Jane Walker, and Joseph Denham Smith.

The development of new hymnody did not end with the early days of

the movement. Gifted men and women continued to write hymn texts that reflected the doctrinal and theological emphases of the New Testament church. Samuel Trevor Francis, Alfred P. Gibbs, Inglis Fleming, and many others made important contributions to the wealth of hymnody in use in Brethren assemblies.

A few hymns from Brethren writers have even made their way into mainstream evangelical hymnbooks—Joseph Scriven's *What a Friend We Have In Jesus*, Samuel Trevor Francis' *O The Deep, Deep Love Of Jesus*, and Stuart K. Hine's translation of the Scandinavian hymn *How Great Thou Art*. The creative work of Brethren hymn-writers has contributed in a significant way to both our own movement, and to the body of evangelical hymnody available to the 21st-century Church.

We Are Publishers



Robert Tyler, Director
Emmaus Correspondence Ministries

We have a tradition of being "people of the Book." We are also a people of books! In our history, there is a rich legacy of publishing. Early on, tracts and published letters were distributed to present doctrinal positions, much of it printed privately. One example would be *The Nature and Unity of the Church of Christ* (J. N. Darby, circa 1827). The value of seeing the gospel in print was recognized, and gospel tracts began to be printed by Paul Loizeaux, a founder of Loizeaux Brothers, who produced *The Lord's Dealings with the Convict Daniel Mann* around 1870.

Early authors include J. N. Darby,

William Kelly, and G. V. Wigram. Many of these men's writings were prolific; *The Collected Writings of J. N. Darby* comprises 34 volumes. Wherever Brethren missionaries went, pamphlets and tracts were translated to help in the spread of the gospel. The writing tradition continued with authors like C. H. Mackintosh and H. A. Ironside.

Assembly brethren took up subjects not usually covered by other writers, including prophecy, the tabernacle, church principles and dispensationalism. Publishing houses flourished, including Loizeaux Brothers, Pickering and Inglis, Bible Truth Depot and Walterick. Today the

Brethren are still writing and publishing, sending out commentaries such as *What the Bible Teaches* by John Ritchie Ltd., books on the local church such as *Biblical Eldership* by Alex Strauch, and devotional works like *The Wonders of God* by William MacDonald. Current publishers include Bible Truth Publications, Gospel Folio Press, Everyday Publications, Lewis & Roth, John Ritchie and Walterick and well known authors include William MacDonald, T. Ernest Wilson David Gooding, Alex Strauch, and R. E. Harlow.

The tradition of writing and publishing continues.

We Are Teachers by Mail

Robert Tyler, Director
Emmaus Correspondence Ministries

A missionary goes into prisons in Norway. An evangelist walks half a day to residents in a village high in the mountains of India. A Bible correspondence school operates in England. A radio broadcaster follows up responses to a radio program in the Philippines. In Canada, seamen who visit the port in Vancouver are presented with the gospel. In Africa, local churches are built up in the faith and refugees are given hope.

There is one common factor in all of these situations: Emmaus Correspondence Courses. Last year over 1 million courses were distributed in more than 80 countries using the methods mentioned above and many other ways. The gospel is preached and believers built up in their faith. All this effort is conducted

through Regional Directors, and commended foreign missionaries.

The Overseas Ministry of the Emmaus Correspondence School started in earnest in 1949 when Cyril Brooks offered *What the Bible Teaches* after a radio program broadcast in the Philippines. The response was overwhelming. Through the efforts of Dr. Ed Harlow in the early 1950's, the courses rapidly gained popularity in Africa. They also found fertile ground in India and Sri Lanka. More recently, courses have been translated for use in Mongolia and Albania. Since the modest beginnings in 1949, the network of Regional Directors has expanded to meet evangelistic and teaching needs all over the world.

This expansion has occurred

because of the fellowship of Regional Directors (RDs). Each one takes responsibility for a geographical area and the School makes the courses available to them. Following basic principles of cooperation, each RD is free to develop his or her own ministry using the courses. With permission from the home office they can translate, print and distribute the courses in the local language. They adapt the approach to suit local culture and conditions, and develop their own distribution methodology based on their particular circumstances.

Through this cooperative effort, the courses have been translated into over 120 languages, millions of lives have been touched, the gospel is proclaimed, and many start on the Emmaus Road to Bible Knowledge.



We Are Chaplains

Kenneth Botton, Chaplain
Brethren Representative to U.S. Military Agencies

At three in the morning, a silent blackness envelopes a landscape that would be strange even in broad daylight. My eyes, barely accustomed to such darkness, discerned a figure gradually emerging from it as if from another world.

"Chaplain, is that you?"

A red-filtered flashlight suddenly illuminated the camouflaged face of a young Marine. "I'm glad you're here in the field with us, Chaplain. Mind if we talk for a few minutes?"

If I remember correctly, the conversation lasted close to an hour as this youthful defender of our country spoke fervently to his unit chaplain—in this case, myself—an assembly-commended, U.S. Navy chaplain serving overseas with Marines. I don't remem-

ber that he gave his heart to the Lord that night, but this modern day Nicodemus ventured by night to ask his most personal questions. I believe the Lord was honored that night—and the Assemblies faithfully represented.

Such stories are not accidental. Stewards Ministries intentionally promotes and maintains the Assembly chaplain presence in the uniformed services. Our presence with the military remains far-reaching. Navy Chaplain Tim Overturf ministers to sailors and their families on the Pacific island of Guam. Three and one-half hours flight time due north, Air Force Chaplain John Tillery serves at Yokota Air Base just outside of Tokyo, Japan. Closer to home, yet poised and ready for combat duty, Army Chaplain and

Master Parachutist Jeff Watters is assigned to the storied 82nd Airborne Division as Brigade Chaplain to the 504th Parachute Infantry Regiment—a unit that could potentially see future duty in Afghanistan. Additionally, several of our reserve Chaplains, including Bruce Postma (TX National Guard), Mark Johnson (CT National Guard) and George Hanson (TX Air Guard) have seen recent active duty.

Pray regularly for our three active duty chaplains, ten reserve chaplains and two chaplain candidates. For more information on how your Assembly can participate in this amazing ministry, visit the Stewards Ministries website (www.stewardsministries.com), or email your questions to chaplainpb@aol.com.

The Marks of a New Testament Church

Dr. Daniel H. Smith, Chancellor
Emmaus Bible College

When I came into fellowship in an assembly in the mid 1950s I experienced a significant change in focus and atmosphere. Although I had been involved in Bible-teaching evangelical circles from my childhood, where the focus was on evangelism and the Christian life, I found myself among people that held their ecclesiology in a very high profile. The open commitment of those in the first assembly I was part of was to follow the New Testament pattern of local church life as closely as possible. Much of the teaching related to New Testament church order and function. I was made very aware that there are distinct differences between a typical "western" church and a New Testament-like church.

Over the years I have pondered and searched out this matter of New Testament distinctives. It is obvious that a local church, or a group of churches, can be so ecclesiastically and culturally influenced that they are no longer like the first century churches in many ways. In fact, I assume that for even the individuals most committed to New Testament patterns of church life, if we could be transported back to the first century and attend meetings of a local

church, we would find a number of things very different from that which we do in the 21st century.

Many serve God faithfully in personal life and church life, readily seeking styles of church life that are admittedly different from the simple life and functions of the first century churches. I have given my life to service for Christ in fellowship with churches that seek to follow the pattern of the New Testament churches as closely as possible. I believe that like the Old Testament Jubilee, we improve and purify our fellowship by getting back to the original God-given pattern rather than moving on to something new and different. This obviously leaves me out-of-step with the present "church growth" movement in North America!

With this admission I get to the point of this article and presume to focus on the marks of a New Testament church. It is necessary to assume that readers have an adequate background in ecclesiology—a study of the Church, and the great truths revealed in Scripture about the Church doctrinally.¹

However, by speaking of "marks" of a New Testament church we focus on that which one would observe and experience

in attending, associating with and observing the life and function of a local congregation over a period of time. Those "marks" will include a number of factors, namely a congregation that:

1) Consciously functions under the headship and preeminence of Jesus Christ.

This direct connection to Christ involves more than a doctrinal confession. It will be displayed in the attitude of submission to Christ by leadership and congregation, verbalized with reverence on many occasions. It will involve autonomy—the local church functioning under Christ's authority without an ecclesiastical authority or organization dictating directives from without. In a number of ways the congregation will function as a worshiping community. Eph. 1:22, 23; Col. 1:18ⁱⁱ

2) Teaches and practices the oneness of the body of Christ.

This will involve a charitable attitude, and reception of all true believers in Christ.ⁱⁱⁱ This reception will be expressed toward visitors as well as those who are a part of the congregation, regardless of economic status, race, sex, ethnic

background, business or social status. It will also be expressed in a genuine charitable attitude and fellowship with other local churches, acknowledging that like-mindedness in doctrinal issues will lead to closer association and joint participation in Christian activities. Eph. 4:4-6; Phil. 1:18; Rom. 15:7

3) Acknowledges and submits to the Holy Spirit as the representative of Christ on earth and in His Body.

While it is the ministry of the Holy Spirit to exalt Christ, not Himself or people, there will be both teaching from Scripture as well as conscious submission to the ministry of the Spirit in conviction (evangelism) and in Christian life, nurture and service. There will be submission to the leading of the Holy Spirit in the ministry of the Word of God and in planning activities for the congregation. The congregation will seek to avoid grieving or quenching the Holy Spirit. Eph. 4:30; John 16:7-15; I Cor. 3:16

4) Has a plurality of elders as the sole governing body of the congregation.

Elders will serve Christ and His people as servant leaders, without clericalism and bossiness. The congregation will recognize, respect, submit to, encourage, and pray for the elders. Acts 14:23; I Pet. 5:5; I Thess. 5:12

5) Fulfills the four basic functions of church life—the apostles' teaching, fellowship, breaking of bread and prayer.

There will be a clear emphasis of each of these necessary functions. The ordinances of the Lord's Supper and believers' baptism will be taught and practiced faithfully. A constant vigil will be maintained to avoid having other elective functions displace, minimize or spoil the effectiveness and primacy of these four functions. Acts 2:42; I Cor. 11:17, 34

6) Teaches and practices the priesthood of all believers.

The life of the local church will be participative, not spectatorish. Servant leadership will develop, encourage and utilize each Christian in his or her spiritual gift in service for Christ. Within the biblical instruction regarding men functioning in speaking, teaching, and government in the congregation, efforts will be focused on participation by all in the congregation with a diversity of gift in various ministries in the life of the local church and in outreach efforts. I Pet. 2:5, 9, II Tim. 1:1

7) Practices a consistent and fair purging of the congregation of individuals who continue in the sinful patterns of fornication, covetousness, idolatry, railing, drunkenness and extortion.

It is the purpose of Christ that His Church be holy, and it is His purpose to forgive, heal and cleanse His people. Therefore, even the ultimate action of expelling an individual from fellowship in the congregation will be limited to sinful patterns named in Scripture, and carried out with a prayerful view to the restoration of such individuals. I Cor. 3:17, 5:1-13; II Cor. 2:5-11

8) Maintains divine order in the activities of the local church.

The headship of Christ will be expressed in the headship of men in governing and in congregational teaching. While silent in meetings of the church, women will actively participate in many ministries in church life and outreach. I. Cor. 11:3; I Tim. 2:8-15

9) Teaches and practices integrity, generosity, and exercise in financial matters.

Giving will be voluntary, generous and proportional. The use of money by the local church will be an expression fellowship, care and concern, not manipulation or control. II Cor. 8, 9

10) Is committed to being well-taught and unchanging in biblical doctrine, yet flexible in methodology within the parameters of doctrine.

This requires that leadership particularly knows the difference—which is accomplished by being fresh and systematic in a study of the whole scope of New Testament doctrine. Acts 10:17; I Tim. 1:3, 10; 4:6, 13, 16; 5:17; 6:1, 2; Jude 3

11) Is committed to see the completion of the Church and lives in anticipation of the return of Christ for His Church.

This will be expressed in a variety of evangelistic efforts, both individual and corporate. It will be observed in many ways in teaching and conversation that the imminence of Christ's return is continually in focus. Titus 2:13, 14; Phil. 3:20; I Cor. 16:22

12) Has a relationship of kindness, integrity and testimony to the community.

The Bible does not teach monasticism. Separation unto Christ is not isolation from people around us. While giving priority to the needs of fellow-believers, a New Testament church will continually and actively do good to all and maintain a clear, Christ-like testimony to outsiders. Gal. 6:10; I Tim. 3:7

Many readers will want to add to this list of marks of a New Testament church. We will also



Caesarea Philippi "I will build my Church" Matthew 16:18

struggle with the issue of the consistent practice of something by the New Testament churches being elevated to the level of doctrine. We will be alert to our personal and cultural dislikes of certain patterns and teaching in the New Testament. But we all must listen to the Apostle who said, after giving instruction about church order and function, "But if one is inclined to be contentious, we have no other practice, nor have the churches of God."^{iv}

In a culture that is characterized by change, demands change, and specializes in change may we adorn the doctrine of God in every respect both in individual life and the corporate life of the local church. I keep asking myself, "If the apostle Paul would attend our local church for a few weeks, would he recognize and be comfortable

with what he sees?" More important is the question, "For those of us whose actions and decisions condition and shape the life of a local church, will Christ, the Head and Builder of His Church say, 'Well done' to us?" He has given us His blueprint—the New Testament.

ⁱ There are classic works on ecclesiology from basic and popular (Christ Loved the Church, William MacDonald) to more theologically oriented (Life In His Body, Inrig; Systematic Theology, Volume IV, L.S. Chafer)

ⁱⁱ Only representative passages are given. Obviously many more passages of Scripture address each of these "marks."

ⁱⁱⁱ It is necessary to acknowledge New Testament limitations here, notably (a) not receiving those who have been put out of a local church because of continuing sinful patterns of life (I Cor. 5) and (b) those who hold heretical doctrine, particularly relating to the person of Christ (III John)

^{iv} I Cor. 11:16

^v Titus 2:10

The Autonomy of the Local Church

Jack Spender

Church Planter and Conference Speaker

What could be of greater interest to a child of God than the beauty and well being of the bride of his Savior, which is the Church? What present day work can compare with the sanctifying and cleansing of the bride by the Word in this age as she is prepared for His return? Yet how few consider the fact that the bride of Christ is composed of ordinary people who submit to that process day by day in the countless local churches where they gather! Every believer ought to be concerned for the blessing and protection of their place of fellowship. One factor in both the blessing and the safety of any local church is its ability to relate rightly to other Christian groups. This raises the subject of local church autonomy.

The word autonomous comes from the Greek work autos, self, and nomos, law or rule, and refers to the power and right of self government. A good word, it helps us walk carefully between the perils of independence (or isolation) on one hand, and enslavement by subjection to organizations or denominations on the other.

Although the word "autonomy" isn't found in the Bible, the idea is biblical and runs right through the New Testament. Beginning with the Gospels, the word "church" appears only twice,

both times in Matthew. First, the Lord Jesus promises to build his Church (Matt. 16:18), an obvious reference to the whole company of the redeemed, often referred to as the universal church. But lest anyone expect a large, visible worldwide organization, He speaks next of the church in the form men will see; something smaller and local with leaders who have authority from the Lord to conduct its affairs for the good of its people. This last point is important because it sets a precedent. The church at the local level is responsible for its own decisions and disciplines.

In the book of Acts, this principle is assumed. Guidance comes from the real presence of the Lord in the midst so that any idea of a centralized government would be superfluous. As illustrations, think of the swift dealing with the sin of Ananias and Sapphira in chapter 5, the decision to provide for widows and appoint officers in chapter 6, the collection for poor saints and the sending of Barnabas to Antioch in chapter 9. Of special importance are the commissioning of the first missionaries in chapter 13 and the Jerusalem council in chapter 15. In the one, all action is taken in the young assembly at Antioch; there is no thought of clearing the idea with the apostles at Jerusalem. In the other, discord

over a doctrinal point is addressed between the two churches in which it arose; no outside parties are involved.

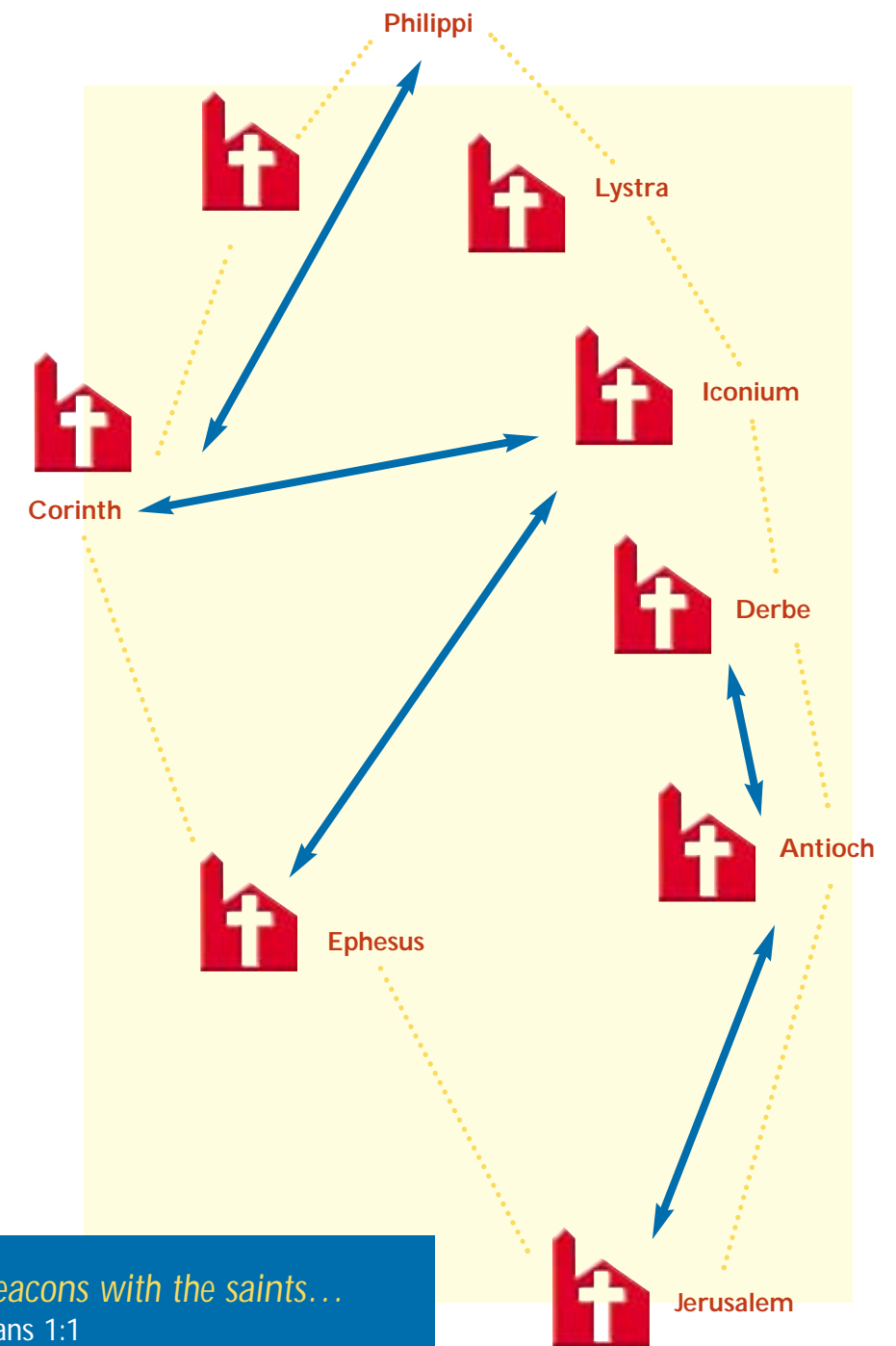
Similar examples can be traced through the Epistles, such as the procedures for excommunicative discipline, the settling of grievances in the church rather than courts of law, the appointment of delegates, letters of introduction and commendation, and even the appointment of elders. There is no hint of any decision or action requiring help from some larger body beyond the local church. At the close of the apostolic age, the Lord addresses seven local churches in Asia (Revelation 2,3), and while there are some things worthy of praise and some things that require correction, each letter is personal to the church. No suggestion can be found that one church might dis-fellowship another.

But as mentioned earlier, autonomy is not independence. There must be a place for cooperation and fellowship among churches, a point reinforced by Acts 15. The leaders at Antioch judged it appropriate to appeal to the church where the problem originated. They considered the apostles approachable and saw the importance of preserving harmony. It is significant that when conclusions were reached, letters could

affirm that "having come to one accord" (Acts 15:25 Greek) "it seemed good to the Holy Spirit and to us..." (v. 28) – the evidence that unity and fellowship had been preserved.

For all these reasons, the union of churches into something larger than the local assembly but smaller than the whole body of Christ must be rejected as sectarian. Examples abound but include Roman Catholicism, state and national churches, all Protestant denominations and even the so-called exclusive brethren.

The church must live out its essential dependence on the Head, defend sound doctrine, administer internal affairs and develop its own ministry at the local level, all the while participating in and enjoying the blessings of inter-relatedness with other Christian churches. The truth is, autonomy encourages cooperation by making clear the difference between interference and that blessed fellowship which the people of God rightly desire, and which is, to the world, an evidence of the love of Christ.



To the bishops and the deacons with the saints...
Philippians 1:1

And they appointed elders in every church.
Acts 14:23

Where We Fit in the Spectrum of Evangelicalism

Dr. Ted Grant

Elder Conference Speaker
Board of Trustees, Stewards Ministry

The title of this article contains several words that cry out for a definition. The first of these, of course, is “evangelicalism”. The British historian David Bebbington summarizes the key components of evangelicalism as *conversionism* (an emphasis on a conversion experience of the “new birth”), *biblicism* (a reliance on the Bible as the ultimate authority in matters of faith and practice), *activism* (a burden for sharing the faith with others) and *crucicentrism* (a focus on Christ’s atoning work on the cross as the only way of salvation). I think it is fair to say that most of “us” would identify ourselves with each of those elements of faith and practice and so that will be our working definition of “evangelicalism”. That definition of evangelicalism would also include groups such as the Evangelical Free Church and conservative elements of most mainline denominations such as the Baptists, Lutherans, Methodists, and so on.

The title assumes that we fit somewhere in that spectrum of such church groups and asks the question, “Where within that spectrum do we lie?” Before answering that question, we must turn to a definition of a second

word in our title, namely, “We”. Who are “we”? That is unquestionably a more difficult question to answer, but since it is beyond the scope and purpose of this discussion and is addressed elsewhere in this issue of *Journey*, we will simply state that our working definition will be Open Brethren in North America.

A third word that requires a definition is “spectrum”. Evangelicalism encompasses a number of different spectra and it is of interest to consider our relative position within each one. On the “emotional” spectrum we are at the opposite end from the Pentecostal/charismatic/third wave movements. Although individual Brethren churches have been influenced to some extent by the charismatic movement, by and large our practice has emphasized more the intellectual content of the faith than its emotional impact. This is entirely understandable, given our history; many of the early Brethren were from an academic background, although that fact has often been belied by a latent antiintellectualism which has characterized some Brethren circles.

On the “social activism” spec-

trum we are at the opposite end from the Salvation Army. Here again it is true that individual Brethren churches have from time to time championed social causes, but for the most part the movement has eschewed social and political activism, at times out of a religious conviction, which admittedly other Brethren have regarded as somewhat misguided. Although the Brethren movement as a whole has tended to be apolitical, individuals have been actively involved in political and social issues. Moreover, our participation and influence in overseas missions has been disproportionate to the number of churches in the movement worldwide.

As far as the “theological” spectrum is concerned, we find ourselves somewhere in the middle. There are no particular distinguishing features of our theology. Dispensationalism is a hallmark of Brethren theology, but in part because of the influence of the *Scofield Reference Bible*, dispensationalist eschatology is widespread in evangelical circles.

Indeed, what distinguishes us from other evangelicals is not theology, but ecclesiology (church practice). And even in the area of

ecclesiology the lines are becoming blurred. This is a result not only of the movement of some Brethren assemblies in the direction of mainline evangelical churches, but also because many non-Brethren churches, as a result of their own study of the Scripture, have adopted many of what were once regarded as “Brethren distinctives”.

This trend is to be applauded rather than decried, since it is entirely in accord with the spirit of the early Brethren, whose emphasis was on the unity of the body of Christ. In order to share that spirit we should celebrate what we have in common with other evangelicals rather than focusing on the relatively secondary issues which distinguish us from them.

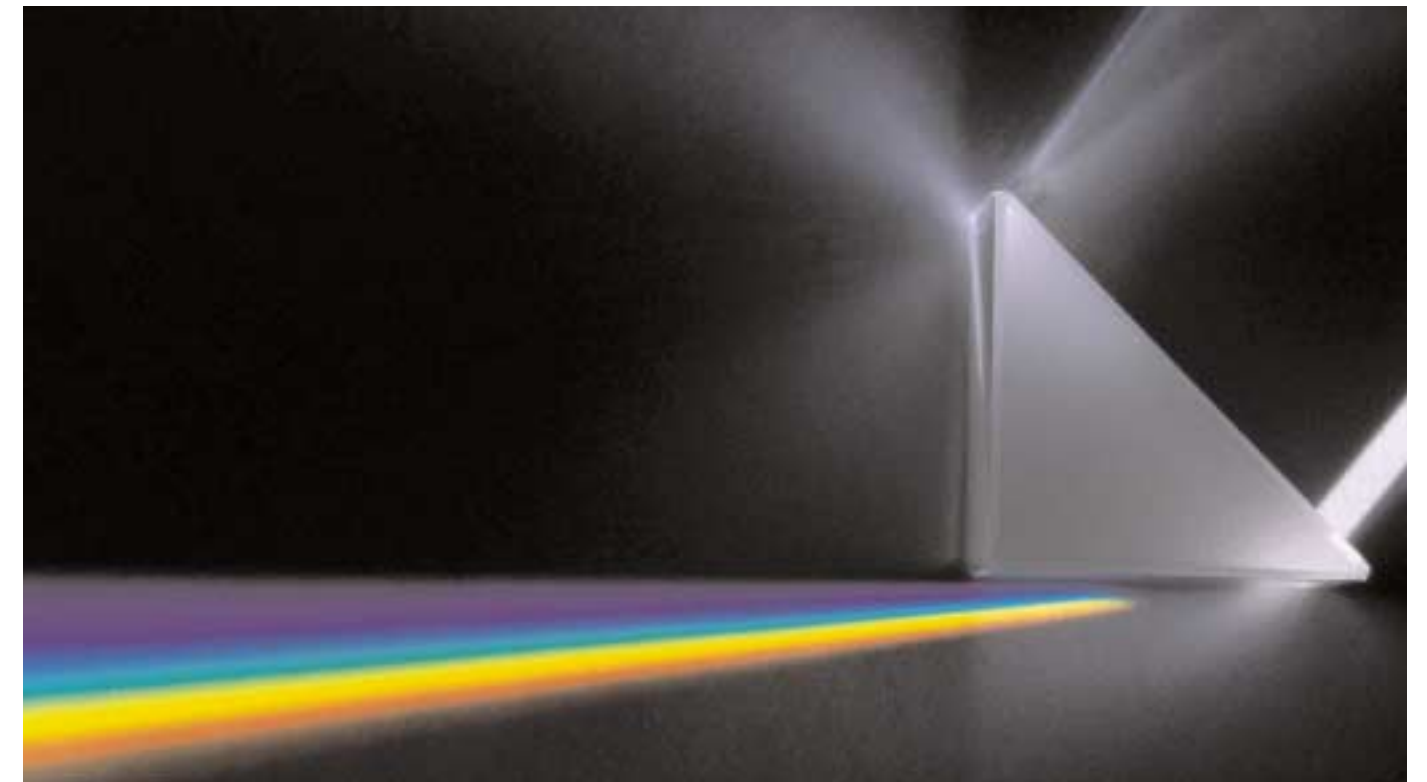
However, if we hold to the spirit of the early Brethren, this

should not disturb us. The emphasis of those Brethren was not on distinctives, but on the unity of the body of Christ. They regarded all true believers as members of that body, regardless of formal denominational affiliation. This was the reason they eschewed names such as “Brethren” which would set them apart from other believers. So their emphasis was not on that which distinguished them from other Christians, but on what they had in common with other believers. We should recapture that spirit by emphasizing our roots in historical Christianity and our common bonds with our brothers and sisters in the larger evangelical community.

Yet it must be admitted that the roots of separation are also to be found in our history. The Brethren emerged from ecclesia-

tical circles in eighteenth century Britain which were known as dissidents or non-conformists. So it is not surprising that such groups would wish to distinguish themselves from the established church from which they were dissenting or to which they were not conforming. Later Darby adopted an openly separatist policy by asserting that “separation from evil” was “God’s principle of unity.”

Unfortunately, such separatist tendencies are still evident in much of contemporary Brethren thinking. But we would do well to recapture the spirit of the early Brethren by embracing our roots in historical Christianity and our common bonds with our brothers and sisters in the larger evangelical community.



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:

Just six days after 9/11 I found myself on a flight from Chicago to Dallas, seated next to an American Airlines pilot. We talked about the attack and our American response, and he, learning that I am a preacher, asked what a Christian thinks about our country's military intentions. "What about 'you shall not murder' and 'turn the other cheek?'" he asked. I explained to him what I thought the Bible teaches in this regard. How would you have answered him?

Roye Geiser Responds:

As a result of the September 11th terrorists attacks, our nation faces a greater threat than ever before. It is biblically correct to meet this threat with all the force and power at its disposal to protect the lives, property and freedom of our citizens. The Sermon on the Mount, with it's "turn to him also the other (cheek) also" (Mt. 5:39) is the Lord's teaching on the principles and rule of His kingdom which He offered to the nation Israel on His First advent, was rejected and awaits the Second advent to be operative. It is not a guide for our nations war on terrorism, which is the very incarnation of evil.

Roye Geiser
Powell, TX

Charles Coleman Responds:

My concern with this question goes back sixty-plus years to the military draft which preceded World War II. Then as now, the law excused men from combat duty if they were conscientious objectors. Is war ever justified? If my country went to war, would it be right for me, as a Christian, to

serve in the combat forces? After study and prayer, I decided that the answer to both questions was "yes". In the years since then I've studied the matter a bit more deeply and arrived at the same answers.

The Bible commands to forgive, and not to commit murder, are aimed at the individual. However God established the right of governments to punish evildoers in Genesis 9:6, "Whoever sheds the blood of man, by man shall his blood be shed." The New Testament picks up this theme in Romans 13:1-5, "...the authorities that exist have been established by God...He (the governmental authority) does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer..." A nation fulfills this responsibility against criminals internally through law enforcement. It can also exercise it externally by using its military services against those who would destroy it. I consider that World War II was justified on this basis, as is our current war on terrorists.

On the matter of a Christian

serving in the military, the Bible is silent. Nowhere in Scripture is military service condemned. When Roman soldiers asked John the Baptist what they should do, he did not tell them to quit the army, but said only "be content with your pay" (Luke 3:14). Also significant is the fact that four Roman army centurions appear in the New Testament, two of whom were noted for their faith. One of these was the officer whose servant Jesus healed (Matt. 8:5-13); the other was Cornelius, to whom Peter preached (Acts 10). If it was inappropriate for believers to bear arms in military service, one would expect that fact to be mentioned in one of these Scriptures.

As a result of my views, I served in the U.S. Navy during World War II, and participated actively in three amphibious operations including the Normandy invasion.

Charles G. Coleman
Bowie, MD

The latest Emmaus Ensemble CD, entitled *God So Loved the World*, is now available.



It features the music performed by the Ensemble, Three-for-One, and Undivided on their 2001 spring tour. Titles include *My Faith Looks Up To Thee*, *Higher Ground*, *Speechless*, *God is Able*, and many others for almost a full hour of hymns and praise. You can purchase this CD, or our previous CD, *In Grateful Praise*, by sending a check for \$15 (\$12 plus \$3 for postage) to Ensemble CD, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001.

Would you love to be a student at Emmaus, but can't afford all the time?

Emmaus offers a 3-week block of courses January 6-23, 2003. The following courses will be offered:

- Church Growth (3 credits)
- Intro to Philosophy – Christian World View (3 credits)
- Christian Camping Overview (3 credits)
- Intro to Algebra (3 credits)
- Far Eastern Studies (3 credits)
- Fundamental Computer Literacy (3 credits)
- 2 Corinthians (2 credits)
- Survey of Music History (3 credits)
- History of the Brethren Movement (2 credits)
- The Holocaust (1 credit)



Classes are \$194 per credit and meet daily. Limited housing is available here on campus for a minimal fee.

If you would like more information on taking a class during this time, contact Kathy VanDine at 1-800-397-2425 or kvandine@emmaus.edu.

NEXT ISSUE'S QUESTION:

At the 2002 "Iron Sharpens Iron" conference a gentleman distributed a pamphlet, which argued that the Lord's Supper in New Testament times would have included a full meal or "love feast." Another brother argued that the only thing the New Testament requires is the partaking of the elements of bread and wine. The New Testament, he said, says nothing of a special meeting or pattern for the Lord's Supper. My question is this: How accurately can we determine, from hints in the New Testament, the actual order of events when Christians in Jerusalem, Corinth, or Troas "were gathered together to break bread?" (Acts 20:7). Can we be sure that any form of communion service practiced by Christians today reproduces that order? Should we desire such an assurance?

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

NEWS • FROM • EMMAUS

In Focus

This November, youth from many churches across the Northwest convened at Lakeside Bible Camp in Clinton, WA for Emmaus' third In Focus youth conference. Seeking to encourage a network of relationships within the youth attending and to encourage them in their faith, leaders saw many attendees strengthen their commitment to Christ and to each other. Mike Roth of Portland, OR delivered a series of challenging messages from the Word encouraging us in our Godly love for other believers. The group enjoyed a special concert with Sparrow recording artist Aaron Spiro, a native from Seattle and a regular at Lakeside Bible Camp.

ISI

Last May almost 500 men and women from all across the world convened at Emmaus for our second annual Iron Sharpens Iron conference. Attendees and leaders joined together to focus on issues in church leadership and the development of current and future church leaders. Our plenary speaker was Alex Strauch (Littleton, CO) who delivered a series entitled "Building the Church Through Love." 17 leaders presented 46 elective seminars during the conference and two groups presented their churches as models of health and growth. The third annual Iron Sharpens Iron conference will be held Memorial Day weekend, May 22-25, 2003 at Emmaus Bible College (Dubuque, IA). Register

online today at www.emmaus.edu to reserve yourself a place at the next Iron Sharpens Iron! Space is limited so don't delay!

Eleven O Six

Beginning in January, 2002, Riverside Bible Church (Dubuque, IA) began construction of *Eleven O Six University Coffee House*. *Eleven O Six* opened its doors to various evangelistic ministries in April including a local chapter of Young Life (evangelistic youth group for teens), "Pizza Night" (free pizza night with games for mixed ages), several evangelistic Bible studies, an English class for local Hispanics, and Riverside's Sunday school classes. The coffee

shop opened officially in mid-September. *Eleven O Six* provides a unique service to the many college-age students in the Dubuque area by remaining open later than a majority of businesses in town (11:30 PM). Emmaus is partnering with Riverside to use the various ministries of *Eleven O Six* to train our students in practical evangelism techniques. Emmaus hopes to see its students take creative ideas and practical experience in evangelism home to use in their local churches.

Emmaus Correspondence School

July 1, 2002 was a milestone date in the history of the Emmaus Correspondence School when it became ECS Ministries. The Emmaus College Board of Trustees recognized that, with the growth of the College and the Correspondence School, each ministry needed its own board to help focus on its own unique mission. The change is allowing ECS Ministries more flexibility to face its particular challenges and opportunities. The mission remains the same: to help people systematically study God's Word. ECS will continue

to administer the correspondence course ministry that distributes over one million courses each year. In addition, the vision of ECS is to publish books and study guides by Assembly writers that will enrich the Brethren movement. The ministry remains committed, under the direction of Robert Tyler, to help people on the Emmaus Road to Bible Knowledge. Late breaking news: in the past year the Lord has opened the door for the distribution of Emmaus courses in Mongolia, where Greatest Man Alive has been translated and printed, and in Albania where four courses, including *What the Bible Teaches*, are ready for printing.

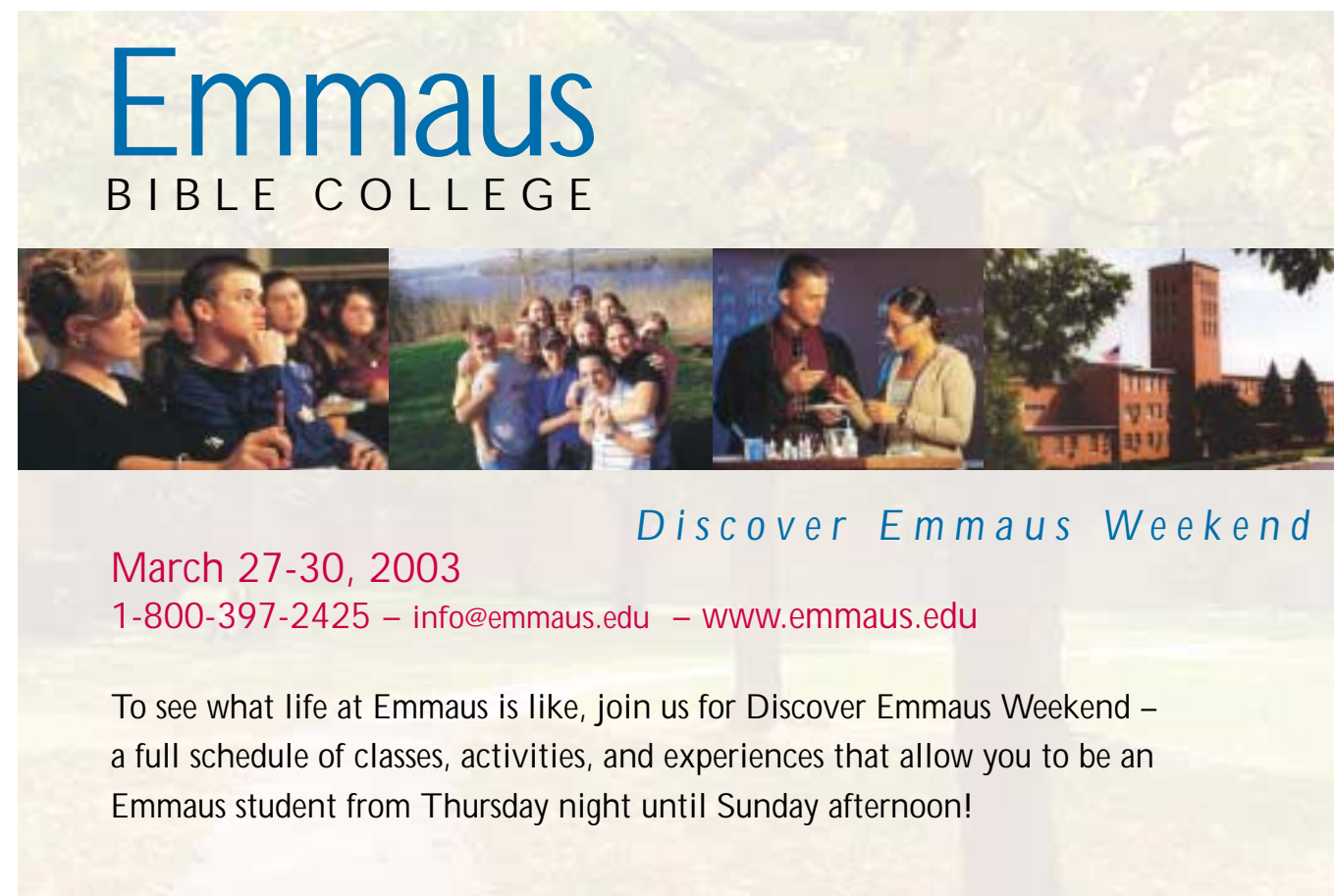
New Faculty and Staff

Ben Mathew, an Emmaus alumnus, has joined our staff in a new position as Chaplain. Ben's preparation in Biblical Counseling at Dallas Theological Seminary enables him to be of special help to our students in their spiritual formation. Steve Schimpf, formerly program director of Koinonia Conference Grounds in California, joins our staff as Enrollment Services Manager. Rachel Nor is

the new secretary for the Correspondence School (ECS Ministries). Paul Jensen and Brian Killins are two new adjunct professors. Mark Stevenson has received a full time appointment to the Bible faculty. Jim Van Dine has a half-time appointment. Kathy Van Dine is our new Registrar. Randy Sylvester is the Director of Custodial Services. Mo Loveless is a new cook, and Justin Smith handles the Intramural Sports Program.

Ken Fleming Retires

After 25 years of service on the mission field working with the Zulus, and 25 years on the faculty of Emmaus teaching missions, Ken Fleming has retired. His contribution to Emmaus and to world missions has been so large that the board of trustees voted to install Ken as the first in a new category for special recognition, so he was installed as Faculty Emeritus on August 27th. Though Ken and Helena plan to travel more frequently, Ken has continued to work in his office finishing his lengthy commentary on Genesis, to be published by ECS Ministries. Ken will teach an occasional course for the college, and is traveling with a group of faculty conducting seminars around the country.



Emmaus
BIBLE COLLEGE

Discover Emmaus Weekend

March 27-30, 2003
1-800-397-2425 – info@emmaus.edu – www.emmaus.edu

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Understanding the Trinity

A Biblical Symposium sponsored by Emmaus Bible College

Understanding the Trinity: A Symposium

About one hundred serious-minded Christians converged on the campus of Emmaus Bible College in mid-October to reflect on the most exalted doctrine of Holy Scripture, the Triune God. Three Emmaus faculty members were joined by scholars from other places to teach on this important theme. After each of the lectures, all six speakers gathered on the platform for a stimulating "question and answer" session. Between sessions believers gathered around a bountifully provided table of refreshments to eat, reflect, and fellowship with one another. A book table provided helpful reading materials on the Trinity and other biblical topics.

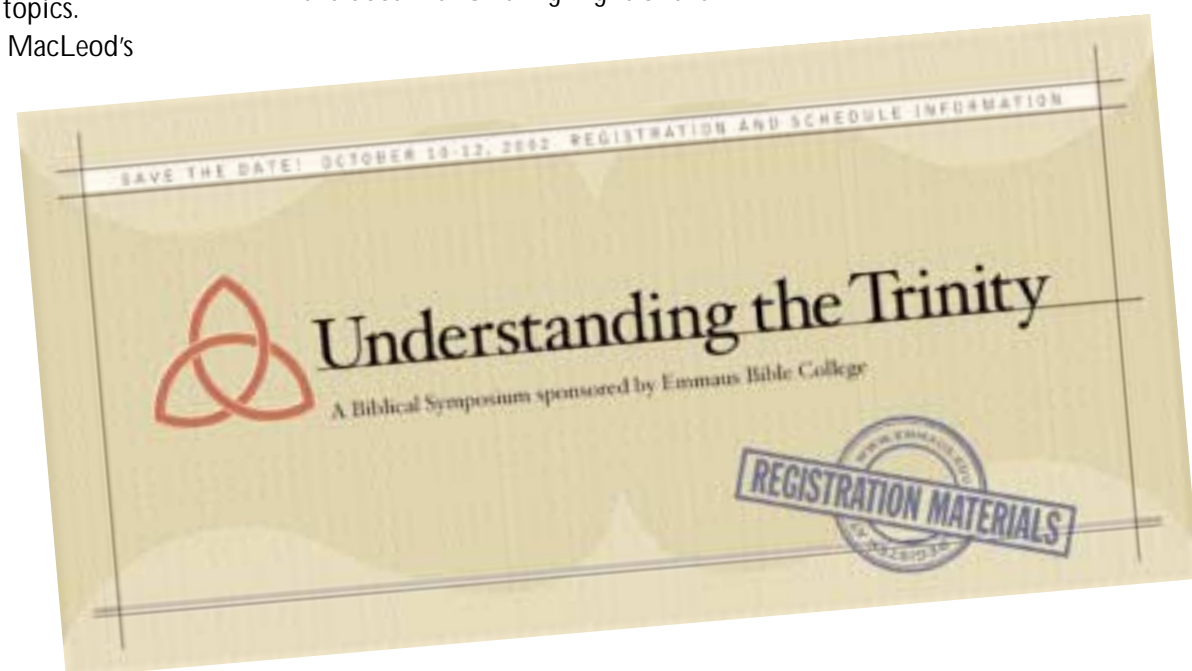
Dr. David MacLeod's

opening lecture, "The Trinity and Scripture" set forth the biblical texts upon which the doctrine is built. Dr. Donald Tinder, church historian from Belgium, gave a helpful overview of the development and defense of the doctrine through the centuries. Dr. Charles T. Grant gave a stimulating lecture on "God the Father," and Dr. Jack Fish's paper on "God the Son" was marked by his usual exegetical insights. Dr. Larry Dixon gave an engaging lecture on "God, the Holy Spirit," delivering his material with the aid of a colorful Power Point™ presentation. Kenneth Daughters, President of Emmaus Bible College, completed the series with a challenging lecture on the practical implications of the doctrine. One highlight of the

conference will not be forgotten: attendees gathered on the final evening for a delicious banquet dinner and were greatly edified by Alexander Strauch's address, "The Trinity and the Doctrine of Love."

As the conferees broke up on Saturday afternoon, many asked, "When can we have a conference of this quality again?"

Editor's Note: In the will of the Lord, the lectures from the symposium on the Trinity will be published next year in *The Emmaus Journal*, and a year later in book form. A complete set of the taped lectures is available for \$30 from: Doug Faulkner, Lewis & Roth Publishers, PO Box 569, Littleton, CO 80160, phone: (800) 477-3239.



Ensemble Tour

Plans are already in progress for the Emmaus Ensemble Spring Break Tour – March 6-15, 2003. The Emmaus Ensemble is a select vocal group of 27 students from across North America. These young believers seek to serve the Lord through music ministry in local churches, and have a strong commitment to evangelism and the "building-up" of the Church. Concerts last approximately 1½ hours, and include music from the Ensemble and two other small vocal groups, a student testimony, and a short evangelistic message.

We anticipate visiting our neighbors to the north this year in southern Canada. We plan to make stops in Windsor, Peterborough, Toronto, Hamilton, and Arkona, ON, as well as in Buffalo, NY and Detroit, MI. We will be contacting assemblies in these areas soon. If you are interested in hosting the Ensemble at your local church this year, or in the future, please contact Lisa Beatty at (563) 588-8000 ext 1124.

Dr. Charles Ryrie Visits the Emmaus Campus

Dr. Charles C. Ryrie was our speaker for Spiritual Emphasis Week this year. He is Professor Emeritus at Dallas Theological Seminary and the former president of Philadelphia Biblical University. He is the annotator of the Ryrie Study Bible and author of many books, including *Balancing the Christian Life*, *Basic Theology*, *Survey of Bible Doctrine*, and *Dispensationalism*. Several of

our faculty studied under him in seminary. Dr. Ryrie is a friend of Emmaus, encouraging a number of our students to come here.

Expanded Ministry for "Dr. Dave"

Faculty member David R. Reid, affectionately known to his students as "Dr. Dave," will complete 28 years of teaching at Emmaus Bible College in May, 2003. Dr. Reid and his wife Margie are planning to move to New England and relocate their ministry, *Growing Christians Ministries*, now co-directed by their son, Ronald Reid. Although Dr. Reid will no longer be on campus in Dubuque, he intends to maintain his ties with Emmaus through participating in faculty seminars and with his ongoing radio program, *Talks for Growing Christians*, which mentions Emmaus Bible College at the beginning of each broadcast.

In addition, Dr. Reid will continue to recruit students for Emmaus as he speaks at various camps, conferences, seminars and local churches around the country.

One developing area for new students is Dr. Reid's involvement with HIS Mansion' new Discipleship Training Institute (DTI) in New Hampshire. This is a one-year program of Bible Study and Christian Service training. Besides teaching certain blocks of material each semester, Dr. Reid hopes to encourage students who desire to go further with their biblical studies to come to Emmaus. An hour-for-hour credit transfer is anticipated, similar to the program Dr. Reid coordinates with Ecola Bible School in Oregon.

To keep in touch with "Dr. Dave," you can reach him through his website, www.growingchristians.org. Two of his Emmaus Bible College courses, *Hermeneutics and Christians Evidences*, have been taped. These courses (with extensive handouts), his radio talks on a number of books of the Bible, and 30 years of *Devotions for Growing Christians* (written essays) are all available, free of charge, on the website.



Dr. Charles Ryrie with Emmaus Faculty, his former students. (Left to right) Dr. Jack Fish, David Glock, Dr. Ryrie, Dr. MacLeod and James Dunkerton.

Emmaus On the Road



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

Northeast	Midwest	
<p>Dan Smith, Keswick Seminars, NJ Mar 21-22; Bethany Bible Chapel, Toms River NJ Mar 23;</p>	<p>Ken Daughters, Dave Glock, Northern Hills Bible Chapel, Cincinnati OH Jan 24-26; Oak Lawn Chapel, Oak Lawn IL Feb 2, 9; Koronis Winter Retreat, Paynesville MN Feb 28-Mar 2; Lakeside Bible Chapel, Detroit MI Mar 14-16; Chris Lange, Christian Assembly, Prairie du Chien WI Jan 5, 19; Dave MacLeod, Asbury Road Bible Chapel, Dubuque IA Mar 2, 9, 16, 23, 30, Apr 6, 13, 20, 27; Northwest Bible Chapel, Chicago IL Jan 5, 12, 19, 26; Dave Reid, Park Manor Bible Chapel, Elgin IL Jan 5, 12, 19, 26; Warrenville Bible Chapel, Warrenville IL Feb 2, 9, 16, 23, Mar 2; Northern Hills Bible Chapel, Cincinnati OH Mar 9; Oak Lawn Bible Chapel, Oak Lawn IL Mar 23, 30; Dan Smith, Asbury Road Bible Chapel, Dubuque IA Jan 5, 12, 19, 26; Lombard Bible Chapel, Lombard IL Mar 2;</p>	<p>Lakeside Bible Chapel, Detroit MI Mar 14-16; Park Manor Bible Chapel, Elgin IL Mar 30; Steve Witter, Warrenville Bible Chapel, Warrenville IL Dec 22, 29; Mark Woodhouse, Cedar Rapids Bible Chapel, Cedar Rapids IA Jan 5, 12, 19, 26</p>
<p>Southeast</p>	<p>Canada</p>	
<p>Ken Daughters, Park of the Palms, Keystone Heights FL Feb 2-8; Dan Smith, Park of the Palms, Keystone Heights FL Feb 23-28</p>	<p>Dave Glock, Oakwood Chapel, Windsor ON Apr 4-6; Dan Smith, Rise Up Conference, Vancouver BC Dec 30-Jan 2</p>	
<p>Southwest</p>	<p>Foreign</p>	
<p>Dan Smith, First Colony Bible Chapel, Houston TX Apr 6; Prime Time Retreat, Sandy Creek Bible Camp, Washington TX Apr 7-11</p>	<p>Dan Smith, Ireland Ministries, Apr 19-May 5</p>	

Employment Opportunity at Emmaus

Teacher Education Director

If you are interested and would like to receive a full job description please contact:

Henry Pitman
hpitman@emmaus.edu
 563-588-8000 x1103

READINGS

Matthew Arnold (1822-1888), a great English poet, lived during the development of the Brethren Movement. His poetry reflects a pessimism brought about by the consequences of the French Revolution on all of Europe which produced an isolation from the security of the past. Culture to Arnold was a vivid memory of the past – of the lost nobilities now exchanged for a life in which there were no certainties. It was an age not unlike the present!

In his poems the struggle for meaning is addressed. In Self-Dependence, the great goal of life to find God's purpose for the individual is the subject. The creation of God teaches an important lesson.

Self-Dependence

Weary of myself, and sick of asking
 What I am, and what I ought to be,
 At this vessel's prow I stand, which bears me
 Forwards, forwards, o'er the starlit sea.

"Unaffrighted by the silence round them,
 Undistracted by the sights they see,
 These demand not that the things without them
 Yield them love, amusement, sympathy.

And a look of passionate desire
 O'er the sea and to the stars I send:
 "Ye who from my childhood up have calm'd me,
 Calm me, ah, compose me to the end!"

"And with joy the stars perform their shining,
 And the sea its long moon-silver'd roll;
 For self-poised they live, nor pine with noting
 All the fever of some differing soul.

"Ah, once more," I cried, "ye stars, ye waters,
 On my heart your mighty charm renew;
 Still, still let me, as I gaze upon you,
 Feel my soul becoming vast like you!"

"Bounded by themselves, and unregardful
 In what state God's other works may be,
 In their own tasks all their powers pouring,
 These attain the mighty life you see."

From the intense, clear, star-sown vault of heaven,
 Over the lit sea's unquiet way,
 In the rustling night-air came the answer:
 "Wouldst thou be as these are? Live as they.

O air-born voice! Long since, severly clear,
 A cry like thine in mine own heart I hear:
 "Resolve to be thyself; and know that he,
 Who finds himself, loses his misery!"

JOURNAL TOPICS

In the Current Issue of Emmaus Journal

- David J. MacLeod, "The Year of Public Favor, Part 1: Jesus' Inaugural Sermon: An Exposition of Luke 4:16-30."
- S. Lewis Johnson, Jr., "The Unchanging Truth of the Gospel: An Exposition of Galatians 2:1-10."
- Robert Spender, "Grow Your Faith with Habakkuk."
- Larry Dixon, "The Doctrine of Angels."
- Daniel H. Smith, "Be Careful How You Build."
- James A. Townsend, "The War Won by Surrender: A Sermon on Romans 12:1-2."

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.

After the Honeymoon is Over: How to Resolve Personality Conflicts within the Church

Ben Mathew, Chaplain
Emmaus Bible College

A number of years ago, while I was speaking at a conference, I asked my friend, who is a full-time worker at that church, how the ministry was going. With a sheepish grin he responded, "The ministry was going great, it's all the Christians I work with that make things difficult!"

I often think of my friend at that church, and at times wonder how things could be hard when working with Christians all the time! I mean, weren't they all God-fearing people that were living by the Bible, filled with the Holy Spirit and living in love with each other? How could there possibly be any problems! But all too often, Christians have this mentality that those we gather with in the local church are all joyful people that love each other all the time, and never have any problems. The widely held notion that the local assembly is conflict free is very unrealistic. Conflict is a reality of organizational life. Churches are not exempt. They never were.

Many within the church look to an example as seen in Acts 2:44-47 where they see the newborn church in all its glory, and believe that any good church will always be like them and never have any problems...

"So continuing daily with one

accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved."

This passage is often cited as a description of the kind of loving fellowship that is expected to exist in our churches today, and in fact, such love and care should be our ultimate goal, and can regularly be found.

But, unfortunately, as the saying goes, "All good things must come to an end." And come to an end they did...even in the early church. While reading on in the New Testament, we discover the exhilaration of those early days of the church gave way to serious problems ranging from bold faced lying (Acts 5), to serious conflict between two culturally distinct groups (Acts 6), to theological contentions (Galatians 2) and to interpersonal disagreements (Acts 15:36f, Philippians 4:2-3).

So then, how should the church of today deal with issues and conflict when they arise. Of first importance is realizing that conflict is inevitable. The question should not be "how do we avoid conflict?", but rather, "how should we deal with conflict when it happens?" This is not so much a pes-

simistic attitude, but a realistic outlook that has positive aspirations.

Realize that we're all part of the problem, and that we're all part of the solution.

Many years ago, in the British Times newspaper, the editor asked for comments on "What was wrong with the world." Letters streamed in making mention of political shortcomings, evils caused by bad parenting, and the lack of proper funding for social awareness. One letter that was eventually printed in the Times, answered the question in a clear and straightforward manner. "What's wrong with the world"... Dear Sir, I am, Yours faithfully... G. K. Chesterton.

Chesterton was aware of the fact that while it's easy to point the finger of trouble at others, when it came down to it, the real problem was often the person in the mirror.

When the apostle Paul encouraged the believers in Philippi, he didn't so much address the issues that were causing problems, as he addressed the people in the issue...

"I urge Euodia and I urge Syntyche to live in harmony in the Lord" (Philippians 4:1)

Often, conflict may start in dealing with an issue such as worship styles, or leadership decisions,

but inevitably the conflict escalates and becomes more of a personal conflict rather than a conflict with the issue. Often, trying to decide what color the church carpet should be turns into "Why is John so pig headed in demanding that color of carpet?! He really is a jerk!" Jesus sees the issues of conflict as a reality and commands that if you "remember that your brother has something against you, leave your offering there before the altar, and go your way; first be reconciled to your brother." (Matthew 5:23-24). He later goes on to instruct in Matthew 18:15 saying "If your brother sins against you, go and reprove him in private; if he listens to you, you have won your brother." In both situations, it is the responsibility for you to go to your brother. Many relational problems in churches would be quickly resolved if we would follow the simple guideline to take the initiative in going to the other person to try to clear up the problem between us.

Always speak the truth... in love.

Conflict has been with us and those we love since Adam and Eve and that whole issue about some fruit: Cain killed Abel, Joseph's brothers sold him into slavery, King David faced a rebellion led by his son, and before the Lord's supper, the disciples argued about who would be greatest in the Kingdom. If conflict is going to happen, we need to develop a method in dealing with the issues when they come up.

When Paul encouraged the Ephesian believers in their exercising of their spiritual gifts, he reminded them to use their gifts for the building up of one another

"till we all come to the unity of the faith and of the knowledge of the Son of God." (Ephesians 4:13) He realizes that there will be some hard times in striving for that unity, so Paul encourages the believers to "speak the truth in love, and grow up in all things into Him who is the head—Christ... which causes growth of the body for the edifying of itself in love." (Eph. 4:11-16) We are all part of the body of Christ, and since "no man hates his own body", we need to find ways to care for our brothers and sisters in the body. Truth may hurt, but it never needs to be hurtful.

Preserve the bonds of unity, and the goals of evangelism.

When the apostle Peter wrote to the Christians in Asia Minor, he reminded them that their actions speak much louder than their words...

"Keep your behavior excellent among the Gentiles...that they may on account of your good deeds, as they observe them, glorify God in the day of visitation." (1 Peter 2:12)

He goes on to encourage them and remind them to "always be ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence" (1 Peter 3:15). The reminder to the Christians was that their lives should cause curiosity among non-believers with the expectation of giving an account for the hope that is in us. Jesus gives the highest standard in reminding the disciples that "all men will know that you are My disciples, if you have love for one another." (John 13:35). The unity of the body of Christ is in direct correlation to our being known as

disciples of Christ. That should encourage us to make the "bonds of peace" an important part of our church body. I've often talked with missionaries in hostile areas who speak of the unity of the Christians when focused on the presentation of the gospel. One dear brother told me that "we just don't have time to fight in our churches... we've got to get the message of Christ out!" When the church is united on the goal of evangelism and building for His glory, our narrow vision often gets corrected in view of our higher calling.

We've all heard the little ditty: "To dwell above with saints we love, O that will be glory; But to dwell below with saints we know, that's a different story!" It reminds me that conflict within the local church is inevitable, and to think otherwise is naive and even dangerous. But God often allows a local body to go through those times of difficulty much in the same way that we might experience growing pains during adolescent years. The Bible is very clear about the issues of conflict in the local church, but it is also very clear about the goals of unity through conflict: make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. (Philippians 2:1)

Giving God His glory. Proclaiming the truth of the gospel. United in the body of Christ... even when the honeymoon is over!

The New American Standard Bible, (La Habra, California: The Lockman Foundation) 1977.