

EMMAUS BIBLE COLLEGE • SUMMER 2013

Journey



II Timothy 1:12-14

Make an Investment!

For the past fifteen years, I've had the privilege of serving as an elder at Countryside Bible Chapel in north-central Iowa. Countryside is located 30 miles NW of Ames in the midst of cornfields and livestock country. Over the last ten years, sixty or more of our young men and women have attended Emmaus Bible College for one or more years. The leadership of the chapel encourages and supports college-age students to attend because we recognize that a year or more at Emmaus can be life-changing.

Attending Emmaus benefits the individual student by grounding his or her faith in the truth of Scripture; but it also serves as an investment in the future of our local church, since students have the opportunity to grow in their understanding of, and develop a greater appreciation for, Bible-based principles of church life. As a local body, we view Emmaus Bible College as a partner with us in equipping and empowering servant leaders for the work of the ministry. It thrills us to see our young people practicing a daily quiet time, participating in the Lord's Supper, witnessing to the lost, serving in our Awana program, speaking in the assembly, and working at camp!

As elders, we desire the following for each young person in our local church, and we believe that a year or more of study at Emmaus is a great foundation for these life-long goals. We pray that students will:

1. Study the Bible to be "approved unto God." (2 Timothy 2:15)
2. Seek the Savior, and give Him first place in everything. (Colossians 1:18)
3. Abide in close fellowship Him and with other believers, and say no to sin. (1 John 1:5-7)
4. Worship Him, and serve Him daily. (Matthew 4:10)

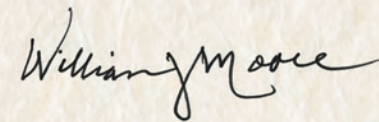
Parents in our local assembly feel confident sending their sons and daughters to the College because they know that Emmaus will provide (1) an excellent education from a Biblical worldview; (2) opportunities for lifelong, Christ-centered

friendships with fellow students and faculty and staff members; (3) a safe, warm and hospitable environment; and (4) consistent encouragement to live for Christ in the classroom, in their work, on the court, in ministry, and as residents in the dorm.

Our local church seeks to "give back" to Emmaus in a number of intentional ways:

1. Encourage our young men and women to attend for at least one year
2. Provide each student \$500/year of fellowship while they attend
3. Pray for each student in attendance regularly by name
4. Invite faculty members from the college to minister at our local church
5. Host the Emmaus Ensemble for a tour concert
6. Encourage high-school students to attend a Discover Emmaus Weekend
7. Invite Emmaus speakers for our annual weekend youth retreat
8. Display Emmaus recruitment and ministry literature

I challenge fellow elders in other local bodies to consider the eternal benefits of supporting your young men and women to attend Emmaus. As elders at Countryside Bible Chapel, it is our best hope that the young men and women from our local church who have attended Emmaus Bible College will continue to walk the *Emmaus Road* for the rest of their lives. "I have no greater joy than to hear my children walk in truth" (3 John 1:4).



Dr. William J. Moore
Interim President
Emmaus Bible College



Features/Department

7 School Choice: *Let cooler heads prevail over the hot topic!*

John Jimo

Many hard choices arise as the education of our children is considered. This article by John Jimo, chair of the Education Department at Emmaus, will give calm guidance in this important decision.

13 Proverbs on Parenting

James Van Dine

The Bible does give specific guidelines for raising children. Dr. Van Dine, Emmaus Old Testament Studies faculty member, traces the father-and-son relationship as reflected in the wisdom of Proverbs. Hear the inspired principles for producing a family that follows the path of righteousness.

18 Around the Table

Sharon Fleming

Connecting with the family around the dinner table has been a long-practiced, holy habit. Learn how to restore this missing ingredient of godly family life to the families you touch.

21 Memorizing God's Word

Sarah Poling

Emmaus Elementary Education teacher and mother of three, Sarah Poling provides methods and materials for encouraging family memorization of Holy Scripture. Perhaps you will find helpful guidelines for this important part of your family life.

24 The Biblical Covenants and Covenant Theology Part 2: Covenant Theology

David MacLeod

This is the second of three articles by Dr. MacLeod on the subject of covenants. The first article appeared in the last issue of Journey and treated the covenants of the Bible. This article will deal with the concepts of systematic theology known as Covenant Theology. Both articles will provide guidance in evaluating present-day discussion of covenant truth.

30 Divorce—Because of the Hardness of Heart

David Glock

A review of the biblical basis of marriage, the sanctity of marriage, and the plague of divorce that threatens even the world of the believers. This will help us "keep the finger on the page of Scripture."

34 Grief and Tragedy in the Family

Daniel H. Smith

At one time or another grief and tragedy will touch all of God's children. Dr. Smith gives a biblical basis for response to these difficult times of life. He includes advice for comforting and assisting others in bearing overwhelming burdens. Be equipped for bearing burdens for the glory of God!

38 The State of the Family: *The Mess We Are In*

Alexander Strauch

A bold analysis of the present condition of the family in society and subsequent impact on the Christian home. This wake-up call to reality describes the real threats to the family. Be alert!

Travel Guides.....	4
Just Like The Bible Says.....	17
Dr. MacLeod Asks.....	50
A Word Along the Way.....	53
News from Emmaus.....	54
On The Road.....	57

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Travel Guides

— New Books —

Decisions! Decisions! How to Really Know the Will of God

Richard L. Strauss
ECS Ministries, 2013

Making decisions is a routine part of life, but we often don't look to God for guidance until we face a decision of supreme importance. A wise person prepares to handle big decisions by dealing properly with the small ones, and prepares for the major cross-roads of the future by learning in the present.

The Bible is filled with practical suggestions for making right choices of all kinds. In this book, Dr. Richard L. Strauss, respected counselor and Bible teacher, brings that information together for your encouragement and assistance. (160 pages)

Enjoying the Book of Acts

William MacDonald
ECS Ministries, 2012

The Acts of the Apostles is a book that throbs with life and action. In it we see the Holy Spirit at work, forming the church, giving power to the church, and expanding the outreach of the church. It is the magnificent record of the Sovereign Spirit using most unlikely instruments, overcoming most formidable obstacles, employing most unconventional methods, and achieving most remarkable results.

In reading the book, we feel something of the spiritual exhilaration that is present when God is working. At the same time, we sense the tension that arises when sin and Satan oppose and obstruct. (224 pages)

The Ultimate Sacrifice

Sam Thorpe, Jr.
ECS Ministries, 2013

Genesis 22 is a valuable landmark of biblical significance and treasure. This chapter overflows with prophetic significance, typology of the Godhead, and an unusually high degree of "first occurrences." The themes are far-reaching across the canon of God's Word.

The lessons are contemporary for the Christian life in every generation and culture. The storyline drama will certainly grab the strings of your heart when you step into the shoes of the characters.

As you study and contemplate Genesis 22, may your heart increase in love for the Savior and in appreciation for the founder of God's earthly people. May Abraham's walk of faith from altar to altar bring you along in your journey to the place where you also may be able to make the ultimate sacrifice of God's calling and claim your life for His honor and glory. (112 pages)

— Books Relating to the Family —

Around the Table: Connecting with Your Family at Mealtimes

Sharon Fleming
ECS Ministries, 2012

There is no better place for good communication, fun, and family togetherness than around the dinner table. Sharon Fleming is convinced that spending time together as a family is vital to every area of our children's lives and to keeping the family whole. We all love to eat, so spending time around the table is a natural place to instill spiritual, social, and family principles into our children that will stay with them all their lives.

You are invited to join the Flemings at their table and see that the process can be fun! You will leave "full" of ideas and practical, biblical wisdom that you can implement at your next family mealtime! (80 pages)

God's Blueprint for Your Marriage

Daniel H. Smith
ECS Ministries, 2009 (revised)

Family life is important to every generation. This practical study provides fresh insight into the biblical foundation for marriage and family life, the roles of husband and wife in the home, and the role of parents in child rearing and training. It provides insight into what the Bible tells us marriage and family life can and should be. (148 pages)

The Christian Woman in God's Family and Church

Harold G. Mackay
ECS Ministries, 2012

The role of the Christian woman is under attack today by the continuous pressure of the world around us. After sixty years of service for the Lord and study of His Word, Harold G. Mackay sets forth in this booklet what is believed to be the teaching of the New Testament regarding the position and privileges of Christian women in the family of God and in His Church. (48 pages)

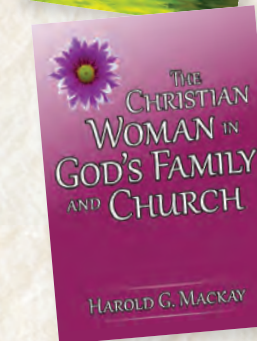
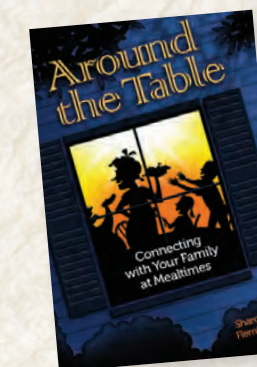
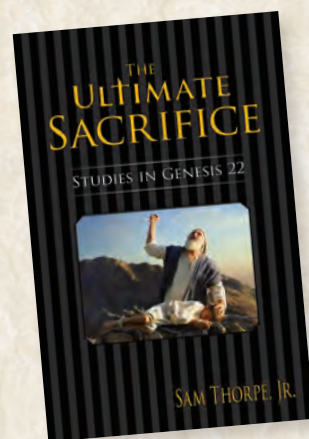
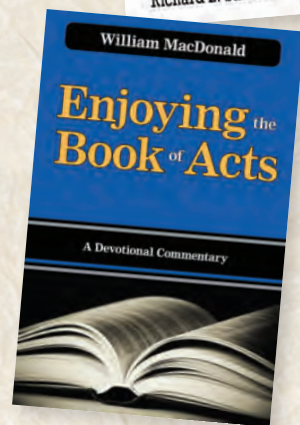
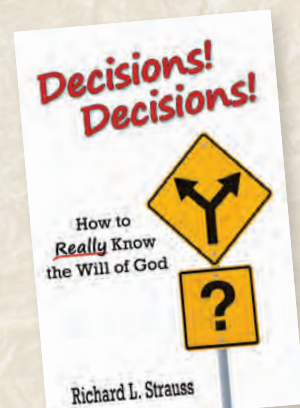
Better Homes and Marriages

O. J. Gibson
ECS Ministries, 2011 (revised)

Love . . . marriage . . . family life. In today's culture, there are all kinds of opinions and ideas of how to be successful in these areas.

But what does God say? Does the Bible provide instruction on how to love one another and have a proper marriage? It sure does—and this workbook will direct you to the Bible. Practical discussion questions at the end of each lesson will prompt you to make real change for real improvement in your marriage and family life. Chapters include: Understanding Genuine Love in Marriage, Improving Communication in Marriage, Reducing Arguments and Misunderstandings, Understanding the Husband's / Wife's Biblical Role, Developing a Spiritual Life Together, and much more! (80 pages)

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



Whatever Happened to the Family?

By Dave Glock

IN THIS ERA OF RAPID CHANGE

in society, the Christian family is threatened at the very core of its existence. No longer is society characterized by the influence of the Judeo/Christian ethic as the norm for both believers and the secular world. That comfortable setting disappeared in the '60s when the post-Christian outlook took hold. It has been replaced with a societal antagonism to orthodox Christianity. Only in time of national tragedy does society reach back to the past for things like prayer and the distinction between good and evil and the sanctity of human life. Soon comes the return to Godless secularism, with technology the great deliverer that will save society and the planet; and a return to relativism in morality forces absolutes from the focus. The Judeo/Christian environment has been replaced with secular humanism. An always hostile world system headed up by the Prince of the Air, the Devil, is now openly hostile to true Christianity.

In times like these it becomes imperative to reconsider the guidelines of Holy Scripture for family life. It is true that the Bible tells us all we need to know for faith and practice: what to believe to be saved and what we need to know to live for the glory of God. Our desire in family life would be to follow the biblical pattern of family life, as in the apostle Paul noted in Timothy's life:

But know this, that in the last days perilous times will come. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (1 Tim. 3:1, 12-17).

Great distractions press in on the family: the isolation of social networking and all its perils; the private computer world with all of its allurements; the pressures of materialism and finances; the devolution of morals; the attacks on biblical marriage and the sanctity of life; the quality and integrity of educational options; the softening of the foundations of evangelicalism (if that term is still applicable); the world of entertainment and leisure activities. These and more provide a real tension to have that model family described in Timothy.

But in a sense, nothing is new in the distraction of the world, just new ways. And the provisions of God remain available:

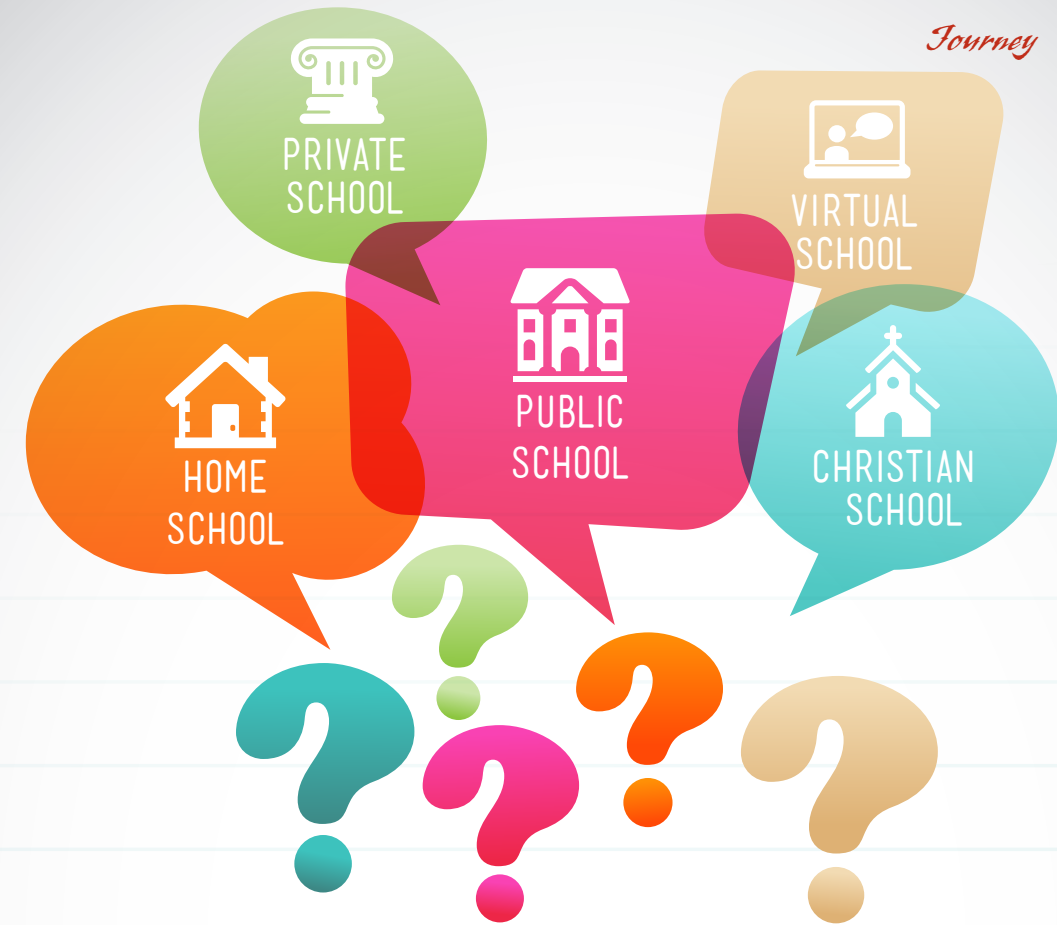
- Salvation through faith
- The living Word of God
- The indwelling Holy Spirit
- The local church
- The universal church
- Spiritual support of the Christian family
- Christian educational institutions

Consequently, we can have confidence the church and the Christian family will survive as they have for these 2,000 years by the strength and power of God and our obedience to Him.

On a personal note. Before my dear wife went home to be with the Lord, now some five years ago, one of our grandchildren made a candid video of a telephone conversation with her witnessing to an unsaved nephew. It has become a treasure to me. She said, "On any given Sunday all 23 of us are together at church remembering the Lord. That's only of God's grace. I'll be eternally grateful. I want that for you! You know . . ."

"I thank God, . . . when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also" (2 Tim. 1:3-5).

This issue of *Journey* will remind us and refresh us in principles of family life for the glory of God. †



By John Jimo

SCHOOL CHOICE: LET COOLER HEADS PREVAIL OVER THE HOT TOPIC

What school would you choose for or recommend to your child if you found yourself in the following scenarios? #1 - Despite the high achievement results of the science education program at your district-assigned high school, you have grave concerns about enrolling your

son because the science department insists on a naturalistic explanation of human origins and refuses to include viewpoints that it deems "non-science." Your 13-year-old son consistently scores far above national norms on science and math exams and his career objective is to contribute "ground-breaking"

genetic research in congenital diseases. His aptitude for scientific inquiry and research is already obvious to all. You would like to reserve your limited financial contributions to his education for college. #2 - Your 18-year-old daughter will soon graduate from her public high school in the top half of her class,

with a B-average (3.12 GPA). Her composite score in the ACT college readiness exam was 24. She excelled in English with a score of 28, but struggled with science and math at 19 and 21 respectively. Although she seemed sure of her academic areas of interest early in high school, she seems more conflicted of late. She has expressed a consistent interest in working with people and would like to prepare for her future by attending college. Your family owns a farm and falls into the middle income bracket. It has been difficult to accumulate much savings for college expenses. With the growing array of schooling options (Christian; home school; neighborhood public; magnet; parochial, charter; virtual; college preparatory; community college; Bible college; state university; technical institutes) and concerns over school climates that lack rigor, are unsafe, advocate for culturally acceptable yet immoral behaviors, and are antagonistic to the Christian worldview, parents often ask, “How do we select the best school for our child?”

I would like to suggest four guiding principles for Christian parents when considering school choices. Local church leaders who often are asked for counsel from families may also find these principles helpful.

Because life experience clearly demonstrates time and again that individual teachers and school climates play vital roles in either the progress or regress of a student’s academic, social, and spiritual growth and development, it is incumbent upon parents, especially Christian parents, to make prayerful, informed, and deliberate choices

concerning who will participate in their child’s formal education. With that in mind, here are four guiding principles for making schooling choices.

THE BIBLE IS REplete WITH PRECEPTS THAT INFORM PARENTS THEY ARE THEIR CHILD’S FIRST AND PRINCIPAL TEACHERS, AND IT CALLS PARENTS TO TAKE THIS RESPONSIBILITY SERIOUSLY.

Guiding Principle #1: Parents are the principal nurturers and educators of their child and they are responsible for cultivating holistic growth and development before launching their child into the adult world.

The Bible is replete with precepts that inform parents they are their child’s first and principal teachers, and it calls parents to take this responsibility seriously. While a number of Bible passages (Ex. 12:26–27; Dt. 6:4–9; Josh. 4:19–24; Prov. 23:12–25; Lk. 2:39–52; Eph. 6:1–4; Heb. 5:11–6:3; Heb. 12:5–11) have been used to communicate the parental responsibility for child training, Proverbs 22:6 immediately comes to the minds of many Christians as the central text for “training up a child.”

The usual translation is “Train up a child in the way he should go, even when he is old he will not depart from it” (NASB). But is this a promise or a proverb? Let’s assume it is a proverb—a single component of truth that describes usual patterns in life—and not a promise—a comprehensive description of truth with guaranteed outcomes—so that we can focus on what the verse originally means. Avoiding the pitfall of putting application before interpretation, of dynamically understanding the proverb in light of contemporary or personal life experiences, let us first seek to understand the writer’s message in order to properly apply the verse to our life contexts.

A proper understanding of the verse requires that we yield up the usual “child-rearing interpretation” and replace it with one of original intent. Why? Because the common translations for the Hebrew terms *chanak* (“train up”), *na’ar* (“child”), and *derek* (“the way”) are inadequate.¹ The word usually translated “train up” in Proverbs 22:6 is almost always used in the Bible for the dedication and initial use of temples, altars, houses, and walls and only later acquired the didactic meaning “to train” in Aramaic. So the verb *chanak* is better understood here as referring to the initiation or bestowal of a young person’s official capacities and responsibilities in adult life instead of referring to a parental admonition to provide their infant or child with good instruction.² True, inculcating a wise and moral character during early childhood is a biblical precept as evidenced elsewhere in Proverbs (13:24; 19:18; 22:15) and is essential for responsible parenting, but that is not the focus of Proverbs 22:6.

The second term in need of a more accurate translation is the Hebrew word that is generally translated “child.” Though elsewhere in the Bible the term refers to a variety of ages and stages in life, *na’ar* in Proverbs is understood to be the adolescent/young adult who is in the process of being apprenticed in wisdom and skills needed to take on adult role responsibilities in keeping with his societal status.³

Finally, the third Hebrew term in need of a more accurate rendering is *derek*. “The way he should go” should not be understood as parents meeting the developmental needs or giving consideration to the personal aptitude of the individual, as important as these issues of “divine design” are. Rather the focus of “his way” in contexts both near (this verse) and far (the book of Proverbs) has more to do with the vocational and societal demands that will be placed on this young adult as he assumes his appointed role in society as determined by familial status.⁴

So the original intent of this verse encourages parents to initiate the adolescent into the adult world by providing experience, training, status, and responsibilities correspondent to his role in society which eventually will provide the young person with a healthy level of satisfaction.⁵ The general idea of the proverb is that the young person will find satisfaction and success if properly prepared for his societal calling.

Even if Proverbs 22:6 should not be used as the central text for the parental training up of young children, the principle of parents providing for and guiding their child’s educational

process leading to adult maturity before launching them in to adult life can be extrapolated and does find support from this proverb.

Guiding Principle #2: Parents may avail themselves of an array of schools and educational programs and resources that support, not supplant, their responsibility of nurturing and educating their child or young adult.

No one type of school is capable of meeting the diverse educational needs and life situations of every Christian family. For example, while Christian schools purpose to better meet student spiritual growth needs than do public schools, public schools generally are better equipped to meet diverse

NO ONE TYPE OF SCHOOL IS CAPABLE OF MEETING THE DIVERSE EDUCATIONAL NEEDS AND LIFE SITUATIONS OF EVERY CHRISTIAN FAMILY.

special education needs of exceptional learners. Because parents have to factor unique student needs and familial concerns in their choices of schools, it is impossible, even unwise for advisors to force a monolithic “right

school choice” on Christian families. One size cannot fit all. If parents decide on a school that better meets some of their child’s educational needs but the school is limited or unable to meet other needs or desired outcomes, parents are responsible for addressing the gaps that exist in their child’s selected schooling experience. For example, should parents feel led to enroll their child in a neighborhood public school or state university, they must arrange for programs, resources or strategies that promote their child’s spiritual development (Bible study tools, routines in the Christian disciplines, Christian campus ministries, local church ministries or families, formal training in the Christian worldview, a godly mentor and discipling relationship) which public schools by design cannot provide.

Guiding Principle #3: Parents should factor in God’s sovereign plan for, and work in, their child’s development when considering schools.

Each child is personally and uniquely created by God (Ps. 139) according to His purposes (Lk. 1:13–17) and God sovereignly equips the individual to accomplish those purposes (Ex. 4, Jer. 1), part of which could include formal schooling (Acts 22:3). Christian parents are advised to guide their child in discovering his or her “divine design” and choose educational options in accordance with that child’s design (Prov. 19:21). And as the child matures, increase his/her involvement in the decision-making process not only for school but also in all of life to transition responsibility and accountability and thus equip him or her for adulthood (Eph. 6:4).

BECAUSE PARENTS HAVE TO FACTOR UNIQUE STUDENT NEEDS AND FAMILIAL CONCERNS IN THEIR CHOICES OF SCHOOLS, IT IS IMPOSSIBLE—EVEN UNWISE—FOR ADVISORS TO FORCE A MONOLITHIC “RIGHT SCHOOL CHOICE” ON CHRISTIAN FAMILIES.

Guiding Principle #4: Believers must live according to the biblical principle of mutual forbearance when dealing with matters of secondary importance in the lives of fellow believers.

Romans 14:11–15:13 provides important precepts to properly guide God’s people in dealing with differing personal convictions on matters of secondary importance. Whatever perspective or conviction one holds on school choice, believers are admonished to practice mutual forbearance (14:3), let each be fully convinced in his own mind (v. 5), and strive to maintain peace and build up one another (v. 19).⁶ Ravi Zacharias, a godly and seasoned Christian apologist, commented, “It’s unwise for Christians to sling mud at others because it not only leaves you with dirty hands, you end up losing a lot of ground.” There are also practical matters to keep in mind in selecting schooling options, such as gathering reliable information, talking to other parents, and

visiting the schools under consideration. Above all else, pray for God’s grace and guidance (Jas. 1:5) as you desire to provide for and guide your child along his/her journey of formal schooling. †

P.S. Each January, I can hardly wait for the semester at Emmaus Bible College to begin because each student enrolled in my Introduction to Education course is required to compose and read aloud a letter to a K-12 school teacher who has impacted his or her life. Over the years, students who are exploring education as a vocation have chosen to communicate with past teachers from various kinds of school contexts. Here are excerpts from two of the letters written by this year’s cohort.

[1] Ted Hildebrandt, “Proverbs 22:6A: Train Up A Child?” in Roy B. Zuck, ed., *Learning from the Sages: Selected Studies on the Book of Proverbs* (Grand Rapids: Baker Books, 1995), 277-292.

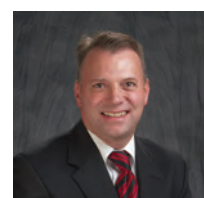
[2] 278-283.

[3] 283-287.

[4] 287-289.

[5] 291.

[6] William MacDonald, *Believer’s Bible Commentary*, Art Farstad, ed. (Nashville: Thomas Nelson, 1995) 1735-1737.



John Jimo

John taught mathematics to Jr. High students in Chicago and Dallas for 11 years prior to his 8 years as an instructor in Emmaus’ teacher education program. He regularly teaches God’s word to adults in local churches and to children and young adults at summer camps and weekend retreats. He and Heather have five young children and they fellowship at Arbor Oaks Bible Chapel in Dubuque, Iowa.

Dear 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, and 12th grade Math, Science, History, Typing, Music, Sex Ed and Bible teacher (aka Mom),

When I think back over my education and what teachers influenced me more than any other you come to mind. You were so determined to give your children the best education possible that you sacrificed sleep to accomplish your goal. You studied subjects you had never learned before and mastered them in order for your children to do well on the S.A.T and A.C.T. You accepted no hardship as too great. I remember walking in to the kitchen around the age of eight and being shocked to see a dead snake on the table! While gardening, you didn’t simply notice a five-foot snake close by, you saw an opportunity to teach. You killed the snake, and then proceeded to dissect it, pin it to a cardboard frame and label all of the parts. You also emptied the contents of its stomach and found three baby birds. You then dissected the three baby birds and labeled their parts as well. As I stared at the dissected animals you explained to us all about the food chain. You also described the function of each organ and encouraged us to feel them. (You later told me it was because you knew that memory is triggered through the sense of smell and touch.) At that moment I knew my mom was AWESOME! I remember watching you teach my older brother Calculus 3 and Physics. It wasn’t until later that I found out you had to teach yourself these subjects in order to give us the best education. Most children will never have a teacher like you. Your children have risen up and called you blessed and will continue to do so in obedience to Scripture all the days of our lives.

Your Student and Son, Caleb Dodge

Dear Mr. Peterson,

You were my mentor as well as my teacher and friend. You pushed me to achieve excellence in the classroom, and helped strengthen my relationship with the Lord. You were always the number one person I could talk to if I had a problem with life, with girls or practically anything. Do you remember when you brought up the statistics about couples that move in together before marriage? You said they have a greater chance of divorce than those that wait until marriage. I remember you talking about that for 40 minutes and you got the whole class mad because they didn’t believe it. But you had an answer for every one of their questions and I think you made some people quite angry. Your wisdom counseled me through my high school years and your love for the Lord encouraged me every day to walk closer to Him. I also want to thank you for having a Bible study for young men in your classroom every Friday morning. The guys really loved it, and I think a few might have even gotten saved. I enjoyed spending time with you, even outside of school. You inspired me to become a coach and I remember you saying that coaching was a great way to connect with students more closely and to eventually be able to talk to them about the Lord. Thank you so much for your friendship in my high school years and for giving me a desire to teach teenagers.

Sincerely, Caleb Ruter

P.S. My father is also a current student at my college in Iowa. Help me, please!

JOURNEY

TO THE LAND OF THE BIBLE

MARCH 6-16, 2014

Journey | magazine



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Hezekiah's City Wall & the Roman Cardo • Herodian Mansion • Southern Temple Steps • Shephelah & Elah Valley • Bet Guvrin • Beth Shemesh

THE PASSION OF CHRIST

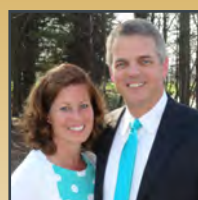
Dominus Flevit on Palm Sunday Road • Garden of Gethsemane • Pool of Bethesda & St. Anne's Church • Antonia's Fortress • Via Dolorosa & the Church of the Holy Sepulcher • Gordon's Calvary • The Garden Tomb • Farewell Dinner at American Colony Hotel

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Proverbs on Parenting

by Jim Van Dine

While the Bible, virtually from beginning to end, assumes that parents will raise their children in the faith of the Lord (Dt. 6:6-9; Eph. 6:4), it does not present a complete human model of such. In fact, there are probably more negative examples of child-rearing than positive

throughout Scripture. So, then, are we left on our own to construct and navigate this most challenging responsibility? This writer thinks not. In fact there is a source for constructing such a model in the book of Proverbs, one that is often overlooked due to misunderstanding the book's overall

structure and intention.

UNDERSTANDING PROVERBS

A Common Misperception

When Proverbs and child-rearing are mentioned together, the verse that most often comes to mind is 22:6, "Train up a child in the way he should

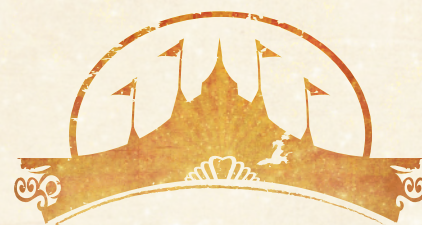
go, and when he is old he will not depart from it" (NKJV). The problem is that this verse is merely an outcome statement, one that more often than not brings consternation to godly parents who have seemingly failed at parenting with one or more of their children; it does not even begin to suggest a model for godly parenting. For that we must consider the overall structure and message of the book, with special attention to its prologue, namely chapters 1—9!

In the "instant" age in which we live, even Christians are often swept into the error of looking for how-to formulas for success that require little reflection. The book of Proverbs presents no such formula. In fact what it does is to lay out, clearly and extensively, the philosophy of cultivating godly children; it gives the overall perspective of how God brings human beings into spiritual adulthood.

The Audience

The first and most important thing to know is that Proverbs is not addressed to the young child. Rather, it is a father's admonition to a young person who is on the threshold of adulthood; modern sociological lingo might conceive of this as the adolescent who is in the process of "emerging" into fully functional, independent adulthood. The Hebrew word referring to the basic character of this emerging adult is usually translated as "simple" (NKJV; ESV) or "naïve" (NASB). It does not refer to the person's mental acuity but to the developmental stage characterized as being gullible (14:15), easily enticed (9:4, 16), falling into traps (22:3), willful and irresponsible (1:32). In our

culture it encapsulates that middle to later teen who has many adult capacities but is still in significant ways not ready for the totality of adult responsibilities.



There are probably more negative examples of child-rearing than positive throughout Scripture.

The foundation for this understanding of Proverbs lies in the structure and content of chapters 1—9. As all serious commentators recognize, this (clearly extensive) prologue to the book is partitioned by the admonition to the "son" to listen to the father's (and often mother's) advice.¹ This advice centers on the instruction to pursue wisdom and righteousness instead of defaulting to the mindset and lifestyle of foolishness and wickedness. In support of this most basic understanding of this section one need only consider the nature and substance of the various appeals. The father's admonition requires the ability to think abstractly, to evaluate contrasting outcomes, and, on that basis, to make intentional cause-and-effect decisions toward the goal of wisdom. A few ex-

amples in support of this higher level order of thinking will suffice. Extrapolating from the industry of the ant to personal diligence in necessary pursuits is not "baby business" (6:6–11). Likewise, the appeals of "lady wisdom" via personification involve high-level abstraction, which is adult-type reasoning (1:20–33; 8:1–36; 9:1–12). Finally, grasping the wisdom of Agur about such things as the leech's daughters, the barren womb, the ways of eagles, serpents, ships, and a man with a virgin require much more than a child's understanding to process and apply (30:14–19).

The Approach

This is most certainly not the picture of a formula approach to producing godly living. While there are specific situations warned against, complete with detailed consequences (like the immoral woman, 5:1–23; the band of murderous robbers, 1:8–19; and guaranteeing a friend's debt, 6:1–5), the overall instruction does not center on direct, detailed control of the child's life. So then what of the years of child-rearing leading up to this culminating instruction and appeal? Certainly, the book of Proverbs is not taking the modern approach that basically says that children can successfully raise themselves, is it? No! In fact even the nature of the appeal to the "emerging adult" counters this idea.

While Proverbs as a whole assumes the emergent adult as the object of the admonition to become wise, there are indications of an earlier period of the parents' involvement in the overall nurture of the child. Passages such as 1:8 and 3:1 seem to recollect

prior involvement on the part of both parents, presumably from an early age: "My son, hear the instruction of your father, and do not forsake the law of your mother"; "My son, do not forget my law, but let your heart keep my commands."

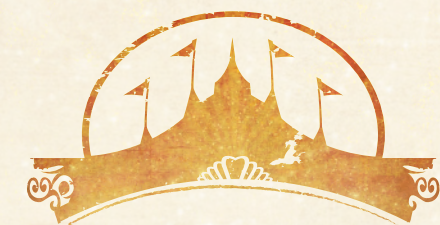
STAGES OF PARENT/CHILD RELATIONSHIPS

This may seem to be an abrupt shift, namely the jump from a parent's command, warning, and corrective discipline to the son living as a self-governing, intention-directed adult who has adopted the path of wisdom on the basis of due consideration of his father's skillful admonitions. In order to bridge this conceptual gap one must understand the dynamics of the three basic components of the parent-child relationship during the infant-to-adolescent phase, namely the parents' responsibility for, authority over, and influence on their children.

At birth the child is totally dependent upon the parent for absolutely everything pertaining to life, which is, of course, much simpler than that life will eventually become. As the child grows, this responsibility will remain significant, even increasing, but will then begin to decrease until the child has become an adult and assumes complete responsibility for his/her own welfare.

At the same time the parent also exercises authority over the child, that is, a biblically enlightened governance of expectation and consequence designed for the child's protection and education (morally, intellectually, and socially). This authority, since it

involves the ability to receive command and process consequence, is very low or even zero at birth but then begins to spike as the child grows in ability to choose and act. However,



In this "instant" age in which we live, even Christians are often swept into the error of looking for how-to formulas for success that require little reflection.

at some point this control begins to decline as the child becomes more capable and independent in assuming personal responsibility for his/her behavior. When adulthood is entered the authority of the parent ceases (or at least should; sad is the family when this does not happen).

It is at this point that the lectures of Proverbs are most germane. The gullible, easily enticed youth is being encouraged to transfer dependence and submission from parents to God as the One who designed life via wisdom and who stands ready to govern and

care for the individual accordingly. So then has the parents' role in their children's lives completely ceased once they have entered adulthood?

The answer is no, not because direct responsibility for and authority over can somehow be reinstated, but because of their influence upon the child. This influence has a contrasting track to the other two relationship dynamics. It exists at birth (or even before birth as some modern research suggests) but at a relatively lesser strength than the other two dynamics. However, the nature of this influence upon is that it increases to a certain point and then continues at this or just a slightly lower level for the rest of the child's life. This is undoubtedly true even of negative influence, but is especially true of the positive, wholesome impact that a parent's manner of life exerts on a child, even long after that parent's authority over and responsibility for have ceased. It is this influence on the child upon which the philosophy of child-raising presented in Proverbs so powerfully trades.

This influence dynamic is revealed in Proverbs 4:10–13: "Hear, my son, and receive [internalize] my sayings, and the years of your life will be many. I have taught [verb form of torah] you in the way of wisdom; I have led [set an example for] you in right paths. When you walk, your steps will not be hindered, and when you run, you will not stumble. Take firm hold of [be committed to] instruction [educative discipline], do not let go; keep her, for she is your life."

PRINCIPLES FOR SUCCESS

So then, the essence of child-rearing as it proceeds through infancy and early childhood to the decision to follow wisdom as an adult involves three things. First, it involves consistent, responsible care for the child modeled upon God's fatherly care for His children (Ex. 4:22; Dt 32:6, 11). Secondly, it necessitates the exercising of godly authority over the child by setting standards and rules that reflect God's instruction (torah) for His people. Finally, it requires living a life of faith ("Fear of the Lord" is a key concept in the Pentateuch as well as Proverbs) in which daily living can be seen as connected to God's wise design and direction. When these relationship dynamics have been followed through the early childhood years, then the best foundation possible has been laid for the motivational lectures of Proverbs 1—9, fatherly exhortations to adopt the path of wisdom for the rest of life as the young person emerges into adulthood.

With this background it is possible to summarize the philosophy of child-rearing assumed and specified in the book of Proverbs.

First, parents must model wise living in the fear of the Lord.

Second, parents must act in their responsibility-authority-influence roles according to God's revelation.

Third, parents must, at the appropriate time, focus the child's attention to the two-paths theme of Proverbs (wisdom-foolishness) with respect to the action-consequence focus of the book.

Fourth, as a parents' authority over and responsibility for the child wanes, the personal choice for life's outcome must be presented and encouraged in accordance with the motivational lectures of Proverbs 1—9.



"Hear, my son, and receive my sayings, and the years of your life will be many. I have taught you in the way of wisdom; I have led you in right paths. When you walk your steps will not be hindered, and when you run, you will not stumble."

Finally, parents must pray that their children will commit and seal themselves in the right way, for this is, after all, God's will for them.

CONCLUSION

This has not been a how-to manual of characteristics that parents must try to instill in their children in order for them to "continue in the faith." Rather it has been an exploration of

what Proverbs contributes to a biblical understanding of how people proceed from the complete helplessness and dependence of infancy to a willing, conscious choice to become wise as Proverbs defines it. Left to themselves, children will default to foolishness and reap the life of a fool. We must not leave them to themselves but prepare, guide, and exhort them to be wise. †

¹ See Bruce K. Waltke, *The Book of Proverbs: Chapters 1—15 in The New International Commentary on the Old Testament*. Grand Rapids, MI: Eerdmans, 2004, 181-82. Waltke observes that the 10 lectures and two extended addresses of 1:8—9:18 are praises of wisdom "aiming to motivate the son and the gullible to embrace" its teaching. "The son and the gullible (1:4, 5) stand on the threshold of full adulthood. The time is at hand when [they] must make a decisive stand for the godly parents' and sages' world-and-life views and values."



Jim Van Dine
Dr. Jim Van Dine received his undergraduate degree in Economics at Luther College and went on to receive a ThM in Old Testament Literature and Exegesis and a PhD in Bible Exposition from Dallas Theological Seminary. Jim served for 15 years as a commended worker at Clareview Bible Chapel in Edmonton, Alberta and has served on short-term mission trips in Ireland and Albania. Jim and his wife Kathy joined the faculty at Emmaus in 2002. They have four grown children and 8 grandchildren.



JUST LIKE THE BIBLE SAYS!

The Siloam Inscription confirms Hezekiah's defensive maneuvers!

"The Assyrian came down like the wolf on the fold..." Thus Lord Byron introduced his poem *The Destruction of Sennacherib* (1815). Reality indeed was not far from his description. In 701 BC, the Assyrian king Sennacherib and his troops descended upon Judah and laid waste to its cities and countryside. Soon Jerusalem, the capital, was under siege, and Hezekiah her king was seemingly powerless to defend himself (2 Kings 18:13).

In the face of expanding Assyrian hegemony, Hezekiah rebelled against his overlord Sennacherib (2 Kings 18:7). This was sure to provoke an Assyrian reprisal (2 Kings 18:13). In an effort to prepare for the inevitable, Hezekiah took steps to defend his country and his capitol Jerusalem. In addition to laying aside supplies, building walls, and preparing weapons, Hezekiah commissioned his engineers to dig a tunnel that would provide the city with a secure water supply in anticipation of a siege (2 Kings 20:20).

Cities in ancient Israel were built at locations near accessible water. Often this water source was at the base of the hill upon which a city was built, and frequently it was outside the city's defenses. In times of peace this was not a problem, but during times of war, citizens could be cut off from their water supply rendering them unable to endure a long siege. Hezekiah meant to avoid this scenario by channeling the water from the Gihon spring, Jerusalem's only water source, which lay outside the city's main defensive wall, back into the city via an underground tunnel dug through bedrock! The water would then be collected in a pool safely accessible within the city's walls during time of seige.

Rediscovered by Edward Robinson in 1833, the 1750 ft (533m) tunnel known as Hezekiah's Tunnel or the Siloam Tunnel is truly an engineering marvel. To this day scholars continue to disagree on how it was dug. It is possible that engineers followed a natural fissure in the rock or perhaps a much smaller natural channel cut by water moving underground. Nevertheless, an inscription carved into the wall near the outlet of the tunnel tells us that two teams of men worked from opposite ends with picks until they met each other in the middle! Discovered



Rediscovered in 1833, the Siloam Tunnel inscription provides insight into how this innovative tunnel was engineered ca. 700 BC.

in 1880 this text, written by the people who worked on the project, says,

[The day of] the breach. This is the record of how the tunnel was breached. While [the excavators were wielding] their pick axes, each man towards his co-worker, and while there were yet three cubits for the brea[ch,] a voice [was heard] each man calling to his co-worker; because there was a cavity in the rock (extending) from the south to [the north]. So on the day of the breach, the excavators struck, each man to meet his co-worker, pick-axe against pick-[axe]. Then the water flowed from he spring to the pool, a distance of one thousand and two hundred cubits. One hundred cubits was the height of the rock above their heads of the excavat[ors.]

The Siloam Tunnel inscription—only six lines in Hebrew—was written in a script which dates it to the time of Hezekiah (ca. 700 BC)! But as marvelous as Hezekiah's Tunnel is, it was insufficient in and of itself to deliver Jerusalem from destruction. The Bible tells us that Hezekiah turned to the Lord in desperation and sought deliverance (2 Kings 19:1-4). God heard him and defeated Sennacherib's army (2 Kings 19:35). Byron's poem, which began so ominously, ends in victory because God heard and delivered His people. "For the might of the gentile, unsnoted by the sword, hath melted like snow in the glance of the Lord!" This tunnel and its inscription provides dramatic confirmation of an important event that happened just like the Bible says!

Dr. Steven H. Sanchez is Chair of the Bible & Theology Department at Emmaus Bible College where he has taught since 2005. Dr. Sanchez leads Bible Geography study tours of the Holy Land and recently completed an archaeological sabbatical in Israel.



¹ See also 2 Chron 32:1-5, 30 and Isa 22:11.

² K. Lawson Younger, *The Siloam Tunnel Inscription in The Context of Scripture*, ed. William Hallo and K. Lawson Younger Jr., Leiden: Brill, 1997, 2.28, 145-146.



Around the Table

By Sharon Fleming



Can you remember the kitchen table where your family sat to eat dinner when you were growing up? I can picture ours: It was a rectangular, metal, drop leaf table with a gray Formica top and black wrought iron legs. Its compactness served my parents' needs as newlyweds in their 26-foot, single-width mobile home.

After my brother and I came along and we were living in a house, he and I held foot wars under that table. Our parents solved that rivalry by rotating the seating position one to the left, placing brother at the head and me at the foot—too far to kick each other.

My brother and I were supposed to take turns setting and clearing the table, but I thought setting was easier and tried to rush in to do it out of turn so that I wouldn't have to hang around to load the dishwasher, wipe the table, and dry the pots and pans. But when I did have to clear, Mom was always there, making sure the job was done right and talking with me.

After dinner, but before we did the dishes, we had our family Bible reading. When my brother and I were young, Mom and Dad read us Bible storybooks. As we got older we read a chapter from the Bible every night. I remember reading through the book of Proverbs for what seemed like an eternity, reading Bill MacDonald's verse-by-verse commentary between each Bible verse. Then there was also the ridiculous rivalry about who had gotten to read more verses.

Get Back to the Table!

Of course, I'm sharing about my growing up years from the last century—the last millennium! Sadly, it seems that regular family mealtimes around the table are a thing of the past. Families don't have time for that now. Everyone has a different schedule and the goal is just to get food—right?

Well, if you know me, you know I am strongly in favor of family mealtimes—okay, way past “in favor of”! I believe it is something every family should do as often as possible. There are all kinds of statistics about how it benefits kids when they eat with their families on a regular basis—everything is better, from vocabulary, manners, and eating habits, to not using drugs! But the main reason I believe in family meals is because they connect families.

If you can have food on the table and everyone sitting down together to eat it, that's a family meal. If you can make that happen three, five, or seven times a week, you'll all start connecting!

If you can have food on the table and everyone sitting down together to eat it, that's a family meal. If you can make that happen three, five, or seven times a week, you'll all start connecting.

Of course, meals with kids often are not idyllic. I remember one dinner years ago that was more typical than I'd like to admit: Rosana got off her chair many—too many—times; Christina demanded our undivided attention from her highchair; Samuel ate so slowly that he lost out on dessert; my husband, Jim, received an urgent phone call, and at the end of the meal, Daniel blew out the candle with such force that wax flew all over the table. I admit I lost my temper and blew up over each incident, not one of which was important at all.

But when I reviewed the meal time later that evening, I realized it had included some enjoyable moments: We laughed as Jim told how, years before, his brother could annoy his sister at mealtimes by just tapping his fingers on the table; baby Christina said something

that almost sounded like a word and then gave us her priceless smile; and after dinner, without prompting, the kids said, “Thanks, Mom! That was good.” (I basked in that one!)

God as “Host”

Although there's no command in the Bible to eat as a family, I do draw some applications for the practice from one of my favorite mentions in the Bible of a table, found in Psalm 23:5, “You prepare a table before me in the presence of my enemies.” God is the host there, providing a protected table for me. Since I want to reflect God-like character and actions at the meal table as well as all other spheres of my life, this verse has given me a whole new perspective on how I should treat my children at our table.

If you asked my kids what my catchphrase is, they might say, “Don't play with the centerpiece!” But because I am “hostess” to my children, I never gave up on setting a table that looked nice as well as including tasty, nutritional food. My goal has always been to make both the table and our family meal time a pleasant place.

The table God provides is also protected. I used think that verse in Psalm 23 was talking about taunting the enemy, but I have realized that, of course, that goes against God's character. Instead, it is a safe table even when enemies are all around. Regarding my kids, it is a safe place from the world where they can express their beliefs, doubts, fears, preferences, and questions without fear of ridicule.

Around Our Table

One of my favorite memories of our own family's “protected table” was one night when our children were young, I asked my family during dinner, “If you could ask God any question, what would it be?”

Five-year-old Rosana said, “Why does the earth go around?”

Then Samuel, who at that time was four, said, "I'd ask, 'How many angels do you have?'"

"Why is the sky blue?" asked Daniel, our oldest, who had just turned nine.

Jim asked another question of the kids: "When we are in heaven will we all be able to talk to God at once?"

Daniel suggested, "Since God is three Persons, He could talk with at least three humans at once."

Changing the subject a little, Rosana asked, "Will there be clocks in heaven?" I'm sure she was wondering if learning to tell time was worth the struggle she was currently going through. Jim answered that there would neither

what color is light?"

"White," answered Daniel.

There were two lit candles on the table. I pointed to them and asked, "What color is the light of these candles?"

"Yellow!" they all answered at once.

To get them to think a little more, I said, "The Bible also tells us that God is love. What color is love?"

Quickly Samuel responded, "Red!"

That was the end of that part of our conversation that night.

Later I made notes on the conversation so that I wouldn't forget it. As I thought about what we had said, I realized we had succeeded in having a con-

versation that was significant in many ways. We connected with our children personally and on topics of theology, heaven, and eternity. They all participated because they were safe enough to wonder and express themselves. I knew I wanted to make sure we repeated that scenario many times.

about the best computer or camera to buy, and stories and games that have made us laugh so hard we've cried. I love our family mealtimes!
Jim and I recently celebrated our 30th anniversary and came into the new experience of an "empty nest." I could hardly believe when we said good-bye to Samuel as he headed to Texas for an internship and moved Christina into the Emmaus dorm that 27 years of daily family meals had come to an end. Looking back I was convinced those peeled potatoes, scalded pots, mountains of dirty dishes, spilled glasses of milk, cajoling to finish the broccoli, reminders to say "please" and "thank you," and search

Looking back, I am convinced those peeled potatoes, scalded pots, mountains of dirty dishes, spilled glasses of milk, cajoling to finish the broccoli, reminders to say "please" and "thank you," and the search for the "perfect" family devotions... were worth it.

be time or night.

If there would not be any night, Samuel wanted to know, "Are we going to sleep in heaven?"

We answered, "Probably not, because God is the light of heaven and His light never goes out. Besides, we'll have different bodies that won't get tired."

Rosana remembered the verse, "Jesus is the light of the world."

"And of heaven," added Jim.

Then I asked, "What color is God?"

Immediately Rosana, who is of Peruvian descent with beautiful olive skin, held out her arm and announced, "Jesus has skin the same color as me."

I agreed that Jesus, being from the Middle East, probably had darker skin than He is portrayed as having in most artwork. "But," I added, "If God is light,

versation that was significant in many ways. We connected with our children personally and on topics of theology, heaven, and eternity. They all participated because they were safe enough to wonder and express themselves. I knew I wanted to make sure we repeated that scenario many times.

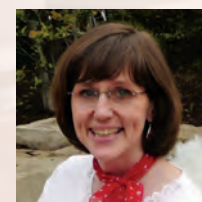
A Habit that Endures

Nowadays, one of the rewards of that pleasant, protected table is eating and conversing with our grown kids on a whole new level. They are (for the most part) past the squabbling stage and enjoy talking to us and to one another. In fact, family meals are now the "centerpiece" of the long weekends when we all get together.

We have had serious conversations about life goals and doctrine, lots of talk

for the "perfect" family devotions (hint: they don't exist, but different ones are good for different times) were worth it.

Without a doubt, I would do it all over again. †



Sharon Fleming
Jim and Sharon Fleming are missionaries and the parents of four. They served the Lord in Lima, Peru for eight years and in Bogota, Colombia for sixteen years. They currently are "missionaries to the world" inspiring and challenging people to study the Word of God in the 110 countries where the Emmaus Bible Courses are used. Jim travels about one-fourth of the time and Sharon gets to join him on one or two trips a year. Although they expected to live out their lives overseas, they currently have their family meals around a table in Dubuque, Iowa.

for the "perfect" family devotions (hint: they don't exist, but different ones are good for different times) were worth it.

MEMORIZING

GOD'S WORD

by Sarah Poling

Do people still memorize? Do people value memorization? Is it a lost art in this "Google it" generation?

At Emmaus the question has come up: Do people still memorize? Do people value Bible memorization? Is it a lost art in this "Google it" generation? I presented a seminar on "How to Memorize Scripture" last May and have continued to pursue these questions all year.

One way to approach the question was to ask people at Emmaus, "WHY do you memorize?" I interviewed (informally) colleagues at Emmaus. I intentionally caught them off-guard and said: "Why do YOU memorize God's Word?"

The answers were delightful, varied, and valuable. It is worth the time to pursue this question yourself.

The most-repeated answer with EVERY response was "Thy Word have I hid in my heart that I may not sin against thee," Psalm 119:11 (and KJV it was for most everyone!). But putting aside the command of Scripture, here are some other reasons Emmaus Bible College faculty memorize God's Word and the benefits they receive from knowing Scripture.

- "I love it so much, I find myself reading it out loud, preparing to teach it; I realize I can quote it, and I meditate on it—which requires a certain amount of memorization to achieve." (Dave Glock)
- "It helps me pray and worship better." (Mark Stevenson)
- "The older I get the more I recognize it is a treasure. As I go through trials, memorized Scripture (and good gospel songs) come to me in the middle of the night! I'm

inspired by my memory of Jim Ca-tron who was a walking Bible. Even as he was suffering with cancer, he continually quoted Scripture. When I'm preparing for preaching, I realize I often recite the passage word for word because in my study/mediation I've memorized it." (Dave MacLeod)

- "Promises found in the Bible are God's tools to keep from sin and to know how I am to live. It also gives hope and encouragement." (Jon Glock)
- "Memorizing enables the Holy Spirit to bring it to mind when I need it." (Jim Van Dine)
- "I memorize so that when I share the gospel or teach kids, I can tell them the truth with the Truth. Kids need to hear and respect or reject God's Word, not wisdom or ideas from me." (Arthur Manning)
- "I memorize because I love the Word, I want to know it (even though the older I get, it can be a fight) and because it sticks with me. I can think or ponder on it when I'm not reading the Bible. If you love God's Word, you want to know it!" (Jack Fish)
- "Memorizing allows the Holy Spirit to use Scripture to comfort, to encourage, and to feed me at times when I don't expect it or when I need it. I have been amazed at how the power of Scripture set to music comes to life in my mind when I don't even remember when I learned the song." (Ken Daughters)
- "When it's in your heart and life, it forms you, you think biblically, and it abides in you which can give hope, overcome evil, and speak to you in the night." (William Moore)
- "It teaches us we should, we need to hear it (Romans 10) and God blesses the spoken word. We do not always have a Bible or technology

in our hands and yet we need to share and to hear God's truths. If it's only on the screen or in a book, it's not active in our mind. There is personal benefit to memorizing. Malachi 2:7: "The lips of the priests shall preserve knowledge"; 1 Peter 3:15: "Be ready to share the hope that is within you." And in the end of life, I have seen many role models whose physical body failed, yet their memory of Scripture was there; they could join in with Scripture or a hymn. This impressed on me the great value of instilling Scripture in my mind for the connections it can bring." (Dan Smith)

When it's in your heart and life, it forms you, you think biblically, and it abides in you; which can give you hope, overcome evil, and speak to you in the night.

Dr. Smith also explained that he believes memory reaches a different part of your brain. Even when your physical body is shutting down, somehow the electrons for memory and your brain are spiritually connected, not part of the temporal or physical body, and that memory is part of what makes humans set apart from other creatures. So God created us to know Him through the Word in our life on Earth and in heaven.

I also asked about memorization with students and other faculty in the dining hall over lunch. Our conversations were enlightening as well. Here's what a group of women discussed:

- Memorizing is your heart's motivation to keep from sin. It's not just words.
- It renews your mind and emotions.
- Kids memorize to build a foundation for lifelong connections to other truths and to develop their long- and short-term memory.
- It helps us find things in the Bible.
- One member memorizes because she doesn't like to read.
- One member has memorized since childhood because it was feared that the Bible as a printed word could be taken from us.
- We learned that if we memorize in the shower, there is more oxygen in the air and the higher levels of air help us think better.
- When you memorize in different ways (walk, talk, sing, in the shower, write) it activates different parts of your brain and actually is stored diversely and can be recalled differently.

We also wondered a lot of things... such as whether memorizing is easier for men or women; how many adults purposefully memorize Scripture; if men who preach have an unfair advantage in that they meditate on the

Word while preparing their messages; if women need to memorize more verses because we are more verbally oriented than men; and which gender is a better memorizer? As a group we were unable to answer these questions, but they made for interesting conversation!

Memorizing is important to people at Emmaus. The challenge is figuring out strategies to make it a regular discipline. Here are some helpful ideas.

- Use hand-written notecards or print verse cards.
- Make them prominent in your life (on mirrors, by the sink, in the car).
- Use first letter cards (of each word) to practice a verse.
- Use audio files or music to hear the words. (You've Got the Time free on itunes)
- Make up motions and actions or find images to go with the concepts in the verse.
- Play games. Erase words on a small white board. Jump with each word. Cover words with your hand.
- Attach memorizing to a task like showering or washing dishes.
- Choose verses that you NEED and memorize by theme.
- Choose to memorize in NKJV because of the cadence and rhythm of the words.
- Listen to Seeds Family Worship. They have produced 7 CDs of Scripture set to music for adults and children. Each CD has a theme: Courage, Faith, Encouragement, the Character of God...
- Memorize Scripture with your kids and take turns reciting.
- Find a system or program like AWANA or verses with your Bible study.
- Use the Fighter Verses from Desiring God (CDs, notecards, and an app).
- Use the Navigators topical programs.

- Listen to Scripture; YouVersion (an app) will read it; or Faith Comes by Hearing has Scripture as an mp3 file (kids or adult).

I take joy in doing Your will, my God, for Your instructions are written on my heart. Psalm 40:8

- Post Scripture in your home where you do repetitive tasks.
- Make the posted Scripture beautiful artwork.
- Check out ScriptureArt.com. They have repositionable vinyl art to display.
- Print and frame Scripture texts.
- Write and post Scripture with dry erase markers on mirrors/windows, a white board, a shower wall, or a frame with colored paper in it.
- Use a computer program like Scripture typer.com (You can measure your progress by typing speeds, get e-mail reminders, print your own cards, join a community working on the same verse/passage, and you can choose your translation!)
- Join a blog: Do Not Depart.com (and Facebook group) encourages memory work. They choose a passage to work on over several months. They provide tons of resources to make it easy. (They've done Romans 8, Sermon on the Mount, and now Psalm 71).
- Watch a YouTube video of someone reciting an entire book of the Bible.

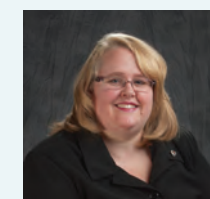
- Set a goal and create a plan to memorize a passage or collection.

Everything mentioned above and MANY more examples are in the links at the end of this article.

Need more motivation?

- *I take joy in doing your will, my God, for your instructions are written on my heart. Psalm 40:8 (NLT)*
- *This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Joshua 1:8 (ESV)*
- *All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness 2 Timothy 3:16 (ESV)*
- *How can a young man keep his way pure? By guarding it according to your word. Psalm 119:9 (ESV)*

Online Resources: http://www.livebinders.com/play/play_or_edit?id=403242 www.whisperingthe-word.blogspot.com, and http://pinterest.com/sarah_poling/spiritual-disciplines/



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Sarah has been on the Teacher Education faculty of Emmaus since 1998, serving at a half time status since 2002. She is a trained Elementary Educator with a Masters of Arts in Teaching from Coe College. Teaching the Bible to children is a passion of hers and she has practiced her teaching/leadership skills in her home, ladies Bible studies, Christian Camping, teaching Sunday School, and directing children's clubs and programming. She and Roger have been married 17 years (he is a deacon and High School Teacher) and have three children (ages 2, 6, 10).

THE BIBLICAL COVENANTS AND COVENANT THEOLOGY PART 2: COVENANT THEOLOGY

By David J. MacLeod

HISTORICAL BACKGROUND

In any discussion of this subject one must distinguish between the covenants of Scripture and “Covenant Theology.” While the Bible has much to say about various covenants, Covenant Theology as a theological system did not develop until after the Protestant Reformation. Traces of ideas that would later coalesce into the system of Covenant Theology can be found in writers such as Heinrich Bullinger (1504–75), Kaspar Olevianus (1536–87), William Ames (1576–1633), Johannes Cocceius (1603–69), and Herman Witsius (1636–1708). It is in the work of Witsius that we find Covenant Theology fully systematized.¹

The views of these men were made popular through the Westminster Confession (1647). They were brought to America by the Puritans and widely disseminated through the books of Charles Hodge and

the Princeton Seminary faculty as well as others such as William G. T. Shedd and Louis Berkhof. We may define Covenant Theology as “a form of Christian thought giving central importance to the idea of covenant and using covenant as the organizing principle of the entire system.”²

To understand Covenant Theology we must distinguish between the theological covenants of that system and the biblical covenants. The biblical covenants are those covenants clearly designated as covenants in Scripture, namely the covenants with Noah, Abraham, Israel at Sinai and Moab, David, and Israel in the New Covenant. The theological covenants are largely deductions from Scripture. They are not, with one exception, actually called covenants in the Bible. They are: the covenant of redemption, the covenant of works, and the covenant of grace.³

THE COVENANTS OF COVENANT THEOLOGY

The Covenant of Redemption

According to Charles Hodge this is “the covenant between the Father and the Son in reference to the salvation of man.”⁴ Berkhof offers a definition that includes the whole Trinity. It is the arrangement, he says, “between the persons of the Trinity by which the Father gives the Son as representative Head and redeemer of the elect, the Son voluntarily takes the place of those given him by the Father, and the Spirit gladly applies the merits of the redeemer to the elect, gathering them to the Son of God and the Father.”⁵

Scripture clearly suggests there was an eternal plan of redemption in which there was a division of labor: the Father being the originator, the Son the executor, and the Holy Spirit the applier (Eph. 1:4, 7, 13–14; 3:11; 2 Th. 2:13). In His high priestly prayer

the Lord Jesus speaks of the task the Father gave Him to do and of the fact that He accomplished that work (Jn. 17:1–5–6).

Even though the word “covenant” is not used of this arrangement, proponents argue that the essential elements of a covenant are here: (1) **contracting parties**, namely the Father and the Son; (2) **requirements**, namely that the Son should assume a human nature (Heb. 2:10–15), pay the penalty for sin and merit eternal life for His people (Gal. 3:13; 4:4–5), apply the merits of His sacrifice to sinners through the powerful operations of the Holy Spirit (John 3:3–5; 16:7–11); (3) **promises**, namely that the Father would prepare His Son a body (Luke 1:35; Heb. 10:5), that He would endow Him with the Holy Spirit, enabling Him to carry out His mission (Isa. 42:1–2; 61:1; Acts 10:38), that He would support Him in His work and deliver Him from the power of death, enabling Him to destroy the dominion of Satan (Ps. 16:8–11; Acts 2:25–33), that He would give unto Him numerous seed as a reward for His finished work (Ps. 22:27; 72:17; Isa. 53:10), and that He would commit all authority unto Him for the government of His church and restore to Him the glory that was His before the world was (Mt. 28:18; Jn. 17:5). In John 17:5 Jesus claimed His reward, namely future glory and the people the Father

had given Him (17:6, 9, 24).

Covenant theologians find Luke 22:29 particularly significant in light of the fact that the term **covenant** is not used of this pre-temporal arrangement among the members of the Trinity. Jesus says, “Just as My Father has granted Me a kingdom, I grant you.” In this verse the Greek verb translated “grant” or “appoint” (κῆν) is **diatithēmi** from which the word **diathēkē** (“covenant”) is derived. In short, were we to paraphrase the verse we might read, “Just as My Father covenanted Me a kingdom, I covenant you.”

Even though this covenant is not called such in Scripture, Dr. Lewis Sperry Chafer, the doyen of American dispensationalists, wrote, “This covenant rests upon but slight revelation. It is rather sustained largely by the fact that it seems both reasonable and inevitable.”⁶

The Covenant of Works

In the Garden of Eden Adam had a positive holiness, but it was amissible (amissibility = possibility of being lost). In Genesis 2:16–17 God entered a compact with Adam in which He promised to confer eternal life on the basis of obedience and to punish him with death if he disobeyed. Hodge calls this compact a “covenant of life,” while Berkhof adopts the more conventional “covenant of works.”⁷

The word “covenant” is not

used in Genesis of the covenant of works or of the covenant of grace (see below). Herman Bavinck explains, “The word [covenant] was admittedly first employed in the [secular] world of everyday for contractual provisions and agreements between people. Long before God established His covenant with Noah and Abraham, covenants had been made between humans. And this **had to be** the case for the case of Noah and Abraham, and Israel to understand and appreciate religion as a covenant. This is also why the word does not yet occur in Genesis [2:16–17 and] 3:15. Only when covenants were needed in a sinful world and deceptive human society for the defense or acquisition of any good could the value of a covenant be appreciated and religion be regarded from this point of view.”⁸

Although the word “covenant” does not appear in the Genesis account, the elements of a covenant do appear. First, there are the contracting parties, God and Adam. Second, there are the elements of the covenantal relationship: (1) Adam, the natural father of the human race, is also constituted the representative head of the race, so that he can act on behalf of all his descendants. (2) He is placed on probation to determine whether he will willingly obey God. (3) He is promised eternal life if he obeys. And he is threatened with death if he

disobeys.

Many object to the use of the term **covenant** to describe this arrangement. Yet many do not, including a number of prominent dispensationalists. J. N. Darby, for example, wrote, “Adam...transgressed a positive covenant.”⁹ Furthermore, in Hosea 6:7 the prophet wrote of Israel, “But like Adam they have transgressed the covenant” (NASB). This reading is disputed by some, but William Kelly, the prince of early dispensational commentators, supported it. After defending the reading given here he added, “The relation of Adam with God may be regarded as a covenant, though not **the** covenant [i.e., not the Sinaitic covenant].”¹⁰ C. I. Scofield also called the arrangement in Eden a covenant, using the expression, “the Edenic covenant.”¹¹

The argument of Romans 5:12–21 is also used to support the idea of the covenant of works. It is clear that Adam and Christ are contrasted as two representative men. Just as the one action of Adam condemned all of his posterity, so the one act of Christ brings a righteous standing to all who are justified. Both men were the covenant heads of people: Adam of the fallen human race, and Christ of the justified people of God.

The Covenant of Grace

The Parties of the Covenant

According to Berkhof the covenant of grace is “the gracious agreement between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this believingly promising a life of faith and obedience.”¹² The first party of the covenant is God in His role as Redeemer and Father. Covenant theologians disagree over the identity of the second party. Some say the second party is the sinner; some

say it is believers and their seed; and some say it the elect sinner in Christ. Berkhof argued for the third of these options (the elect sinner), yet he went on to say, “The covenant as a historical phenomenon is perpetuated in successive generations and includes



WHILE THE BIBLE HAS MUCH TO SAY ABOUT VARIOUS COVENANTS, COVENANT THEOLOGY AS A THEOLOGICAL SYSTEM DID NOT DEVELOP UNTIL AFTER THE PROTESTANT REFORMATION.

many in whom the covenant life is never realized,” that is, even some who are never saved are included in the covenant of grace.¹³

How can unsaved people be in the covenant? Berkhof answers that the covenant has two sides to it, namely the purely legal relationship which includes believers and their children—some of whom are regenerate and some of whom are not—and the covenant as a communion of life which is made up of the regenerate who are genuinely united with Christ. The children of believing members

of the covenant are themselves part of the covenant and have the responsibility to repent and believe. They benefit from covenant blessing in that they receive the ministry of the Word, the seals of the covenant (i.e., the sacraments, including infant baptism), and they are subject to special influences of the Holy Spirit that come through believing parents (1 Cor. 7:14) When these children reach the age of discernment they are responsible to accept their covenant responsibilities voluntarily by a true confession of faith. Those who do not enter the communion of life are covenant breakers.¹⁴

The Promises of the Covenant

The promises of the covenant to the regenerate include all the promises of God made to His people throughout the ages of redemptive history. The temporal blessings (a land, progeny, a kingdom) symbolize spiritual blessings. Also included are the promise of the Spirit, full salvation, and final glorification. The requirement of man is consecrated devotion to God, identification with the people of God, and saving faith in Jesus Christ.¹⁵

The covenant is gracious in that God allows a guarantor or surety to meet our obligations. God’s Son is the guarantor who meets the obligations of justice at the cross, and the Holy Spirit enables God’s people to live up to their covenant responsibilities.

THE BEGINNING OF THE COVENANT OF GRACE

Covenant theologians disagree over the time of the establishment of the covenant of grace. Some would say that the covenant of grace began with first proclamation of the gospel (**protevan-gelium**) to Adam (Gen. 3:15).¹⁶ “There is one interpretation only which does justice to the Scriptural data, and

that is the one which takes serious the claims of the Bible that God truly entered into covenant with unfallen Adam, and that He again entered into covenant with fallen Adam.”¹⁷ Others would say that while Genesis contains a revelation of the essence of the covenant it was not until Abraham that the covenant of grace was actually established. God’s covenant with Abraham was the formal transaction that marked the beginning of the covenant of grace.¹⁸

The ratification of the covenant of grace with Abraham marked the gathering of the “church out of the world, and making it members of a peculiar people.”¹⁹ The covenant with Abraham, says Berkhof, “marked the beginning of an institutional church.”²⁰

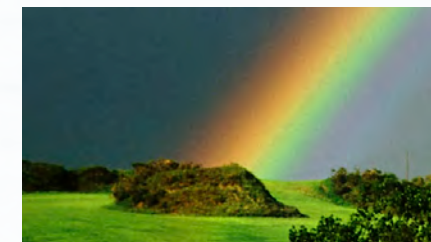
As an aside I should note that some dispensational writers also argue that God instituted another covenant after the fall of Adam. However, they do not call it the covenant of grace; rather they call it “the Adamic covenant.”²¹ They agree with their Covenant Theology brethren that Genesis 3:15 contains “the first preaching of the gospel,” but they do not believe that the later biblical covenants are merely subsets of the Adamic Covenant.

A CRITIQUE OF COVENANT THEOLOGY

Having outlined the system of Covenant Theology, I would like to suggest some problems with the system. As I do so I would like to affirm that many proponents of the system have been outstanding Christians, and I commend their emphasis on the grace of God, the atoning work of Christ, and justification by faith alone.

Nevertheless, there are problems: First, Covenant Theology is a recent development in the history of theology. It did not become fully developed until after the Protestant

Reformation. I mention this only because covenant theologians often charge that Dispensationalism is a recent development. Recency does not mean a view is erroneous; it only means that it must be verified by the teaching of the Bible. Second, the



THE THEOLOGICAL COVENANTS ARE LARGELY DEDUCTIONS FROM SCRIPTURE. THEY ARE NOT, WITH ONE EXCEPTION, ACTUALLY CALLED COVENANTS IN THE BIBLE.

theological covenants, apart from the covenant of works (cf. Hos. 6:7) are not specifically designated by the word **covenant** in the Bible. The explanation of these covenants by covenant theologians contains a number of scriptural ideas, yet the covenants are arrived at deductively, not inductively. Whether all the necessary ingredients of a covenant are to be found in them is debated—even by some modern covenant theologians.

Third, Covenant Theology’s understanding of the goal of history is too limited. This is because covenant theologians have raised the covenant

of grace to “the level of globally determinative status.”²³ While we might agree on the existence of a covenant of grace, or an Adamic Covenant, we cannot agree that it is anything more than the promise of salvation through a coming redeemer. Covenant theologians go way beyond the evidence in arguing that the covenant of grace is the center of the Bible’s theology. They see history as primarily salvation history, i.e., the goal of history is the redemption of the elect. When treating the future of Israel as it is described in the biblical covenants (Abrahamic, Davidic, and New Covenants), they invariably emphasize soteriological or spiritual issues. However, a careful analysis of these covenants shows that while they deal with spiritual matters, they also emphasize social, geographical, economic, and political matters²⁴—think, for example, of the social, geographical, economic, and political changes that will take place in the Millennial Kingdom in fulfillment of the Old Testament covenant promises.²⁵

Fourth, proponents of the system all agree that the covenant of grace is the same throughout the dispensations although its form of administration changes. There is the same plan of salvation, “the same promise of deliverance... the same Redeemer, the same condition required for participation in the blessing of redemption, and the same complete salvation for all who embrace the offers of divine mercy.”²⁶ The later biblical covenants are merely continuations, newer phases, or subsets of the covenant of grace. However, this nullifies the genuine distinctions that exist between the covenants. For example, Berkhof argues that the covenant of Sinai “was **essentially** the same as that established with Abraham, though the form differed somewhat.”²⁷ Paul directly contradicts

this view when he distinguishes the two covenants in Galatians 3:17–18.

Berkhof also asserts that the covenant of grace as revealed in the New Testament “is essentially the same as that which governed the relation of Old Testament believers of God.”²⁸ The Sinai Covenant (or Mosaic Covenant) and the New Covenant are essentially the same because they are both phases of the overriding covenant of grace.²⁹ The covenant of grace is the same in that the Mediator of the covenant is the same yesterday, today, and forever, Hebrews 13:8.³⁰ However, the prophet Jeremiah says they are different. The New Covenant is “not like” the old (Sinai) covenant, which Israel broke (Jer. 31:31–33). Again Paul contradicts this view when he distinguishes the two in 2 Corinthians 3:3–11. The Sinai Covenant was an external covenant written on tablets of stone, while the new covenant is an internal covenant written on the tablets of human hearts. The Sinai Covenant was a ministry of death, but the New Covenant is a ministry of life. The Sinai Covenant was a ministry of condemnation, but the New Covenant is a ministry of righteousness. Furthermore, the author of Hebrews uses Greek words that indicate that the New Covenant was not only new in time (*neos*, 12:24), but also new in kind (*kainos*, 8:8, 13; 9:15). He clearly states that the Sinai Covenant was abrogated by God and replaced by the New Covenant with its new priesthood (7:11, 12).

Fifth, Covenant Theology errs in its doctrine of Supersessionism, i.e., its belief that the church has superseded or replaced Israel in the plan of God.

This is one subject upon which all covenant theologians agree. The New Testament church has replaced Israel as the people of God. To put it another way, the church is the “new Israel.” Herman Bavinck wrote, “In the New Testament, the people of Israel have

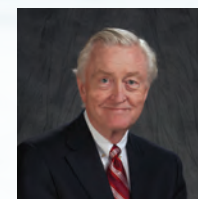


I WOULD LIKE TO AFFIRM THAT MANY PROPONENTS OF THE SYSTEM HAVE BEEN OUTSTANDING CHRISTIANS, AND I COMMEND THEIR EMPHASIS ON THE GRACE OF GOD, THE ATONING WORK OF CHRIST, AND JUSTIFICATION BY FAITH ALONE.

been replaced by the church of Christ, which is now the ‘holy nation, the chosen race, the royal priesthood’ of God.”³¹ Noted Old Testament scholar and covenant theologian, Bruce Waltke, wrote, “[One side] of the NT coin bears the hard imprint that no clear passage teaches the restoration of national Israel, its reverse side is imprinted with the hard fact that

national Israel and its law have been permanently replaced by the church and the New Covenant... The Jewish nation no longer has a place as the special people of God; that place has been taken by the Christian community which fulfills God’s purpose for Israel.”³² Mark Karlberg adds that Israel is a type of the church. The shadow has given way to reality and “national Israel can no longer retain any independent status whatever.”³³

Covenant Theology’s view that the church has replaced Israel means, of course, that Israel is not destined to inherit the land promises under a Davidic king. Proponents of the system do not agree, however, on what to do with these promises. There are a variety of views:³⁴ (1) The promise of the land was conditioned on Israel’s obedience. Israel disobeyed and the promise was invalidated. (2) The promise of the land was fulfilled at the time of the conquest of Canaan (Josh. 21:43–45)³⁵ or the united monarchy (1 Ki. 4:20–24; 8:56).³⁶ (3) The promise will be fulfilled in the future when the redeemed are all in heaven. In short, the land was a symbol of heaven.³⁷ (4) The land promise was an Old Testament symbol of the abundant life enjoyed by believing Christians.³⁸ (5) The land promises will be fulfilled literally but not in the Millennium. Rather, they will be fulfilled in the new Earth.³⁹ Not only will the land promises not be fulfilled in the Millennium, but the promise of a Davidic dynasty will not be fulfilled in the Millennium either. †



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¹ For surveys of the history of Covenant Theology, see Charles S. McCoy and J. Wayne Baker, *Foundations of Federalism: Heinrich Bullinger and the Covenantal Tradition* (Louisville: Westminster/John Knox, 1991), 11–79; Peter Golding, *Covenant Theology* (Geanies House, UK: Mentor, 2004), 13–66.

² Definition adapted from Louis Berkhof, *Systematic Theology*, 4th ed. (Grand Rapids, MI: Eerdmans, 1949), 212.

³ The summaries of the covenants given here are adapted from Charles Hodge, *Systematic Theology* (New York, NY: Scribner, 1872; reprint ed., Grand Rapids, MI: Eerdmans, 1975), 2:117–22, 358–77; Berkhof, *Systematic Theology*, 211–18, 262–71.

⁴ Hodge, *Systematic Theology*, 2:359.

⁵ Adapted from Berkhof, *Systematic Theology*, 271. See S. Lewis Johnson, “The Mysterious Council Chamber, or: the Covenant of Redemption” (unpublished lecture, Dallas, TX: Believers Chapel, 1985).

⁶ Lewis Sperry Chafer, *Systematic Theology* (Dallas, TX: Dallas Seminary Press, 1947), 1:42.

⁷ Hodge, *Systematic Theology*, 2:117; Berkhof, *Systematic Theology*, 211.

⁸ Herman Bavinck, *Reformed Dogmatics*, trans. John Vriend (Grand Rapids, MI: Baker, 2006), 3:203.

⁹ J. N. Darby, *Letter in The Bible Treasury* 8, No. 180 (May 1, 1871), 267.

¹⁰ William Kelly, *The Minor Prophets*, 5th ed. (London: C. A. Hammond, 1874), 40–41. 11 C. I. Scofield, ed., *The New Scofield Reference Bible*, chairman of editorial committee, E. Schuyler English (New York, NY: Oxford, 1967), 5 (note on Gen. 2:16).

¹² Berkhof, *Systematic Theology*, 276.

¹³ Berkhof, *Systematic Theology*, 273, 276.

¹⁴ Berkhof, *Systematic Theology*, 288–89.

¹⁵ Berkhof, *Systematic Theology*, 277.

¹⁶ Francis Turretin, *Institutes of Elenctic Theology* 12.7.11, trans. George Musgrave Giger, ed.

James T. Dennison, Jr. (Phillipsburg, NJ: P & R Publishing, 1997), 2:220, 222; Bavinck, *Reformed Dogmatics*, 3:197, 221 and *passim*.

¹⁷ Edward J. Young, *The Study of Old Testament Theology Today* (London: James Clarke, 1958), 69.

¹⁸ Berkhof, *Systematic Theology*, 293, 295.

¹⁹ Hodge, *Systematic Theology*, 2:374.

²⁰ Berkhof, *Systematic Theology*, 295, 570–71.

Herman Bavinck (*Reformed Dogmatics*, 3:503), on the other hand, speaks of the Day of Pentecost (Acts 2) as “the birthday of the church.”

²¹ Scofield, *The New Scofield Reference Bible*,



COVENANT THEOLOGIAN GO WAY BEYOND THE EVIDENCE IN ARGUING THAT THE COVENANT OF GRACE IS THE CENTER OF THE BIBLE’S THEOLOGY.

7, note on Gen. 3:15; Chafer, *Systematic Theology*, 1:42.

²² This critique is adapted from Charles C. Ryrie, *Dispensationalism*, rev. and expanded ed. (Chicago, IL: Moody, 2007), 222–26; and Renald E. Showers, *There Really Is a Difference! A Comparison of Covenant and Dispensational Theology* (Bellmawr, NJ: Friends of Israel, 1990), 19–25.

²³ Paul S. Karleen, “Understanding Covenant Theologians: A Study in Presuppositions,” *GTJ* 10 (1989): 125–38 (esp. 133).

²⁴ John S. Feinberg, “Systems of Discontinuity,” in *Continuity and Discontinuity*, 63–86 (esp. 84–85).

²⁵ See Alva McClain, *The Greatness of the Kingdom* (Chicago, IL: Moody, 1968). See, especially, the chapter, “The Blessings of the Prophetic Kingdom,” 217–254.

²⁶ Hodge, *Systematic Theology*, 2:367.

²⁷ Berkhof, *Systematic Theology*, 297.

²⁸ Berkhof, *Systematic Theology*, 299–300.

²⁹ Berkhof, *Systematic Theology*, 299–300.

³⁰ Berkhof, *Systematic Theology*, 279.

³¹ Bavinck, *Reformed Dogmatics*, 4:296.

³² Bruce K. Waltke, “Kingdom Promises as Spiritual,” in *Continuity and Discontinuity*, ed., John S. Feinberg (Westchester, IL: Crossway, 1988), 263–87 (esp. 274–75).

³³ Mark W. Karlberg, *Covenant Theology in Re-*

formed Perspective (Eugene, OR: Wipf and Stock, 2000), 193–207. On Israel as a type of the church, also see Waltke, “Kingdom Promises as Spiritual,” 276–79, and R. T. France, *Jesus and the Old Testament* (London: Tyndale, 1971), 67.

³⁴ Paul D. Feinberg, “Israel and the Land of Palestine,” paper delivered at the annual meeting of the Evangelical Theological Society, Nov. 15, 2000, in Nashville, TN.

³⁵ William E. Cox, *The New Covenant Israel*, 3d ed. (Philadelphia, PA: Presbyterian and Reformed, 1963), 18–20.

³⁶ Oswald T. Allis, *Prophecy and the Church* (Philadelphia, PA: Presbyterian and Reformed, 1964), 57–58; Stephen Sizer, *Zion’s Christian Soldiers?* (Nottingham, UK: InterVarsity Press, 2007), 80.

³⁷ John Calvin, *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter*, trans. William P. Johnston (Grand Rapids, IL: Eerdmans, 1961), 170–71 (comments on Heb. 11:13–16).

³⁸ Elmer A. Martens, *God’s Design: A Focus on Old Testament Theology* (Grand Rapids, MI: Baker, 1981), 258–60.

³⁹ Anthony A. Hoekema, *The Bible and the Future* (Grand Rapids, MI: Eerdmans, 1979), 276. Hoekema’s view that the land promises will be fulfilled literally on the new Earth. Three observations are in order: (1) His view overturns the traditional view of Covenant Theology that the land promises either were invalidated at the time of the exile, fulfilled at the end of the exile, or are being fulfilled spiritually in the church—either now or in heaven. (2) His view ignores the OT context of the land promises, i.e., that they are made to a redeemed ethnic Israel. (3) His view has no place for the establishment of the Davidic kingdom in Israel during the Millennial Age.



DIVORCE

BECAUSE OF

HARDNESS OF HEART

By David A. Glock

THE QUESTION OF DIVORCE REMAINS A TEST FOR LEADERS IN THE CHURCH, FOR FAMILIES, AND FOR SOCIETY AT LARGE.

It was just a few days before Jesus would enter Jerusalem for Passion Week when the Pharisees approached Him with the question, "Is it lawful for a man to divorce his wife for just any reason?" (Mt. 19:3, NKJV).

The question was a test for Jesus that was designed to put Him in opposition to Moses. The question of divorce remains a test for leaders in the church, for families, and for society at large.

The response of Jesus to the trick question provides a sure foundation for a current and biblical view of marriage and divorce.

The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore what God has joined together, let

not man separate." They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?" He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery" (Mt. 19:3–9).

Jesus' answer begins logically with a clear and simple definition of marriage instituted by God at the beginning.

- Marriage is between a male and a female.
- Marriage is a man leaving his father and his mother and cleaving to his wife.
- Marriage is the physical union of the husband and the wife.
- Marriage is permanent until death.

Divorce was not a subject at the institution of marriage in the Garden

of Eden. So the Pharisees raise the question of divorce, and the question of divorce continues to be raised. Jesus replies by saying, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, **but from the beginning it was not so!**" (v. 8, emphasis added).

This is what Moses said.

When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, when she has departed from his house, and goes and becomes another man's wife, if the latter husband detests her and writes her a certificate of divorce, puts it in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, then her former husband who divorced her must not take her back to be his wife after she has been defiled; for that is an abomination before the LORD, and you shall not bring sin on the land which the LORD your God is giving you as an inheritance (Dt. 24:1–4).

DIVORCE WAS NOT A SUBJECT AT THE INSTITUTION OF MARRIAGE IN THE GARDEN OF EDEN.

Jesus reestablishes the original intent from the beginning, that is, marriage is a permanent relationship not to be put asunder by man! He also makes an exception: “And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery” (Mt. 19:9).

manent unmarried state solidifies the argument when He states that all men cannot receive the call to the celibate state—hence the option to marriage from God’s perspective is celibacy, but all do not have that gift.

It is this same language regarding celibacy that Paul uses in his contribution to the biblical teaching on the permanency of the marriage relationship.

Now concerning the things of which you wrote to me: It is good for a man not to touch a woman. Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. Let the husband render to his wife the affection due her, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does. Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control. But I say this as a concession, not as a commandment. **For I wish that all men were even as I myself. But each one has his own gift from God, one in this manner and another in that. But I say to the unmarried and to the widows: It is good for them if they remain even as I am; but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion** (1 Cor. 7:1–9, emphasis added).

Now to the married I command, yet not I but the Lord: *A wife is not to depart from her husband. But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife. But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace.* For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife? (1 Cor. 7: 10–16, emphasis added).

Paul introduces a second possible just cause for divorce—abandonment, desertion. This desertion is on the part of an unbeliever in a marriage of a believer and an unbeliever. Again, the continuance of the relationship is to be preferred, perhaps leading to a conversion.

Recall the two elements of a marriage relationship—leaving and cleaving; and one flesh. Unfaithfulness breaks the “one flesh” vow of the

covenant of marriage. Desertion violates the “leave and cleave” vow of the covenant of marriage. Violation of either vow renders a broken covenant—to be restored by confession, forgiveness and restoration if possible; but divorce, if not possible.

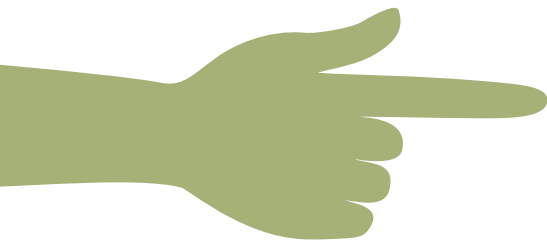
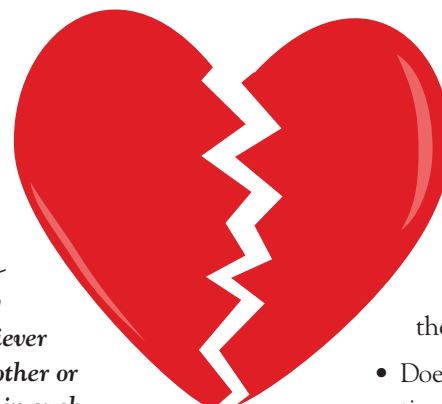
As church leaders consider matters of marriage and divorce the following points may help in coming to reasonable conclusions:

- Are the biblical rules for marriage incumbent on the race?
- Does God accommodate Himself to human failures in the course of life?
- Does conversion remove the limitations of previous life situations?
- Identify the two biblical exceptions for divorce.
- Is there a situation of life that requires a permanent action of discipline?
- In matters of church discipline, is a unanimous position necessary for action?

With new Christians coming with a complexity of baggage concerning marriage, grace and truth must be exercised with the discernment of godly leadership. The combination of conflicting failures often cannot be harmonized through a single solution. The Humpty Dumpty “principle” prevails: It’s hard to unscramble the egg. †



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



It's hard to unscramble the egg!
THE HUMPTY DUMPTY PRINCIPLE

GRIEF AND TRAGEDY IN THE FAMILY

BY DR. DANIEL H. SMITH



Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God (2 Cor. 1:3–4, NKJV).

In a fallen world, grief and tragedy are very much a part of human history. For those of us who know the true and living God, “the God of all comfort,” it is urgent that we know and understand what He teaches us in His Word for our own response to grief and tragedy as well as for our ministry to others in the deep waters and dark moments

God knows our frame. We are dust, temporal, finite. “He knows our frame; He remembers that we are dust” (Ps. 103:14).

God is rich in mercy. “That you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Mt. 5:45).

God cares for His own. “Casting all your care upon Him, for He cares for you” (1 Pet. 5:7).

Our great High Priest is touched with the feelings of our weaknesses. “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin” (Heb. 4:15).

God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord (Jas. 1:5–7).

Severe crises are not necessarily the result of divine punishment. They may be: “For this reason many are weak and sick among you, and many sleep (1 Cor. 11:30), but may also be allowed for wholly other reasons:

And lest I should be exalted above measure by the abundance of the revelations,

WE NEED A THEOLOGY OF HUMAN CRISIS AND A THEOLOGY OF GRIEF.

of life. For these we need a theology of human crisis and a theology of grief. Think through these:

A THEOLOGY OF HUMAN CRISIS

God is omniscient. He knows the end from the beginning. There is no surprise or crisis with Him.

O LORD, You have searched me and known me. You know my sitting down and my rising up; You understand my thought afar off. You comprehend my path and my lying down, and are acquainted with all my ways. For there is not a word on my tongue, but behold, O LORD, You know it altogether. You have hedged me behind and before, and laid Your hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain it (Ps. 139: 1–6).

Testing and tempting are related—but distinct. “Let no one say when he is tempted, ‘I am tempted by God,’ for God cannot be tempted by evil, nor does He Himself tempt anyone” (Jas. 1:13).

In God’s protection of His own, He controls the timing, nature, and severity of life’s traumas.

No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it (1 Cor. 10:13)

God’s resources are unlimited, and available to us as we need/ask/merit within His purposes for us.

If any of you lacks wisdom, let him ask of

a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong (2 Cor. 12:7–10).

Invitations/commands to pray and trust God specifically include times of crisis/ need. “Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Heb. 4:16).

God may choose intervention

that is providential/supernatural. “Then the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead” (Isa. 37:36).

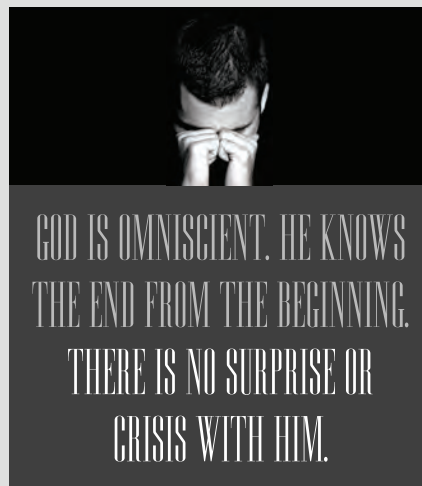
Characteristically He uses human instruments.

So they took Jeremiah and cast him into the dungeon of Malchiah the king’s son, which was in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon there was no water, but mire. So Jeremiah sank in the mire. Now Ebed-Melech the Ethiopian, one of the eunuchs, who was in the king’s house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin, Ebed-Melech went out of the king’s house and spoke to the king, saying: “My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For there is no more bread in the city.” Then the king commanded Ebed-Melech the Ethiopian, saying, “Take from here thirty men with you, and lift Jeremiah the prophet out of the dungeon before he dies.” So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah. Then Ebed-Melech the Ethiopian said to Jeremiah, “Please put these old clothes and rags under your armpits, under the ropes.” And Jeremiah did so. So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained in the court of the prison (Jer. 38:6–13).

The Bible never promises that we will know, in this life, the “why”

of every life event. God reserves the prerogative to have some secrets. “The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law” (Dt. 29:29).

The believer has the confidence that, in the might and gracious purposes/hand of God, in events in the “maze of life” God is at work for His glory and our good. “And we know that all things work together for good to those who love God, to those who are the called according to His purpose” (Rom 8:28).



A THEOLOGY OF GRIEF

The Bible dignifies grief by presenting it as a God-given, therapeutic response to loss.

• God Grieves

The Father grieves over evil Noah’s day. (See Genesis 6:6.)

The Son grieves over the death of Lazarus. (See John 11:35–38.)

The Spirit grieves over believers’ sin. (See Ephesians 4:30.)

• God Responds to Our Grief

Recording our tears (See Psalm 56:8.)

Sympathizing with our weakness (See Hebrews 4:15–16.)

Eventually ending our grief (See Isaiah 65:19; Revelation 21:4.)

• Grief Measures the Meaning of our Attachments

Our attachment to friends (See John 11:36.)

Our attachment to family (See Genesis 50:1.)

• Grief Potentially Interrupts Life’s Routines

Leaving mourner with little appetite (See 2 Samuel 12:17.)

Causing mourner to wish for death (See 2 Samuel 18:33.)

Multiplying mourner’s illness and death (See 1 Samuel 4:18-22.)

• Grief Potentially Persists Over an Extended Period of Time

For seven days (See Genesis 50:10.)

For 30 days (See Numbers 20:29.)

For 70 days (See Genesis 50:3.)

• Grief Is Potentially Expressed in a Variety of Ways

Before a loss (See Matthew 26:37–38.)

By shock, numbness or denial (See Mark 8:31-32.)

In anger (See Job 10:9.)

Through bargaining (See Isaiah 38:1–22.)

with depression (See 2 Samuel 12:16-68.)

with acceptance (See Philippians 1:12, 21–24; 4:11–13.)

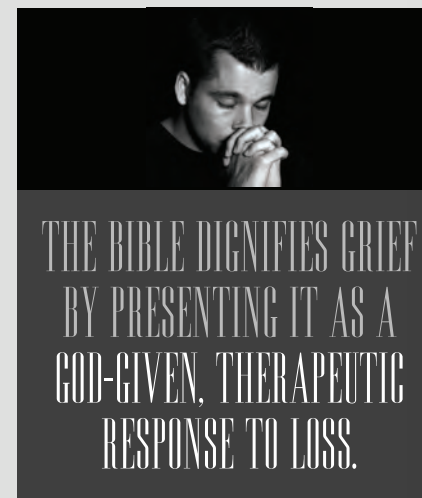
• Grief Is Potentially Facilitated by Various Expressions

Songs (See 2 Samuel 1:17–27.)

Poetry (See Lamentations 1–5.)

(From: Norman Wright, *Crisis & Trauma Counseling*, Regal)

Crisis and grief bring both heightened psychological accessibility and heightened spiritual vulnerability. Lives can be touched in significant ways when people are in crisis. It is a pivotal time, and whether the individual will go on to misdirection and defeat or recovery and growth is an



important concern. New Testament shepherds and people-helpers will prayerfully move toward those in crisis, with intervention enabled by the Spirit of God. A working knowledge of Scripture is vital and essential.

One recommended source of help for crisis intervention is: Howard Stone, *Crisis Counseling* (revised) Fortress Press. Here is a brief summary of his “ABC Method of Crisis Intervention”. †

THE ABC METHOD OF CRISIS INTERVENTION

Howard W. Stone

A - Achieving contact with the person in crisis

attending behavior—communicate concern, practical helps
listening—listen carefully, patiently, look at them
the “ministry of presence” is important
pray—with them, for them

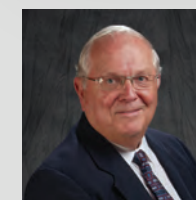
B - Boiling down the problem to its essentials

lead them to define what has happened, what they are feeling
respond with verbal and nonverbal communication
help with few, open-ended questions
respond with brief, specific statements
focus on issues, threats
allow pauses, time to reflect

C - Coping actively with the problem

help them evaluate and mobilize their resources, develop a plan of action...
make a decision, accept a loss...
examine alternative courses of action
take inventory of resources—include faith and wisdom from God
establish goals—short term, long term
get a commitment to action
follow-up—show interest in their continued well-being
referral—team effort may be the best help, get them in contact with people or agencies that can give focused help
pray with them, for them

Our Savior moves His people to be His ambassadors in evangelism and reconciliation. He also moves them to be His ambassadors to those with whom they walk as caring guides, to know and follow the Good Shepherd through shadowed valleys.



Daniel H. Smith, EdD

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THE STATE OF THE FAMILY: THE MESS WE ARE IN

Editor's Note: This article is an edited transcription of a message delivered by Alex Strauch at the 2012 Iron Sharpens Iron conference held on the campus of Emmaus Bible College.

The title of this article assumes that the modern family is in trouble. On what basis do we voice such an opinion? To make such a judgment one must have some way to judge; we need some kind of yardstick or measuring device. This is actually the heart of the problem: Who has the authority to judge; who has the authority to say something is good or bad or needs to be changed? That is why we shall start with the oldest and most wisdom-filled book in the world, the Bible. The Bible is the God-breathed (divinely authored) Word of God and is profitable for teaching, correcting, and preparing people for Christian service. What does the Bible say about the family? It is because of what the Bible teaches that we know the modern family falls short of the divine design.

THE CREATION DESIGN

A Holy God Who Created All Things

The secular humanist says, "In the beginning man..." Man is the measure of all things; man created God in his own image. Man therefore has the right to define all of reality, including marriage and sexuality. The Bible, on the other hand, says, "In the beginning God..." (Gen. 1:1). In the very opening chapters of Scripture it is God who created the earth, and it is God who defined

all that is, including marriage and sexuality. It is God who commanded the man and the woman to have children and form families (Gen. 1:28; 2:24–25). It is from the Bible that we learn that God is a family-friendly God. We learn from Scripture that the eternal, transcendent, holy God is a personal being who has always designed to have a family who will dwell with Him forever. He is truly their Father, and they are His children.

Humanity Created in the Divine Image

After creating the earth and planting vegetation and setting animals upon the earth, God placed on the earth His special and unique creation, man and woman. Both the man and the woman equally bore the image of God. They were to be the king and queen of the earth, co-rulers with God, taking dominion over all things. This privilege was not shared by the animals; they were to be servants of those God created in His image. Man and woman were to reflect God's will and God's design. They were made to have fellowship with God, to love God, and to walk with God.

The One-Flesh Union of Man and Woman

Not only did God make man and woman in His image, He also united them in a one-flesh union. The relationship of a man and woman in marriage is completely unique on this earth. Only a married man and woman share this privilege. It cannot be shared with children or grandchildren, as precious as they may be. The first man and woman joined in this marriage union were Adam and Eve, and the one who married them was the LORD God (Gen. 2:22–24).

Genesis 2:24, a key text in our study of marriage and the family, says, "For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh." Our Lord Jesus Christ quoted this text in His own teaching on marriage and divorce. He said this, "The two shall be one flesh. So they are no longer two, but one flesh. What therefore God has joined together let no man separate." With His words, "from the beginning," our Lord made it clear that this one-flesh union was the original intent and design of God. His additional comment, "What therefore God has joined together, let no man separate," leaves no room for man-made changes (Mt. 19:4–6).

The apostle Paul also quoted Genesis 2:24, saying this one-flesh union is a profound mystery. He wrote, "I am speaking with reference to Christ and the church," of which marriage is a parable or symbol. Marriage, then, is a sacred relationship unlike any other human relationship (Eph. 5:31–32).

In a book that should be read by every elder and be in every church library, Andreas Köstenberger dismisses the notion that marriage is a sacrament or just a mere contract. Instead, he argues that marriage is rightly understood as a covenant, which he defines as a sacred bond between a man and a woman, instituted by God and publicly entered into before God and normally consummated by sexual intercourse (God Marriage, and Family [2d ed.], pp. 69–77). God made sex! I know that might surprise some people because they think that Hugh Hefner of Playboy magazine invented sex. He did not. It was God's original design that the man and the woman would become one, and this unity would be seen in the very act of sexual intercourse, which has, in the Bible, a sacred aspect to it.

BY ALEXANDER STRAUCH

Man and Woman Created with Different Roles

Both Adam and Eve were made in God's image, but the Lord God made the man first, and the woman second. He brought the woman out of the man, and He brought the woman to the man. In Genesis 2:18 the Lord God called her a "helper suitable for him." God made the man to be the head, the provider, the protector, and the leader. The man was to initiate love, cherish his wife, and bear primary responsibility for the marriage and home. God made the woman to be the man's "helper" (God's own term), the bearer of children (hence, the design of her body), a keeper of home, and a nurturer. She is to manage the household, provide companionship for her husband and support his leadership. These distinctive roles are brought out and repeated throughout the New Testament. First Timothy 2; 1 Corinthians 11; Ephesians 5; and 1 Peter 3 all reiterate that men and women are equal, but they are also different. They have distinct roles created the very day God made them and brought them to one another. One of the most tragic things I have seen in my lifetime is to watch evangelical scholar after evangelical scholar walk away from this doctrine and claim, "All these Scripture texts don't mean what they appear to say. They mean the exact opposite. You just

And, if you don't kill your children, the fruit includes grandchildren. God loves the family. And in the first three chapters of Genesis the Lord God defined family: male, female, marriage, children. But sin entered into the world. Sin is seen as powerful monster crouching at the door seeking to wreck everything (cf. Gen. 4:7). When sin entered the world, the divine image in man was marred. The man and woman became gender-confused. They started the war of the sexes (cf. Gen. 3:16). Furthermore, the relationship with God was broken, and Adam and Eve hid themselves from Him in fear (Gen. 3:10).

The first family experienced the pain of the curse when Cain killed his brother Abel in a fit of anger, jealousy, and hatred (Gen. 4:5-8; cf. 1 Jn. 3:12). Then the human race became violent, polytheistic (many gods), and sexually perverse (Genesis 4:23; 6:1-4). God repented that He had made man, and decided that He would destroy His own creation. Nancy Pearcey says that Christianity is the only religion that has an explanation for the destructive dilemma we see upon this earth called evil or sin (Total Truth, pp. 84-87). We have a real explanation. There is a real spirit-being named Satan, a fallen angel with his minions, and they do everything they can to destroy the human race. And the best

family—to Abraham, Isaac, and Jacob. From these patriarchs came a nation. To this nation God gave His perfect Law to be a witness to the entire world of what a holy nation should be. It is striking that many of these laws are directed to the family and sexual relationships. Just a few examples will help us to judge what God's intent for the family is.

God Warns Against Sexual Perversity

As we have already noted, God designed man and woman as sexual beings. There was nothing sinful or wrong about this design—it came from God. Adam and Eve were naked together, and it was a beautiful thing (Gen. 2:22-25). It is significant that when sin entered the world sexual relations were perverted (e.g., polygamy, Gen. 4:23; demonic activity, Gen. 6:1-4; homosexuality, Gen. 19:4-5; rape, Gen. 34:1-2; prostitution, Gen. 38:12-26). This reality leads us to one of the most important chapters in all the Bible on sexuality, namely, Leviticus 18. In this chapter God warned Israel of the sexual decadence of the nations. In verse 3 the Lord said to Moses, "You shall not do what is done . . . in the land of Canaan." He then described what the people of Canaan did in that land.

Before listing Canaan's perversions, God said this, "You shall follow My rules."

a positive title, "The Sanctity of Intimacy" (Holiness to the Lord, p. 339). Ross understood that the chapter is very negative in that the Lord lists such abominable sexual sins (incest, vv. 6-14; adultery, v. 20; sacrificing a child to Moloch or devoting him or her to temple prostitution, v. 21; homosexuality, v. 22; bestiality, v. 23). Yet Ross also noted that there is a positive intent to the chapter. In it, God was showing His people by negative example the sanctity of biblical marriage. At first glance the chapter may appear to be totally negative, but the Lord's intent was to protect Israel from these perverse sins and their consequences.

Some time ago I visited an old friend (a non-Christian), and he pointed to a computer. He told me that his teenage son was addicted to Internet pornography. He had recently caught him watching scenes of bestiality. He said, "My son has been watching this over and over again." The grim reality is that all of the sins of Leviticus 18 can be seen on the Internet today. One need not go to an adult theater in the seedy part of town anymore. He can "Google" porn in the comfort and privacy of his own home. He may not actually commit one of these sins, but he can vicariously participate in them by viewing pornography.

But God said, "You shall follow My rules of sexual conduct." This is really the foundation of family health. Did you know the number one cause, worldwide, for the destruction of marriage by divorce is adultery? Sexual sins destroy families. I have counseled with a number of couples about this very sin. I have sat there as a referee as the husband or the wife would tell his or her spouse, "I am in a sexual affair with another person." The surprise, anger, sorrow, and disappointment are terrible to see. In one situation, I was afraid the husband would attack his wife and beat her to a pulp in front of me (he didn't). In another situation I saw a man just wilt and become nothing before me. So much for modern sexual freedom.

God Commands Fathers and Mothers to Teach the Law to Their Children

In Deuteronomy 6:4-9 the Lord said to His people, "Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up." The Law contains many rules for life, and here the Lord got to the heart of the matter. His number one rule is, "I want you to love Me!" If you love Me, the Lord seemed to say, the others will come easily. The Law is not all, "don't, don't, don't." Rather, the Lord wanted to be in a loving relationship with His people. He went on to say they are to teach His commandments to their children. The Word of God should be a regular topic of conversation—on a walk, in the car, on a bike ride, at bedtime, and over breakfast. In other words, God told Israel, "I want parents to teach their children all these fundamental lessons. I want you to teach your children to love Me. And I want you to teach them Leviticus 18: Don't follow the pagan culture in your thoughts and behavior regarding sex and marriage."

Do you know what the biggest problem is in most church youth groups? It is the parents! It isn't the kids. These kids come from Christian homes, and they know nothing about the Bible! They are ignorant of spiritual things. They have no ability to judge what they're seeing on TV because the parents have not been talking to them, walking with them, and communicating with them about the things of God. They expect the church youth group to do it. The youth leaders can only do a certain amount, but they cannot do what a parent can do. The Lord's command is this: In the natural daily situations of life we are to be speaking to our children about the Word of God. This is the parents' responsibility.

God Commands Children to Honor Their Fathers and Mothers

In Deuteronomy 5:16 Moses recorded these words of the Lord, "Honor your father and your mother as the LORD your God has commanded you, that your days may be prolonged and that it may go well with you in the land which the LORD your God gives you." We must not overlook the fact it is "the LORD your God" who has said this. This is not just someone's good advice.

Of the Ten Commandments, this is the only command with a promise, and the promise relates to the land. Why is this important? Well, the Israelites were about to enter the hostile and depraved land of the Canaanites. The Canaanites were a people who practiced infanticide, who had sexual relations with their parents and children. They were people without a law. They were so degenerate that the Lord God was going to exterminate them. How were the Jewish families to survive in a land like that? The answer is that the parents were to be placed at the center of their children's lives to educate them and protect them. The response of the children was to obey and honor their parents. King Solomon wrote, "Hear, my son, your father's instruction and do not forsake your mother's teaching" (Prov. 1:8). The mutual obligations of parents and children—protection and instruction from one side, and obedience and honor from the other—is in order that the children might have long lives uncontaminated by the Canaanites and their filthy ways. A stable home is the centerpiece of God's protection of His people.

God Commands Israel Not to Marry Outside the Covenant Nation

It was God's will that His people not intermarry with their pagan neighbors. Solomon did not heed this advice and his behavior basically destroyed the nation.

WHAT DOES THE BIBLE SAY ABOUT THE FAMILY? IT IS BECAUSE OF WHAT THE BIBLE TEACHES THAT WE KNOW THE MODERN FAMILY FALLS SHORT OF THE DIVINE DESIGN.

have to be clever enough to know how to reinterpret them."

The Family Created for the Procreation of the Human Race

God loves mathematics but especially multiplication! He said to the first couple, "Be fruitful and multiply, and fill the earth" (Gen. 1:28). For procreation there needs to be a male and a female, sperm and an egg. The fruit of the marriage bond is children.

way to destroy the human race is to destroy the family.

God's creation-design for marriage and the family is our first measuring device or yardstick for evaluating the modern family. Our second measuring device is the Law of God given to the holy nation of Israel.

GOD'S HOLY LAW FOR A HOLY NATION

To remedy the curse and the degeneration of the human race God called a family to Himself. He revealed Himself to this

"You, Israel, My holy people, my separate people, you are to follow My laws of sexual conduct" (Lev. 18:4, paraphrased). Various descriptive words are used to describe Canaanite transgressions against these laws: "lewdness" (v. 17), "abominations" (vv. 22, 27, 29, 30), "perversion" (v. 23), "defilement" (vv. 24, 25, 27, 28, 30). These are God's own descriptions of the Canaanites and their behavior. Old Testament commentator Alan Ross gave Leviticus 18

His many foreign wives turned his heart away from the Lord and toward pagan gods (1 Ki. 11:4). Nehemiah sharply rebuked the people of Israel for intermarrying (Neh. 13:23–29). Malachi spoke directly about the sin of marrying the follower of a foreign god, and explained that God “was seeking godly offspring” (Mal 2:15). The book of Proverbs is full of family advice. Parents, see: Proverbs 10:1; 11:29; 13:22, 24; 14:1, 11, 26; 15:27; 17:6, 25; 19:13, 18; 20:7, 29; 22:6, 15; 23:13–14, 24–25; 24:3–4, 27; 25:24; 27:11; 29:15, 17, 19, 21; 31:2. Children, see: Proverbs 1:4, 8; 2:1; 3:1, 11–12; 4:1–5, 10–11, 20:21; 5:1–2; 6:20; 7:1–2; 13:1; 15:5, 19–20, 32; 17:2; 19:26; 20:11, 20, 29; 22:15; 23:15–16, 22:23; 28:7, 24; 29:3, 15; 30:11, 17; 31:2.

I often suggest to people that they read through the book of Proverbs with their children. Help them to memorize key proverbs. Over and over they will read counsel about honoring and obeying their parents. Part of God's plan for the family is that this be a teaching home. Children learn the things of God in the home, not just in the meetings of the church. The home is where children should get the Ph.D. of life. The home is not only where they learn to speak and walk; it is also the place where they learn their values and the proper attitudes toward the Lord, the family, other people, and possessions. God made the home to teach His ways and to perpetuate a people who would love and serve Him.

Having considered God's measuring sticks (His creation design and His holy law) we should have a proper perspective. Now we want to consider the current reality, the modern, secular family.

THE MODERN WESTERN SECULAR FAMILY A Rejection of the Divine Authority of the Word of God

As I look at the modern Western family, the first thing I have to say is this: There is an out-and-out, cold-and-calculated rejection of the divine authority of the Word of God. The prevailing attitude says, “That old book

is not relevant for today.” The result is that we've lost our moral compass. Ours is a society full of greed, stealing, murder, rape, adultery, kidnappings, and false religious cults. Our newspapers and newsmagazines are filled with examples of a lost society that cannot find its way. This secular society has no word from God! Contemporary people are without moral and ethical absolutes—without standards from God. What they're left with is opinion, preference, cultural consensus, decisions of the courts, sociological surveys, and moral relativism.

So whenever we talk about family or sexuality, the first thing we have to do is to throw down the gauntlet and just say, “We get our information from the Word of God.” Don't apologize for that, because the Bible is the divinely authored (“God-breathed”) revelation from God, and it is profitable for teaching in every aspect of life. God's Word tells us about marriage. It is the only book that goes right back to the first marriage and explains how God ordered this earth. Thus, when we are discussing homosexuality, premarital sex, polygamy, or any other transgressive behavior, we must simply say, “The Bible is our standard. This is the book from which we get our information.” If, instead of the Bible, we get our information and standards from the world of statistics, the world of opinion, or the latest survey, we shall lose every time. We have a word from God on this subject, and that must be our authority.

A Rejection of God's Law for Governing Human Sexuality

The 1960s saw the birth of the modern “sex revolution,” a revolt against the biblical teaching on sexual morality. The Canaanites had their own sexual revolution, and the results are described in Leviticus 18. Yet as the people of Israel were about to enter Canaan God warned them, “Obey My rules; you are not to do what is done in the land of Canaan” (Lev. 18:3–5, paraphrased).

Homosexuality

It is significant that when Satan entered the world he perverted the beautiful and sacred gift of marital sex. He perverted and twisted marriage and he twisted our sexual natures. This is seen today in the explosion of homosexuality. Modern statisticians say that only 3% of the population is homosexual, but this small group of people has wielded influence way out of proportion to their numbers. They have intimidated everybody and have caused many to fear being labeled hateful or intolerant. They have invaded major institutions, such as education, the news media, the entertainment world, the government, and the military. One Pentagon general, unnamed for fear of reprisal, said that many in the military objected to the admission of gays into their ranks, but would not say so because they would lose any chance of promotion. Their very livelihood and benefits would be threatened.

On television and in the movies homosexuality is constantly being presented as a wholesome way of life. The indoctrination of children through the curriculum in schools K-12 is already happening in many places. Children are being encouraged to be open to all sorts of marriage arrangements. Hate-speech legislation is just around the corner. Public opposition to sexual perversion will no longer be tolerated. Such tolerance of sexual “diversity” is the “new good.” We must remember the courageous words of Isaiah, “Woe to those who call evil good, and good evil” (Isa. 5:20).

Pornography

Enemy #1 in the church and family is pornography. It begins with an attack upon young minds. The average age of addiction to pornography is 11. It's a big issue in today's family. I've talked to a number of wives—Christian wives—who say their husbands no longer have sexual relations with them because they get all of their sexual fulfillment online. I know Christian women who are now divorcing their husbands because of their porn addictions. These women have concluded it is immo-

rality (adultery), and their comment is, “I am putting him away.” Forty-five million adults visit cyber sex sites monthly. It's a \$10 billion industry—the size of a Fortune 250 Enterprise. It is a major part of our culture today and many of our young people are obsessed with it. There's something about pornography that destroys the spiritual life and shuts the mouth, that is, it seems to keep men from speaking about spiritual things. I believe one of the reasons for this is because marriage is a sacred, holy balm that illustrates Christ and His church, and when you play with Internet adultery (porn), it is very destructive to the Christian spirit.

Co-habiting Unmarried Couples

In Europe living together is the norm, and America is rapidly heading in that direction. Such a relationship lacks a true sense of commitment and genuine love. “One night hook-ups” or living together for a longer period are not based on any kind of covenant commitment. One study shows that 95% of unmarried couples who are living together expect monogamy from their partner. Without a marriage covenant, however, many such couples end up disappointed.

The Explosion of Teen Sexual Activity

About 40 percent of ninth graders say

THE RELATIONSHIP OF A MAN AND WOMAN IN MARRIAGE IS COMPLETELY UNIQUE ON THIS EARTH. ONLY A MARRIED MAN AND WOMAN SHARE THIS PRIVILEGE.

they have had sexual intercourse. Around 50 percent of high school students admit that they have had sexual intercourse. And American universities have become, according to Christianity Today, “dorm brothels.” This is illustrated in graphic, pornographic detail in Tom Wolfe's novel, *I am Charlotte Simmons*, a novel/sociological study about today's modern university (see review by Joel Belz, “Vile and Vulgar,” World Magazine [June 17, 2006], 3). It is

also illustrated by “Sex Week at Yale,” a nine-day series of lectures, panels, and special events, which introduces the student body to every form of sexual deviance. Yes, this actually takes place annually at one of America's most distinguished universities.

Even non-Christian commentators have expressed concern over this. Their concern is a small sign that America hasn't gone all the way to a Canaanite society. The reason is that our culture's conscience still rejects many of these things as wrong. Incest and pedophilia are still viewed by most as wrong, but the rapid decline in other areas doesn't inspire hope for our society.

AIDS and Other Sexually Transmitted Diseases

Sexually transmitted diseases (STDs) are still a major public health issue. It's an epidemic. Various medications have been developed to alleviate the symptoms, but nothing will stop the problem except refraining from illicit sex and narcotics administered by needles.

Illegitimate Births

Forty percent of all American births are illegitimate. Forty-five percent of unmarried couples living together are raising children, but it is not a happy situation. People are not happier because they now have the

freedom to do as they please. They are actually more miserable. A number of years ago several surveys were published indicating the happiest couples sexually were those who were in long-term marital relationships. This should not surprise us because that was God's design from the beginning. Hebrews 13:4 says, “Marriage is to be held in honor among all, and the marriage bed is to be undefiled.”

The Rejection of God's Design for Marriage

This is probably one of the newest and most upsetting things that any of us have seen in the last 25 years. For the first time in Western civilization, people are now redefining marriage. There is tremendous confusion over the very nature of marriage. What is marriage? The big issue, of course, is same-sex marriage. The issue is front-page news and is being debated in every state in the United States. Gay marriage is right in front of us, coming down the tracks at 100 miles an hour, and it is not going away. Almost everyone has a relative, friend, or acquaintance who claims to be homosexual. Children in the seventh and eighth grades are claiming to believe they are homosexuals.

Whenever we talk of homosexuality there are two things we need to keep in balance. First, we have to do it with a spirit of compassion and understanding. When sinners talk about other sinners it can be a tricky business. So we must not be hateful or make jokes about this; it is a serious matter. Second, we need a sense of fearlessness, boldness, and faithfulness to what God says; we have to speak up. We should be thankful for all those who are boldly standing up to the proponents of gay marriage and being mocked and humiliated for it.

Today the homosexual lobby is on

a mission, and nothing will stop them. They may lose a vote here and there, but they will come right back tomorrow to argue their cause. Our country—the whole culture—is changing. The influence of television, movies, liberal (apostate) Christianity, and the educational elite all insure that homosexual practice and gay marriage will become the new normal. Such practices will not be adopted by everyone—the race has to propagate itself—but they

will be accepted as legitimate alternatives to heterosexual acts and marriages. I expect to see the day when anyone who speaks out against homosexuality will be accused of a hate crime and be arrested and fined. This has already happened in Scandinavia and Canada.

How, we might ask, has this little group taken over the entertainment world, the government, and the education establishment? There must be a powerful force behind the gay lobby. That force has to be Satan and his demons. We know that God calls homosexuality degrading, unnatural, indecent, and an abomination (Rom. 1:26–27; Lev. 18:22). Even some evangelical Christians are saying that accepting homosexual acts and marriage as wholesome and legal is really an issue of civil rights, justice, and compassion. But this is untrue. This false argument is based on new and unheard of definitions. Nevertheless, just as the evangelicals gave in to feminism, they are now giving in to homosexuality. It's just unbelievable! Their reaction is simply fear of the world. This concession to gay marriage is very destructive to the family. In fact, it is the "nail in the coffin" to the family. Many say, "Well, homosexuality and same-sex marriage have nothing to do with marriage." But they do! Statistics show that in countries that have had legal gay

viewed as legitimately available to each other as sexual or romantic partners. This relatively new movement has come right on the heels of same-sex marriage. It is openly defended by the "Alternatives to Marriage Project." In Slate Online magazine Michael Kinsley goes one step further in his article, "Abolish Marriage" (July 2, 2003). "Let's really get the government out of our bedrooms...The solution is to end the institution of marriage. Or rather...the solution is to end the institution of government-sanctioned marriage." Stanley Kurtz in National Review Online ("Abolish Marriage," July 7, 2006) notes the irony. Proponents of same-sex marriage have argued that gay marriage will strengthen marriage. Instead of strengthening traditional marriage, it has led to calls for its abolition.

There's a certain twisted logic to Kinsley's article. If the government wasn't involved then marriage would be a private affair conducted by churches, department stores, casinos—or by the people themselves. "And, yes," Kinsley says, "if three people want to get married, or one person wants to marry herself, and someone else wants to conduct a ceremony and declare them married, let 'em. If you or your government aren't implicated, what do you care?...If marriage were an entirely private affair, all the disputes over gay marriage

the essential elements of marriage, love, and commitment were indeed present. "She's gorgeous; she's sweet; she's loving. I'm very proud of her, and I'd love to have children with her." He was asking to marry his horse, Pixel. They have been in love for 22 years!

Ancient Canaanite practices demonstrate that lack of a divine standard can lead to perverse practices. If a man can marry a man, if society cannot agree on a definition for marriage, if marriage is a private affair, they why can't a man marry his horse? Why can't he marry five women? Why can't a group marry a group? Once we legislate that a man can marry a man, or a woman can marry a woman, then the small Mormon cults will say, "Well, our case is even more understandable—one man marrying a group of women—because that's been true since the beginning of human history."

So, basically the far left is arguing, you need to end the institution of marriage and get the government out of it, and just let people do what they want to do. This, then, is the new paradigm for marriage. It's here, and we will see many fighting for it.

No-Fault Divorce Epidemic

In 1969 California promoted no-fault divorce. Until that time marriage was considered a permanent union, and divorce was rare and very difficult to obtain. The

who's been deserted and left in total poverty. We've had a number of divorces over the years at our chapel. They are terrible things. I recently sat with a man whose wife had left him. The agony he was going through, and the agony of the wife of the other adulterous spouse was going through ripped the heart out of my chest. Divorce brings mental agony, misery, loneliness, a missing parent, and financial distress! How could a pastor say, "It's no big deal anymore?"

Gender-Neutral Marriages

William Manchester, the famous historian and biographer of Winston Churchill, wrote, "The erasure of distinctions between the sexes is not only the most striking issue of our time, it may be the most profound the race has ever confronted" ("A World Lit Only by Change," U.S. News & World Report [Oct. 25, 1993], 6). On the authority of God's Word, we can safely say that God is very concerned about a man being a man and a woman being a woman. From the beginning He created these distinctions (Mt. 19:4). They're very important to our psychological health, to our spiritual lives, and to what it means to be human. These distinctions are part of human health and part of the family life. When we erase them and say there is no difference, we are doing irreparable damage to the human race. Let's rejoice in the differences; let's not stamp them out by coming up with clever new ways to deny the clear teaching of the Bible. I am sure that if God spoke out of the sky this very moment and said, "I made the man to be the head of the home, and the woman is to be submissive to her husband," there would be people who would say that God was simply trying not to upset the religious people. There are theologians and Bible commentators who will not let God say what He wants to say.

The Cult of the Self-Centered Life

What are the consequences of rejecting God's law? One result is the modern cult of self-fulfillment, the society of rights and lib-

erties. In many ways this is the fundamental problem. If there's anything that destroys the family, it's the "me first" mentality. This is especially true among men. I call it perverse selfishness. "My happiness may ruin that of another person, but I know God wants me happy." I've heard it and you've heard it: "I'm leaving my wife and five children because God wants me to be happy. I've not been happy." Actually, God wants you to be holy, and when you are holy, you'll learn to be happy. But our culture is hedonistic, so one's personal happiness trumps everything else. We were counseling a young couple who were on the brink of divorce. You might think that their parents would give them some godly wisdom. Instead, the parents of the young wife told her, "God would never let you live in a relationship you're not happy with." So she told us that. I said to the young woman, "What about your husband; he's very unhappy that you are leaving him." She responded, "You've got to think of number one." But what did our Lord Jesus say? He said, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me" (Mt. 16:24). We need more denying of self and a lot less of the cult of the self-centered life.

A Fatherless Society

In his book *Fatherless America*, David Blankenhorn has put his finger on one of the major results of the modern view of marriage and the home. He writes, "Insofar as anything can be safely said, it can be safely said that a society with fewer and fewer fathers is going to need to be a society with more and more prisons, police officers and social workers. Fatherlessness is the engine driving our big social problems today" (quoted in Rocky Mountain News [April 30, 1995], 99-A). Yet in certain cities in the United States, 80 percent of the homes are without a father! The father figure is very important to young men for discipline, teaching, and for learning authority. Furthermore fatherless homes create much of the poverty in the country. As George

F. Will wrote in one his memorable columns, "As the American family goes, so goes the nation. The intergenerational transmission of poverty is produced by the disintegration of the American family structure. Today's family's disintegration is one of the principal causes of poverty. Family structure almost certainly now is, as Moynihan and many others suspect, the principal conduit of class structure" (Rocky Mountain News [April 9, 1989]).

It is truly a tragedy beyond words, and it comes back to the selfishness of males. How many males just walk out of the home? How many males simply bring children into the world and accept no responsibility for them? What is wrong with these men? Jesus speaks of Satan as the "father of lies" and "a murderer" (Jn. 8:44). He is the source of much that is destructive of human life and welfare. In fatherless America it is easy to see Satan destroying the male, destroying the family, and destroying the children. His ultimate goal, of course, is the destruction of society. Fatherlessness is a huge economic burden to society. It causes crime, alcoholism, and distorted emotions. Thus, many young men who should be leading in society and working hard are in the welfare system instead. Fatherless society—it's a terrible thing.

Demoralizing Motherhood

Motherhood is not prized as it used to be; in some circles it is even despised. Where we see this most clearly is in what is called the "birth dearth." The birth dearth is the demographic decline of people groups. It is when whole societies—entire nations—do not produce enough children to perpetuate themselves. My wife and I were in the home of a Christian couple in Europe. They were handsome and affluent people in occupations that paid very well. In our conversation they began to preach at us their reasons for not wanting children. They argued, "It's financial suicide. It's a burden."

Financial suicide! Do you want to know what financial suicide is? It is our

TODAY THE HOMOSEXUAL LOBBY IS ON A MISSION, AND NOTHING WILL STOP THEM. THEY MAY LOSE A VOTE HERE AND THERE, BUT THEY WILL COME RIGHT BACK TOMORROW TO ARGUE THEIR CAUSE. OUR COUNTRY—THE WHOLE CULTURE—IS CHANGING.

marriage for years there are fewer and fewer heterosexual people getting married.

Polyfidelity or Polyamory Marriage [or Abolish Marriage]

Polyfidelity means "faithful to many," and polyamory means "many loves." In polyfidelity or polyamory three or more partners consider themselves essentially married to each other. All members of the group are

would become irrelevant."

Once this new way of approaching marriage has been accepted, there will be an open door to all kinds of bewildering combinations: three men and two women, one woman and five men, one man and 70 women. Some time ago a Missouri man told the BBC that his basic civil rights were denied when he was not allowed to marry his long-term companion. He claimed that

percentage of people getting divorces was relatively rare 50 years ago. People just had to work out their problems and disagreements. But today, as a result of modern divorce law, more than 50 percent of marriages end in divorce. Yet the Lord God said, "I hate divorce" (Mal. 2:16).

One pastor remarked, "Divorce is not a big deal any more." It's not a big deal? Tell that to the children; tell that to the spouse

country not having enough children to enter the work force and pay for all of its entitlement programs. Anyone who does not love children is selfishly perverse. Marriage is not just a private affair; there is a public responsibility that goes with it, and that is bearing the children who will make up the next generation of human beings. And at the heart of this enterprise are the women who will bear and care for these children. The author of a recent article on raising children said, "Ultimately, children need time. Not just 'quality time' once a month. They need time, and you need to be there." Many pressures have been placed upon women in our modern society to take them away from this most important of tasks.

A number of secular studies have shown the absolute importance of motherhood to a child's health, education, morals, and a strong sense of belonging—a sense of community that begins in a healthy home.

A Loss of Commitment to Community

The breakdown of home has brought about a loss of community on a broader scale. My father was of the WWII generation; he died recently at age 94. There is a real difference between my father's generation and mine. His was the generation of strong community and joining. He belonged to seven clubs, and they were very important to him, especially as he got older. Through these clubs he developed a circle of lifelong friends. He said to me, "You know, people don't join clubs anymore. There's no commitment to one another. There's not even an interest in or understanding of these things."

Today people practice what is called "cocooning." Cocooning is when someone goes home, shuts the door, and enters the world of entertainment technology. He or she doesn't need anyone; they have all their entertainment around them in the privacy of their homes. And if someone drops by for a visit—for a cup of tea or coffee—they are resentful. Their privacy is being violated, and they do not like it.

This attitude has come right into the church. It's hard to get people to make commitments. There used to be a time when a person would be a Sunday school teacher for 20 or 30 years. Nowadays if they serve six months they think they've dedicated their lives to Christ! God has made us for community. We get through this world with the communities that surround us: our families, friends, and local churches. God loves community. In fact, there's going to be an eternal community made up of all of God's redeemed people. In the meantime, let us nurture the community that is our own immediate family.

A Society of Addicts

Another corrupter and destroyer of families is addiction. The prime culprit is alcoholism—one of the biggest destroyers of health and family. Anyone who is the child of an alcoholic knows the utter misery, heartache, anger, sorrow, and destruction that an alcoholic parent creates. Our society is an addictive culture. It is a society that lives to drink! Social events like marriages, funerals, anniversaries, birthdays, and holiday parties all revolve around drinking. Many people live for the weekend so they can drink. Ours is also a drugged up culture. Marijuana, heroin, and amphetamines leave wrecked families in their wake. A society of addicts is not a society that is conducive to family life.

Gambling in Casinos and Gambling Online

For most communities this is a new, growing problem—a problem that local churches have to face. People today are spending billions of dollars on trips to casinos and on Internet gambling. Drained-out bank accounts, mortgaged homes, and cashed-in pension accounts are only a few of the harmful results of addiction to gambling. The financial ruin of a family because of gambling often leads to the disintegration of that family in a divorce court.

A Consumeristic Society

Wrong values, enormous debt, covetousness, and greed also damage the family. For many people their job is more important than their children. Jesus warned time and again of consumerism, the lust for possessions that says, "I've got to have more" (Mt. 6:19–21). The Lord will take care of our needs if we put His things first. "But seek first His kingdom and His righteousness, and all these things will be added to you" (Mt. 6:33)."

Violence

In the days of Noah, early in the narrative of Genesis, God determined to wipe out humanity with a flood. Why? "The earth was corrupt in the sight of God, and the earth was filled with violence" (Gen. 6:11). What do we see in modern America? It is one of the most violent countries in the world. We have more prisons than any country in the world. We find violence entertaining as is evidenced in our choice of TV programs and motion pictures. The entertainment industry—I call it the indoctrination industry—provides a steady diet of violence. Year after year the levels of sex and violence increase. Hollywood is always pushing the envelope in these areas.

The Imbalanced Society

The most heinous violence against the family is abortion. Abortion is the killing of one's own child—member of one's own family. In some cultures there is an imbalance in the number of boys and girls being born. Male children are preferred so female children are aborted. This has led to a serious demographic problem in countries like China. The United Nations now reports that in Asia over 100 million women are missing. They're not there. Upon learning that a child in the mother's womb is a girl, the parents have killed her (100 million of her). There are not enough women for the men. This imbalance will inevitably lead to more homosexuality. It will also lead to increased violence in the country as larger and larger numbers of unmarried males

band together in groups not tempered by female influence. The Chinese government years ago dictated a one-child-per-family policy. It seemed like a smart solution to their perceived "population explosion." Now, after decades of aborting baby girls, they have other kinds of explosions on their hands, an explosion of rapes, homosexuality, and violence.

Loss of Truth

As theologian David Wells has argued in a number of fine books, our present age has witnessed the death of truth. When you have the death of truth, you will have a society of lies. As we noted above, Jesus calls Satan "the father of lies" (Jn. 8:44). As a result we are told lies about the family, lies about sexuality, and lies about maleness and femaleness. Who is behind all this lying? The Bible has pulled the mask off the great liar; he is Satan, the great enemy of the family. He loves destroying families, and he particularly delights in going after the males. He hates authority, so he especially hates the authority figure in the family, the father. And so his strategy is to fill the world with lies. The modern news media and entertainment media provide a steady stream of lies. The truth is despised or denied and all morality is considered relative. Truth is whatever this or that group says is true. That in itself is a lie. We must be careful

that when people reject God they don't just adopt a position of neutrality; they tend to maintain that they are "spiritual" and go into one of the many new movements of today. The number of New Age bookstores has doubled in the past five years to about 2,500. More than 30,000 publishers of cult books and journals have put New Age thinking (or modern "Spirituality") into a \$1 billion industry. And be assured, none of these movements is friendly to the Bible's view of the family. What does the Bible say? "They exchanged the glory of the incorruptible God for an image in the form of a corruptible man.... They exchanged the truth of God for a lie" (Rom. 1:23, 25). The fact is that modern Western society loves lies; it lives on lies. The inspired apostle Paul said, "Professing to be wise, they became fools" (Rom. 1:22). It seems at times that the bigger the lie, the more our world loves it. It is a world of lies.

WHAT CAN WE DO?

I can't give you the state of Western family without offering some solutions. And as I do I must say that I find it interesting that every social problem we are facing in America and Western Europe today is addressed in Genesis, the very first book in the Bible. If we would just follow the divine blueprint, our families would be healthy, holy, and happy. Sexual purity, the meaning of male

Understand the Times

In 1 Chronicles 12:32 we read, "Of the sons of Issachar, men who understood the times, with knowledge of what Israel should do, their chiefs were two hundred." At the time of the transfer of the kingdom from Saul to David, God graciously provided David many powerful warriors and skilled leaders. From the tribe of Issachar He gave him 200 chiefs who knew what to do. This was a time of chaos and near civil war in Israel. The Philistines had already killed Saul and Jonathan; they took over the whole northern part of the nation. In this chaotic time David rose to power. What was he to do? Where was he to start? How could he restore order to the nation? There were 200 men who knew what to do. They understood the times.

We need people in our churches today who understand the times and can articulate the teaching of the Bible, expose the lies of our time, and warn the people of God under their care. The apostle wrote, "For if the bugle produces an indistinct sound, who will prepare himself for battle?" (1 Cor. 14:8). We need to give a clear warning sound to alert people to what is going on in our secular, humanistic society. Local church leaders and parents need to know what's going on or their children will be swept away in the tsunami of lies. Unless they are prepared, our children will be

CHILDREN LEARN THE THINGS OF GOD IN THE HOME, NOT JUST IN THE MEETINGS OF THE CHURCH. THE HOME IS WHERE CHILDREN SHOULD GET THE PH.D. OF LIFE.

when we sit in front of a TV screen because we are steadily being fed meal after meal of lies. And many of these lies are directed against the biblical view of sex, marriage, and the family.

The Explosion of Religious Cults

Books on the New Age movement and contemporary spirituality have increased 10-fold in the last decade. It's interesting

and female (and fatherhood and motherhood), the definition of marriage, and the procreation of children are all affirmed and examples of human disobedience are given. What can we do in light of the teaching of the Bible and the modern mess we are in?

completely secularized without even knowing it. Paul said to the Ephesian elders, "Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears" (Acts 20:31). Paul constantly warned his hearers. We need to warn our congregations of the many new false teachings today, the heretical groups who claim to be Christians. There is a Christian

worldview, and there is a secular worldview. Yet many of our people don't even know it. They've got one foot in the world, one foot in the church, and they seem very comfortable in their double-mindedness (cf. Jas. 1:8). They see no disconnect in holding two diametrically opposed worldviews.

We need to teach a Christian worldview curriculum as well as apologetics. Many will say they are not equipped to teach these things. Fortunately, there are books and DVDs to help us in the task. I would recommend David Nobel's book, *Un-*

material universe with all of its life forms is an accident. This is especially so when modern science shows us how complex the universe is. Think, for a moment, of the DNA molecule. The Bible clearly gives us the explanation (cf. Rom. 1:18–20). It not only explains the beginning of all things, it tells us of the end—a new heaven and a new earth.

Man and Woman as the Image of God

We are not junk in a garbage can. We are not just animals. We are the human race

oppose God's plan, and the Lord shows His anger in the worldwide flood (Gen. 6–9), but the Lord persists in His determination by calling out Abraham and choosing a holy nation.

Teach the Bible's Story Line

The average Christian does not have a mental clue of the story of the Bible, how the books of the Bible fit together, and who's who in the Bible. They did a study at Wheaton College and other Christian colleges of Christian young people who

JUST REMEMBER, THE GOSPEL OF JESUS CHRIST CAN REDEEM A FAMILY JUST AS IT REDEEMS INDIVIDUALS. IT PROVIDES FORGIVENESS, NEW BEGINNINGS, GUIDANCE, AND SANITY TO OUR LIVES. THE GOSPEL IS THE ANSWER.

derstanding the Times (2nd ed.). He gives an excellent overview of what is happening in the world today including the trends and the philosophies. There is an excellent series of DVDs entitled, "The Truth Project," which is professionally done. These can be shared with neighbors. We must remember that many non-Christians are truly alarmed at the cultural hurricane we are in today. Exposure to a clear presentation of the Christian worldview would be a welcome relief to many people. Get a group of local churches to show these films. Above all, challenge your young people with these things, or you will lose them.

Teach Genesis 1–12

The Theology of Creation

We need a strongly presented theology of creation. We all go through periods of doubt. That's perfectly normal. Is there really a Jesus? Is there really a God? Are all these things true? How can all the world be saying one thing, and our little group of Christians be saying something else? Yes, we do get these doubts. But one thing that brings me back again and again is creation. It's not even theoretically possible that this

that bears the divine image of God, and it is sacred and it is holy. We need to respect all people, even the drunk lying in the street. We need to weep when we see our fellow man lying there, bearing God's image but ruined by sin, ruined by this world.

The Fall, the Origin of Evil

There is true evil in this world. There actually was rebellion in the world of angels, and now Satan, the leader of that rebellion, along with his demons, is at work in this world. They are evil, and they are busy—they appear to be at work seven days a week, 24 hours a day. They are like a band of roaring lions waiting to devour and destroy people (1 Pet. 5:8). We need to understand the true intensity of sin and of the demonic forces that are against us (Eph. 6:10–18). We need to hate sin, not tolerate it.

God's Salvation Plan

Adam and Eve sinned, but the Lord God did not leave them in their ruined state. He promised a Savior, the seed of the woman, who would destroy the works of the devil (Gen. 3:15; 1 Jn. 3:8). Satan continues to

had been raised in Christian homes. The students were given a series of names: Solomon, David, Adam, Abraham, Paul, and Peter. Approximately 80 percent of those tested could not put those names in chronological order. This means that they did not know the story of the Bible. From Genesis 1:1 to Revelation 22:21, the Bible tells the story of redemption. We have a lot of work to do teaching our people the story and how that story unfolds, as God progressively reveals Himself through the Bible. Older writers like Erich Sauer taught the storyline of the Bible. A contemporary author who offers a fine book with an outline showing how this could be done in a series of messages or Bible studies is D. A. Carson. See his book, *The God Who is There: Finding Your Place in God's Story* (Baker, 2010). Also see: Preben Vang and Terry Carter, *Telling God's Story: The Biblical Narrative from Beginning to End* (Broadman and Holman, 2006).

Teach God's Design for Sexuality, Marriage, and the Family

We falsely assume that most Christians know what the Bible teaches about sexu-

ality, marriage, and the family. That's a big mistake. What they do know are the stars of Hollywood. In fact, they know more about the stars of Hollywood than they do about the patriarchs of the Bible. That's true! If you think I'm wrong, give your young people a test. Their answers about both categories (patriarchs and Hollywood actors) will shock you. We have to repeatedly—not once every 10 years—teach these things in the Christian home and in the meetings of the church. When is the last time you taught these things? Our people need to be taught and retaught these basic, fundamental truths. There are many books, websites, and DVDs to help us. Let's awaken our young people. Let's not just let them be dragged off by the world.

Build Strong Christian Church Communities

In the battle against secularism we have to stand together. No one can do this alone. I see this with young people, particularly. Young people need other Christian young people to stand together in accountability relationships against the continuous onslaught from the media. It never stops. The late John Stott said that he would go to movies, but only with other serious Christians, and only if they agreed to spend time afterward reviewing the films according to biblical standards. We need good strong churches to stand with us. We need good, strong families standing together as an army to resist this world. We need good, strong friendships and accountability in those relationships. We need to understand what it means to be separated from the world. We need to teach our young people (and our older people) that the meaning of life is found in loving God and serving Him through mission and service.

"The world will actually know you're My disciples when they see you love with this kind of intensity, the very kind I had for you at the cross" (Jn. 13:34–35, paraphrased). So, we need to build a strong sense of community—good families uniting together, seeing ourselves together in the

battle against secular humanism and against all these new philosophies that are continually coming our way.

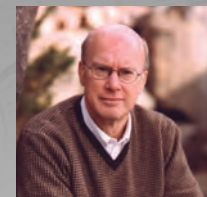
TWO CLOSING THOUGHTS

The Gospel Redeems Families

Perhaps you are reflecting on this essay, and you are thinking, "Well, I don't come from a good family with good influences." Or, "I have not led and taught my family very well." Just remember, the gospel of Jesus Christ can redeem a family just as it redeems individuals. It provides forgiveness, new beginnings, guidance, and sanity to our lives. The gospel is the answer.

The Reason for the Mess We Are In

Let me close with quotation from Alexander Solzhenitsyn's "Templeton Address." It was delivered at Buckingham Palace on May 10, 1983, when Solzhenitsyn was awarded the Templeton Prize for Progress in Religion. It did not make all his listener's happy, but he spoke the truth: "More than half a century ago, while I was still a child [in Russia], I recall hearing a number of older people offering the following explanation for the great disasters that had befallen Russia: 'Men have forgotten God. That's why all this has happened.' Since then I have spent well-nigh fifty years working on the history of our Revolution; in the process I have read hundreds of books, collected hundreds of personal testimonies, and I've already contributed eight volumes of my own towards the effort of clearing away the rubble left by the upheaval. But if I were asked today to formulate as concisely as possible the main cause for the ruinous Revolution that swallowed up some sixty million of our people, I could not put it more accurately than to repeat: 'Men have forgotten God; that's why all this has happened.'" †



Alexander Strauch

After his Emmaus education, Alex received his undergraduate degree from Colorado Christian University, and went on to earn his Master in Divinity degree from Denver Seminary. For the past 43 years he has served at Littleton Bible Chapel. Additionally, he has taught philosophy and New Testament literature at Colorado Christian University. A gifted Bible teacher and popular speaker, Alex has helped thousands of churches worldwide through his expository writing ministry. Alex resides with his wife, Marilyn, in Littleton, Colorado and has four married daughters and 11 grandchildren.

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:

When Princeton Theological Seminary was founded in 1812, not all Presbyterians welcomed the new school. They believed an older tradition should be followed in which a promising young man would live with a minister's family for a few years and be mentored by the seasoned pastor. The young man would be given books to read from the pastor's library and opportunities to serve in the local church. The pastor would examine him regularly on his reading and evaluate his spiritual growth. Then followed opportunities to preach, and eventually he would be assigned to a church of his own (David B. Calhoun, Princeton Seminary [Edinburgh: Banner of Truth, 1994], 1:4, 30).

My question this month is an outgrowth of two things: First, there is my observation that the history of American Presbyterianism and its early rejection of formal biblical studies parallels the history of the Brethren assemblies and their widespread resistance to formal training. Second, there are the answers in the Fall 2012 issue of Journey to my previous question. I am thinking especially of the letter of "Anonymous." He asks all of us for advice in motivating his local preachers to prepare well, use good exegesis, and follow good expositional practices.

My question, then, is twofold: (1) What advice would you give "Anonymous"? (2) If you believe, as many of our readers do, that the local assembly is the place for training and preparation, what is being done in your assembly to train young men in the principles of hermeneutics, to introduce them to sound exegetical principles, and to encourage them to study homiletics for the serious task of ministering God's Word?

Stephen and Margaret Harris Respond

For "Anonymous": Inspiring teaching elders and capable men to do a better job of preaching is a praiseworthy endeavor. It sounds like you have created a good

foundation for change. I wonder, if in the desire to be encouraging and positive, you have been too polite to tell them that their house is on fire?

How directive have you been in your individual critiques? Do you have a designated leadership role that would cause them to pay attention to you? Sometimes people need to hear, calmly, "That was terrible. This is what you need to do to fix it." Often non-directive instruction is also considered optional.

Unfortunately, in reading your question, a number of terrible examples of preaching rose readily to my mind. Don't give up.

Stephen and Margaret Harris
Newton, Iowa

"Anonymous # 2" Responds

I live with my wife of 46 years in southern California. I attended Emmaus from 1960-1963 (my wife a few years earlier) and sat under the teaching of Dr. Woodring and the other excellent faculty of that era. My wife and I will both be eternally grateful for the high-quality teaching we received at Emmaus, even though we were both reared in relatively high-quality assemblies (she in "Tight-Open," myself in two kinds of "Exclusives"). We heard some decent devotional/expositional preaching at times (not always)

and were exposed to some fairly good Sunday school/midweek meeting/young people's teaching through the years, for which we are both very grateful.

But what was conspicuously lacking was any form of systematic theology teaching (virtually none), very little apologetics teaching (a little, but far more would have been much better), and any form of teaching on either hermeneutics or homiletics. Because of complex circumstances in our lives, we have been (mostly since Emmaus days) affiliated with open assemblies in various parts of the country plus a few conservative Bible-preaching churches of various stripes. In the great majority of these fellowships there has been little adequate teaching on systematic theology, apologetics, hermeneutics, or homiletics. I think that in theory this kind of teaching could be done at the local church level, but in the real world it rarely seems to happen.

My conclusion: This kind of teaching is probably best handled at conservative Bible colleges and seminaries whose faculties are capable of handling these somewhat complex disciplines. Even the apostle Paul taught for two years at "the school of Tyrannus" (Acts 19:9, 10), which was presumably not directly connected with any one particular local assembly. Why do Brethren tend to completely ignore these two important verses?

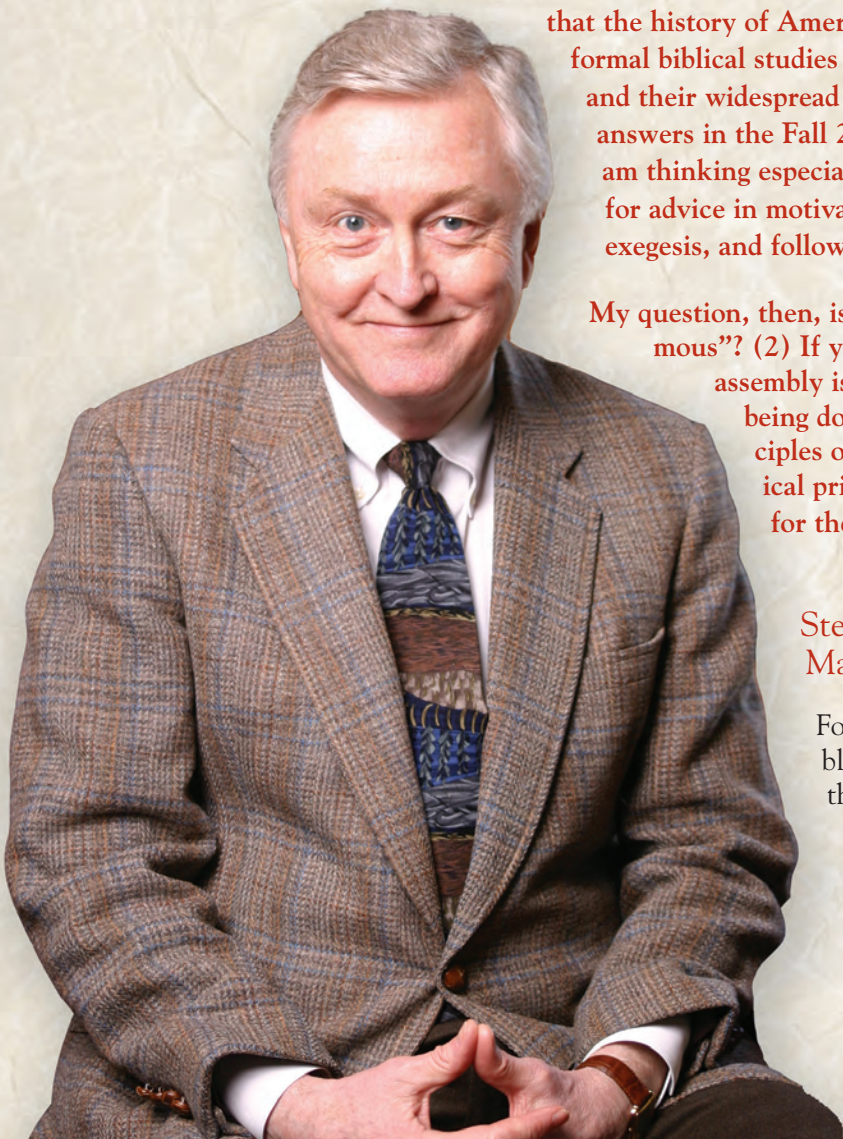
An alternative method of learning these disciplines might be through first basic, then advanced, correspondence courses (such as those offered by ECS Ministries).

"Anonymous # 2"
California

Roger Meng Responds

These are good questions that merit serious thought and honest answers. As the person with the principal responsibility for scheduling our speakers, I have regularly thought about these matters. I don't look at my duties as merely "filling the calendar." I try to make scheduling a conscious spiritual exercise, and in the last year or so, have deliberately worked to involve the other elders in the task. I think it wise to have the experience, balance, and insight of the whole group. Like many assemblies, we have a wide range of speaker styles and quality, and, while we certainly have room for improvement, most of the feedback has been positive. Some visitors or newcomers have commented that we "actually use the Bible." It makes one wonder what the various community churches are doing. (We have some clues as our DVBS and Awana outreaches draw some from their ranks.)

My reply to the first question (RE: Anonymous) would be to not give up. He has modeled his



vision for sound biblical exposition and also mentored the men he has desired to train. He feels his efforts to motivate have fallen short. I would suggest he invest in the men individually, as he is able, to possibly win them over to his school of thought that hard work is worth it. It is hard work for most of us to put together a sermon, and I think most of us don't always give our full effort. However, we need, as Anonymous says, "to take seriously the charge of carefully and diligently preparing sermons." We are not only speaking before fellow men, but before angels and, of course, the Lord Himself.

My reply to the second question about the amount of training and preparation going on in our assembly would simply be "not enough." We do give constructive feedback to the "men in training," as well as get strategic books into their hands—from A.P. Gibbs' text on preaching to basic Bible study tools. I wish we had an "Anonymous" in our assembly to challenge and train the men. About the best we have done is offer books that deal with the subjects of hermeneutics and homiletics.

We have several men who are willing and able to do the hard work, and we thank God for them, as it does show in their pulpit ministry. My last suggestion would

be for sincere and fervent prayer, that the teachers in our assemblies would rightly esteem the serious task before them.

Roger Meng
Westlake, OH

NEXT ISSUE'S QUESTION:

Oliver Barclay, a Cambridge trained zoologist, was heavily involved in UCCF (Inter Varsity Fellowship) and other evangelical causes. In his fascinating book, *Evangelicalism in Britain, 1935–1995*, he has many kind words to say about the Brethren in the 1930s and '40s (see pp. 24–25, 33–34, 48, 55, 66, 68). For example, he says that much of the best work in evangelism and missions was being done by them. Many of the early leaders in university work were Brethren, and he singles out Hudson Pope, an exceptional children's evangelist, and Harold St. John, an outstanding Bible teacher and conference preacher. He also mentions the philanthropic work of Sir John Laing, who contributed large sums to the building funds of such evangelical study centers as Tyndale House, Cambridge. Also mentioned are men like F. F. Bruce and W. J. Martin, who were leaders in the mid-century renaissance of evangelical scholarship. But at the end of one laudatory paragraph there is a strange caveat. He writes, "They commonly had an exceptional knowledge of the Bible and they read and studied it avidly. They had excellent devotional emphases, but little systematic theology beyond the basics (p. 25). This neglect of systematic theology continues to this day in the assemblies. My friend, Dr. Harold Rowdon, wrote me a very informative email some time ago, and included this off-hand comment, "I have come to the view which you will doubtless deplore (!) that any attempt to fit biblical teaching into a systematic framework inevitably distorts it" (Rowdon to MacLeod, Sept. 4, 2004). So, here is my question: Why do Brethren ignore, deplore, ridicule, and warn against the discipline of systematic theology?

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

In the Midst of Attack

By Christopher W. Lange

When we first begin to raise our children, our greatest anticipation is that their lives will be full of joy and thriving spiritual life as they mature. But as many believers have experienced, my wife and I included, our child raising years have not turned out that way. Many Christian parents have children who have grown up to reject the faith or have rebelled against family values as a result of their school environment, the influence of other wayward teens, or their refusal to obey the teaching of scripture. The consequences can be tragic for parents who desperately want to raise their kids in "the nurture and admonition of the Lord." Many of us have suffered bewilderment and heartache as we have watched our children struggle with unbecoming and destructive habits, major difficulties in school, or with the law.

We weathered such storms for nearly 15 years before any consistent peace returned to us as a family. I recall many days when despair, anger, embarrassment, and joyless existence became the norm. Self-inflicted guilt paralyzed us. I even wished on occasion that the same terrible experiences would happen to other parents who appeared to have "the perfect family," only because, in my pain and disillusionment, I expected and even resented their potential criticism of us as poor parents.

We have all heard at one time the expression, "Time heals all wounds." It may be, however, that our heartache doesn't heal but that time removes us from the immediacy of the issues. In our case, our tempestuous years finally

passed. Today, our four children are grown and have wonderful families of their own. Three of our children have relationships with Christ; one son is not a believer. From scripture, we are reminded that the Lord "will restore the years that the locusts have eaten" cf Joel 2: 25. We pray for all of them daily. But the lessons remain.

The danger when plodding through such family unrest is that one or more children may "ruin" it for everybody. Two of our own had to endure years of discomfort and family embarrassment as they made their own way in the faith. Most importantly, then, parents must, in the strength of the Lord alone, strive to make the household as consistent and nurturing as possible so that spiritual guidance, good biblical teaching, and undiminished love continue. This can be a challenge indeed. But our believing children must know that, regardless of their siblings' rebellion, we love *all of them*—without exception. Otherwise, enduring psychological and emotional hurt may prejudice one sibling against another—even for a lifetime.

In another sense, parents must hold fast to the truth that the Lord Jesus is not blinded to our struggles and to the struggles of our rebellious children. Embracing His presence in our struggles can reaffirm the light and hope of Christ, our joy and our peace. He loves them far beyond what we can comprehend, even in the midst of their most hurtful behavior. While we struggle to comprehend what it is they are searching for or so deeply

need that goads them to rebellion, our Savior knows exactly what they need. Putting our wayward ones into Jesus' confident hands must not be our last resort; it is the first and very best thing we can do for them. And when we do this, our family life opens up to all the Lord's mercies and provisions that each new day brings.

Lastly, no matter how disruptive or how long the behavior continues, we must be committed to forgiving them. I can recall days when, for me, this seemed almost impossible. Nevertheless, life without a relationship with any one of my children was unthinkable. If we intend to continue as parents in their lives and in their children's lives, then not forgiving them is out of the question. The story of the prodigal son in Luke 15 establishes the pattern for the broken and shamed son and for the expectant and watchful father (parents). From the parable, we may be waiting for the clear and heartfelt apology that will initiate our full acceptance and forgiveness. Such may never be the case. Forgiveness cannot be conditional, by formula. It must come from a parent's heart that has not, nor ever will, give up. This is how the Lord Jesus loves us. †



News from Emmaus

Presidential Announcement



On behalf of the Board of Trustees, we are pleased to announce the appointment of Mr. Philip Boom as the sixth president of Emmaus Bible College, effective July 1, 2013.

Phil Boom brings extensive management and leadership experience to the role of president at Emmaus. He served as board member and chair at Hickory Cove Bible Camp in Taylorsville, North Carolina, and elder at Brandywine Bible Chapel, Wilmington, Delaware. In 2010 Mr. Boom joined the Emmaus faculty as the founding chair of the Business Department and program director of the Business Administration major. He currently serves as elder at Asbury Community Chapel, Dubuque, Iowa.

Mr. Boom has also demonstrated effective leadership in business settings. During his thirty-year career at DuPont Company in Wilmington, Delaware, Phil held a variety of responsibilities in areas of business development, marketing, operations management, and global business leadership. Additional details about Phil and his family can be found at www.emmaus.edu/president.

In his three years at Emmaus, Phil has evidenced the head, heart, and hands of a servant-leader, and we look forward to seeing what the Lord accomplishes through him in his role as president.

The formal installation of Philip Boom as president of Emmaus is planned for Saturday, November 2, 2013. Look for details in the months ahead.

Presidential Service Honor Roll

Each year since 2008, Emmaus has been admitted to the President's Higher Education Community Service Honor Roll by the Corporation for National and Community Service (CNCS). The Honor Roll recognizes higher education institutions that reflect the values of exemplary community service and achieve meaningful outcomes in their communities. CNCS oversees the Honor Roll in collaboration with the U.S. Departments of Education and Housing and Urban Development, Campus Compact, and the American Council on Education. Honorees are chosen based on a series of selection factors, including the scope and innovation of service projects, the extent to which service-learning is embedded in the curriculum, the school's commitment to long-term campus-community partnerships, and measurable community outcomes as a result of the service.

Emmaus has been admitted to the President's Honor Roll for its commitment to service projects such as Service Day, Operation Christmas Child, and Open Heart Open Hands. Emmaus is dynamically represented in local civic organizations, music groups, and educational organizations. Emmaus students' commitment to participate in meaningful service extends beyond their required 30 hours each semester; the typical student regularly serves 45 hours each semester. Students enjoy serving locally in the Dubuque community in a variety of settings including ministries of area churches, visiting retirement com-

munities, tutoring in the Dubuque schools, prison ministries, and local shelters and food distribution centers. Additional areas of service include Dubuque area flood relief, the local YMCA camp, city parks, Visiting Nurses Association, and Swiss Valley Nature Center.

It is this commitment to service that led Emmaus students and staff to get involved in the spring and summer of 2011 when substantial rainfall deluged the Dubuque community, resulting in significant flood damage to many homes and parks. Flood relief work was still continuing vigorously at the end of August, 2011, when Emmaus Student Ambassadors arrived on campus for their annual training. Emmaus Student Ambassadors and several staff members partnered with the City of Dubuque and other college campuses to provide free flood clean-up assistance to Dubuque residents.

Service is the essence of the gospel message. In Matthew 20:28 Christ explains this concept in this way: "the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Preparing students for a life of service is at the core of Emmaus' mission of "equipping learners to serve." We want our students learning to engage with their community and developing the confidence to become the hands and feet of Jesus to the people and communities around them. We hope to see students immersed in meaningful, Christ-honoring service long after they leave Emmaus.

SUMMEX Peru

SUMMEX is a long tradition at Emmaus. For years the college has organized these faculty-led globe-trotting trips with one goal: *contextual discovery of missions*. Last summer, Joel Hernandez, chair of the Intercultural Studies program, led seven students to Peru for twenty four days. It was a life-changing experience.

Our journey included Peru's three cultures: coast, highland, and jungle. In each we met missionaries, made friends, teamed up with Peruvian young people to preach the gospel, and got a flavor for the culture. We served at the Bible Institute of Trujillo. We visited churches planted by the Bert and Colleen Elliot (their recent homegoing is still recounted). The Elliots used Emmaus courses to disciple believers, so in one town in the Andes, the mayor, upon hearing we were from Emmaus, showed his appreciation by sending platters of local delicacies while we dined at the restaurant. In the jungle we hiked for 10 hours, crossing hills and rivers to preach the gospel in a couple villages. One man trusted in Christ. We ate wild boar soup and drank something one missionary calls Yucca Spit Juice (making it requires chewing cooked yucca root and spitting it back out). In Lima we participated in an evangelistic outreach. Overall, our team served, preached, served missionaries and



We crossed many rivers on the way to the jungle villages.



Our team, front row left to right: Anna Rinehart, Raquel Gutierrez, Sara Gutierrez, Sarah Covington, Hannah Hull. Back row left to right: Joel Hernandez, Aaron Covington, Khellan Fletcher.

churches, met extraordinary people, and shared our lives. The blisters lasted only a few weeks, but the impact will last forever!

Biblical Church Leadership Course

Alex Strauch, Emmaus Bible College Class of 1968, was on campus February 25- March 1 to teach a course entitled Biblical Church Leadership. With his experience as an elder, author, and conference speaker Alex brings credible biblical teaching on church leadership to our campus. This course has been taught in one week blocks over a number of semesters and EmmausOnline has filmed and posted these lectures online. You can watch or listen to the previously filmed lectures at www.emmaus.edu. Look for the most recent lectures to be posted this summer.

Business Administration Students visit Chicago Financial District

Chicago Mercantile Exchange Building

In late November, 18 students from the Department of Business Administration made a visit to the Chicago financial district for a first-hand look at how financial markets operate. The trip was centered on a tour of the Chicago Mercantile Exchange (the CME, known locally as "The Merc"), where farmers, producers and buyers of agricultural and other commodities have been trading futures contracts on their goods since 1898. By now the exchange has expanded to include trading of global currencies, precious metals, stock index futures and numerous other financial instruments. While the CME started out as a way for farmers to manage the risks inherent in their businesses, it has grown to the largest global trading platform of options and contracts in the world. As such it presents an excellent opportunity for Business students to learn

about financial markets.

In observing the intense and sometimes frenetic action on the trading floor at “The Merc”, and seeing such sums of money being traded in just moments, it is striking to recall the word of the Lord by the prophet Haggai, “The silver is Mine, and the gold is Mine, declares the LORD of hosts”. Wayne Grudem, in his book “Business for the Glory of God” reminds us that while it all belongs completely to Him, He has entrusted resources to each of us so that through their use we would glorify Him.

Our day in Chicago ended with a visit to the John Hancock tower observation deck, followed by an authentic Chicago-style pizza dinner at Giordano’s with Emmaus graduate Craig Raymond, who currently works in the downtown financial district.

Recognition Dinner

On Monday, May 13, we hosted our annual Recognition Dinner to celebrate the service of our dedicated faculty and staff members. Of special note were milestones for three long-term faculty members at Emmaus: John Rush (30 years), Dr. David MacLeod (30 years), and David Glock (45 years). David Glock served 25 years as Dean of Education at the college and continues to serve as a Bible/theology faculty member and editor of Journey magazine. We thank God for the commitment of these men to the ministries of Emmaus!

Alumni and Service Awards

The annual Baccalaureate service provides the opportunity to honor individuals who make a difference at Emmaus. This year Coach Tim Iversen was awarded the Alumni Award in recognition for 16 years of dedicated service for the Lord and Emmaus students as the head men’s basketball coach at EBC. Tim has stepped down from this role but will continue to teach math, science, and Christian

evidences as a valued faculty member.

The Service Award was given to Dr. and Mrs. William J. Moore for their dedicated service to the college over period of almost twenty years. In 1996, Bill was invited to become a member of the Board of Trustees. He accepted and has effectively served in that role for the past 17 years. In the fall of 1996, the Teacher Education department was growing, and the college needed additional faculty support in that area. Carol Moore was willing to meet that need, and since Bill was at that time serving as assistant superintendent in Clinton, IA, Carol commuted twice a week from Clinton for two years. As a faculty member, Carol served with distinction and helped our fledgling Elementary Education program grow and develop. Bill and Carol moved to Ames, Iowa in 1998 to take a leadership position with the Ames Community School District, but even from that distance, the Moores still responded personally to needs at Emmaus. About the time of Dr. Moore’s retirement, the chair of our Elementary Education program resigned from the college. For the next year, Dr. Moore commuted from Ames to fill this role and assisted the education department in its preparation for a reaffirmation visit from the State of Iowa. Bill and Carol attend Countryside Bible Chapel in Stratford, Iowa. Bill has served as an elder there for 15 years and in full-time ministry since his retirement. Over the past decade, Countryside has sent over 60 young men and women to Emmaus for at least one year. In January of this year, the Board of Trustees asked Dr. Moore to serve yet again, and Bill accepted the role as Interim President. The college community is thankful to the Lord for the uncommon service to the college provided by Bill and Carol Moore.

Day in the Prophetic Word Conference

On Saturday, April 13, Emmaus Bible College hosted a Friends of Israel Day in the Prophetic Word conference. We welcomed 260 guests to campus for a day of ministry and fellowship. Featured speakers included Jon Glock, Dr. Jack Fish, Steve Herzig, and Dr. Jim Showers on topics such as Israel, the rapture, the tribulation, and the Kingdom.

Steve Herzig was on campus after the conference to teach a one-week course on the Holocaust.



Emmaus On the Road

	Name	Dates	Location/Events	City/State
	Dave Glock	Jul 14 Aug 4 Aug 18 Oct 15-16	Northwest Bible Chapel Bethany Chapel Wauwatosa Bible Chapel Workers and Elders Conference	Chicago, IL Cedar Falls, IA Milwaukee, WI Colorado Springs, CO
	Jon Glock	July 20 - 27 Aug 4, 11 Sep 1 Sep 21, 22 Sep 27, 28, 29	Conference Point Family Camp Warrenville Bible Chapel Bethany Bible Chapel Dayspring Bible Camp- Believers Bible Chapel Retreat Bible Truth Youth Conference	Lake Geneva, WI Warrenville, IL Cedar Falls, IA Ironton, MO Wausau, WI
	Joel Hernandez	July 31 July 28, Aug 4, 11	Hispanic Brethren Conference on Mission Summex	Argentina Argentina
	Stefan Johnson	July 28 Aug 11 Aug 18 Sep 15 Sep 29	Hiawatha Bible Chapel Woodside Bible Chapel Oak Lawn Bible Chapel Keystone Bible Chapel Stone Bank Bible Chapel	Wabasha, MN Maywood, IL Oak Lawn, IL Omaha, NE Stone Bank, WI
	John Jimo	July 21,28	Woodside Bible Chapel	Maywood, IL
	Dr. David MacLeod	July 20-27 Aug 10 - 11 Sep 1, 8, 15, 22, 29	Conference Point Conference Center -Family Camp First Colony Bible Chapel Christianity and Culture Conference Woodside Bible Chapel	Williams Bay, WI Sugar Land, TX Maywood IL

Name	Dates	Location/Events	City/State
 Ben Mathew	Aug 4	Oak Lawn Bible Chapel	Chicago, IL
	Aug 11	Oak Lawn Bible Chapel	Chicago, IL
	Sep 1	Maranatha Bible Church	Cedar Rapids, IA
	Sep 20-22	Fall Out Youth Retreat	Lake Geneva, WI
 Seth Scott	July 21, 28	Asbury Community Chapel	Asbury, IA
 Dan Smith	Aug 11	Lakeside Bible Chapel	Sterling Heights, MI
	Sep 15	Bayside Community Church	Tampa, FL
	Sep 19 - 21	Ireland Outreach Conference	Navasota, TX
	Sep 22	First Colony Bible Chapel	First Colony, TX
	Oct 6, 13	Northwest Bible Chapel	Chicago, IL
 Mark Stevenson	Aug 4	Lakeside Bible Chapel	Sterling Heights, MI
	Aug 11, 18	Park Manor Bible Chapel	Elgin, IL
	September 1, 8	Oak Lawn Bible Chapel	Oak Lawn, IL
	Oct 4 - 6	Springbrook Bible Chapel & Blasdell Gospel Chapel	Buffalo, NY



FROM THE DESK OF
JONATHAN W. GLOCK

Dear Friends,

On Saturday, April 13, Emmaus Bible College hosted a “Day in the Prophetic Word” conference with The Friends of Israel. It was a fantastic event where 250 people gathered to consider the prophetic events of our future and their practical implications for us today.

In 1 Corinthians 4:1–5, Paul shares his desire to be known, regarded, or remembered and reveals an event in the future that motivated him to be a humble servant and a faithful steward. Paul began in verse 1 by stating that his desire is to be known as a servant as Dr. Tom Constable observes below.

*Paul used a different word for servants here (hyperetai) than he did in 3:5 (diakanoi). This word means an “under-rower,” a figure taken from the galley ships of the time. Slaves who rowed under the authority of the man who coordinated their individual effort propelled the ship. The ship sailed straight ahead rather than in circles as the slaves followed the instructions of their leader. The other word (diakonoi) is the normal word for a servant.**

Paul wanted to be regarded as an under-rower!

He continues by stating he also wants to be known as a faithful and trustworthy steward. Constable notes:

*A steward (“those entrusted with,” NIV) was a servant whom his master entrusted with the administration of his business or property. His job was to devote his time, talents, and energy to executing his master’s interests, not his own. The figure stresses both the apostles’ humble position as belonging to Christ and their trusted yet accountable position under God. The mysteries of God refer to the truths of the Christian faith.**

Paul wanted to be regarded as a steward!

In verses 3–5 Paul concludes by revealing to us an event that will take place in the future that motivated him to be a humble servant and a faithful steward. It wasn’t man’s evaluation of his servanthood and stewardship that mattered to Paul but rather that of our Savior at the judgment seat of Christ. Paul waited each day for that day.

As you, too, purpose to be regarded, known, and remembered as a servant and steward who lives each day in light of the evaluation at “that day,” we would ask that you prayerfully and carefully consider the ongoing needs and opportunities for service and stewardship here at Emmaus Bible College. If you have interest or questions you may contact me at jglock@emmaus.edu or 563-588-8000, x 1124.

When all is said and when all is done, what will be said about what we have done?

* <http://www.soniclight.com/constable/notes.htm>

Blessings,

Jonathan W. Glock
Vice President for Advancement
Dean for Student Development



EMMAUSONLINE IN ARGENTINA

David Ojeda.
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Public Accountant.
Using EmmausOnline
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