

# The Road to What's Real



Please join us for  
the Discover  
Emmaus Weekend  
on March 25-28.

**Emmaus**  
BIBLE COLLEGE  
*Since 1941*

Phone 800-397-2425  
Web [www.emmaus.edu](http://www.emmaus.edu)  
E-mail [admissions@emmaus.edu](mailto:admissions@emmaus.edu)  
Dubuque, Iowa

## ACADEMIC PROGRAMS Bachelor's degrees offered in:

- Biblical Studies**  
*(or one-year certificate program)*
- Biblical Counseling (minor)**
- Biblical Languages (minor)**
- Computer Systems Management\***
- Elementary Teacher Education\***
- Intercultural Studies\* (major or minor)**
- Music Ministry (minor)**
- Teaching English to Speakers of Other Languages (minor)**
- Youth Ministries\***

*\*Features a double major in Biblical Studies*

Emmaus Bible College admits qualified students who are personally committed to faith in Jesus Christ and does not discriminate on the basis of sex, age, disability, race, color, national or ethnic origin.

**Emmaus**  
BIBLE COLLEGE

2570 Asbury Road, Dubuque, IA 52001

Nonprofit Org.  
US POSTAGE  
**PAID**  
Cedar Rapids, IA  
Permit 860

Acts<sup>2:42</sup>  
FOR THE 21<sup>ST</sup> CENTURY

Iron SHARPENS Iron  
ΠΡΟΥ ΣΗΑΡΠΕΝΑ ΠΡΟΥ

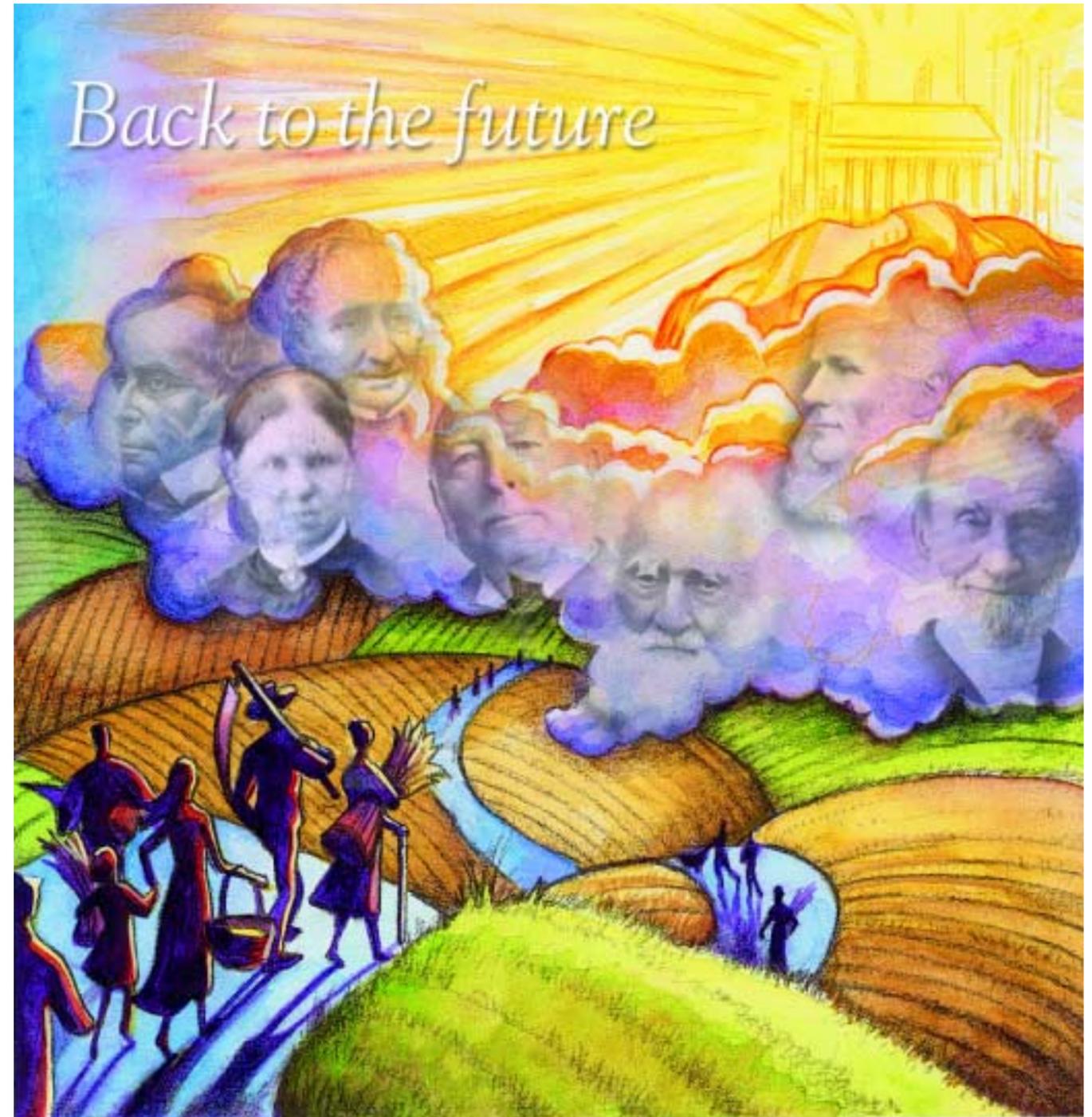


CHURCH  
LEADERSHIP  
DEVELOPMENT  
SEMINAR

MAY 27-30, 2004

# JOURNEY

EMMAUS BIBLE COLLEGE • WINTER 2004



W h e r e A r e W e G o i n g ?

# Features



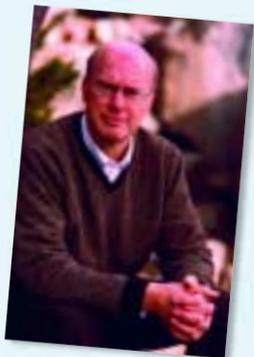
**4** **Partnership in Missions**  
*A model for supporting the Lord's work  
 Trace the commitment of a Christian couple to  
 missionary outreach as a model for stewardship.*



**10** **Back to the Future**  
*Facing the future with a new commitment to the  
 essence of personal Christian living in the Church  
 and in the world as reflected in the past*



**16** **Serving Together**  
*Numerous related agencies exist for outreach  
 in evangelism and for serving and supporting the  
 Church. Seek out areas of interest for a renewed  
 commitment to evangelism and service.*



**24** **Conflict Resolution**  
*The first of a series of presentations by Alexander  
 Strauch given at Iron Sharpens Iron to be followed  
 by: Generational Transition, Ministry of Women,  
 Intentional Use of Music in the Church, and  
 Worship in the Church*

# Departments

- 2 **From the President**
- 3 **Fellow Travelers**
- 4 **Partnership In Missions**  
by Kenneth C. Fleming
- 8 **Travel Guides**
- 10 **Back to the Future**
- 18 **Athenticity and Community in the Local Church**  
by Ben Mathew
- 22 **Dr. MacLeod Asks**
- 29 **News from Emmaus**
- 32 **On the Road**
- 33 **Readings**

*Journey Magazine, volume 2, issue 3, Winter, 2004*

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

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

*Subscriptions to Journey Magazine are sent free of charge to addresses in the United States and Canada, as well as to those serving the Lord full-time overseas. Please contact "Subscriptions" at the address below for additions, corrections, or deletions.*

*Editor: David A. Glock  
 Assistant Editors: Ken Daughters, Ken Murray  
 Bible Editor: Dr. David J. MacLeod  
 Circulation Manager: Angie DeArment  
 Design, Lay-Out: Jesse Lange & Angie DeArment  
 Contributing Editors: Dr. Daniel H Smith,  
 Dr. David J. MacLeod, Ken Fleming  
 Online-Journey: Mark Woodhouse*

How to contact us:

*Journey Magazine  
 Emmaus Bible College  
 2570 Asbury Road  
 Dubuque, IA 52001  
 (800) 397-2425  
 www.emmaus.edu*

*Editor: journey@emmaus.edu  
 Subscriptions: journey@emmaus.edu  
 College Admissions: info@emmaus.edu  
 Alumni: switter@emmaus.edu  
 Correspondence School: ecsorders@emmaus.edu  
 Believers Stewardship Services: stwrdsbp@aol.com  
 EMR Dept: emr@emmaus.edu  
 Other: info@emmaus.edu*

*Journey Magazine is available on-line at:*

[www.online-journey.com](http://www.online-journey.com)

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



## From the President

### The Balanced Church

Where should we go? How should we shape our assemblies? There are many popular models for church growth, including becoming seeker sensitive or purpose-driven. Rather than trying to do one thing well, perhaps the best approach is *balance*. The apostolic principles found in the New Testament are our best guide. The church does not belong to us; it belongs to Christ. He is the head of the church. He promised to build his church. Our responsibility is to carry out his instructions. In the Great Commission Jesus commanded us to make disciples, teaching them to observe his commands (Matt. 28:19-20). This involves both evangelizing new people groups, and planting new churches to care for the new believers. We must *balance* both evangelism and edification. It is not enough to proclaim the gospel. We must also present every man complete in Christ (Col. 1:28). The apostolic model

was to proclaim the gospel and form new churches with the converts. Too often we are content with biological growth (children born to Christians) or transfer growth (attracting Christians away from other churches). We need to actively proclaim the gospel to attain conversion growth.

Next, our churches must be well suited to nurture new Christians and quickly bring them to

maturity. The apostolic church devoted itself to the apostles' teaching, fellowship, the breaking of bread, and prayer (Acts 2:42). These four goals direct us toward a *balanced* ministry. We cannot emphasize one to the exclusion of another. Even the ministry of the church itself must be carried out in a *balanced* manner. We cannot expect a gifted few

to carry on all the work. We are each given a spiritual gift, and the gifted leaders (Eph. 4:11) are tasked with equipping the rest of us to carry out the work of service to the building up of the body (v. 12). Young men are to submit to their elders (I Pet. 5:5), and the elders are responsible for shepherding, protecting and feeding the flock (v. 2). The manner in which elders lead is also *balanced*, for it involves their entire lifestyle, not lording it over, but leading by example (v. 3). We follow the example of our leaders (II Thess. 3:9) as they keep in step with the Spirit (Gal. 5:25).

Imagine if a church were so imbalanced as to focus on edification

to the exclusion of evangelism, on breaking bread to the exclusion of teaching, or on carrying out the work of ministry to the exclusion of training up new workers! Would that be the church Jesus promised to build? Would that be a New Testament church? The answer is not to pick one aspect of church ministry and do one thing well. The apostolic example is to be *balanced*, and we would do well to follow their example.



*Kenneth Alan Daughters*

President, Emmaus Bible College

## Fellow Travelers

Editor:

I just read the answers to the question about "actual order of events" during early church Breaking of Bread meetings in the Summer issue. I would like to put in my oar.

Because the Corinthians were having a meal before the Breaking of Bread, I think it indicates an evening devoted to the get-together. Remember, people were not as mobile, they had to work very long hours and so they probably had only one night they could gather; probably Sunday. I think they ate dinner, remembered the Lord and then segued right into a ministry meeting of some sort. We see a tendency for this in our meetings today where a bit of teaching may take place after the remembrance before closing. We sometimes chafe if this takes us too long past our dinner-time, but I think the early church dedicated its entire evening to this

activity and then too they were already fed, so the the ministry just went on. (Some may have found it hard to handle since that guy fell out of the window while Paul was speaking!) After ministry, many were probably touched by a need to pray about application of what was said and it most likely led to a consideration of many other prayer requests, so I think they went directly into prayer. When that was over it was probably ten o'clock and they all went home happy and ready to sleep.

The evangelistic works were carried on outside this format. Groups of two or more had their fields and occupied them as the Lord led them. Sometimes "unlearned" people were brought to meetings but I think that was the exception rather than the rule.

Thomas Keever  
Chelsea, Ma

### CONTACT THE EDITOR

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

## Emmaus BIBLE COLLEGE

Emmaus is seeking qualified candidates for the following positions:

- Dean For Academic Affairs
- Program Director of Teacher Education
- Director of Distance Education

Nominations, letters of interest and resumes should be directed to:

**Kenneth A. Daughters**  
President  
Emmaus Bible College  
2570 Asbury Road  
Dubuque, IA 52001

# Partnership in Missions

## A Model for Supporting the Lord's Work

**Kenneth C. Fleming**  
Faculty Emeritus, Emmaus Bible College

Two couples shared a corner table at the open-air fish restaurant in the little coastal town of Atacames in Ecuador. One of the couples, Lloyd and Linda, were missionaries



*Lloyd and Linda, Dick and Marilyn*

who had a small beachfront property a few miles south of the little town. When they obtained it some years before, they built a rustic cottage for family vacations, small retreats, and use by national or missionary workers. One missionary family used it to recuperate from stress and depression. The cottage was primitive, but the beach was wonderful. Use of the cottage quickly reached capacity.

Dick and Marilyn, the other couple at the table, were visitors from North America. After seeing the cottage on the beach they were struck with the many ways it could be used in the context of missionary endeavor in Ecuador. As the two couples talked together

they agreed that a larger facility would increase its effectiveness. While they waited for their order of fish they were sketching plans of a larger and more useful building. They saw it as a way to provide for larger retreats, camps, and vacations there. The site was located on an almost perfect beach for safe swimming and other forms of active recreation on the large areas of clear sand. If there were only resources available it could become a reality. Dick and Marilyn saw the potential and believed that God had provided them with resources to be used in a project like this one. They saw themselves as channels through which God's resources flow. To them this building at the beach was the right project at the right place at the right time. As they completed a preliminary sketch he said, "Let's do it."



*Campus of Quito Bible Institute (right center)*

### Family Influence

Dick and Marilyn's missionary interest did not begin that day in Atacames. Dick grew up in assemblies on Long Island, New York where his family was interested in missions and involved in missionary causes. His grandfather, Richard Hill, had been a missionary to India and later the founder of a missionary training school in nearby Brooklyn. His father and mother entertained missionaries regularly in their home and his mother actively worked with the missionary clothing center in New Jersey. Marilyn grew up in the Chicago area where her family too was a godly example of biblical missionary interest made practical. Her father Ed Duff, and her uncle John were partners in a successful masonry business and both of them found joy in using their resources to finance missionary

projects; Ed in South America, and John in Africa. Both brothers took time off to visit missionaries and mission fields in their areas of interest.

Dick and Marilyn both came to know the Lord as children. They attended Wheaton College where they met, fell in love, and were married by the time they graduated. Dick joined his father-in-law in the masonry business, in which he is still actively involved. They fellowshipped at Lombard Gospel Chapel for many years, and more recently have been very active in Bethany Chapel (Wheaton, Illinois), where they now live. Both of these assemblies have maintained intense missionary interest over many years.

### Bringing the Strands Together

Dick's father was interested in a worldwide radio ministry in Ecuador known as HCJB. One of the projects he supported was an air conditioning system for them. He also helped with the building of a Nurses Home for HCJB's hospital project in Shell, on the edge of the Ecuador's eastern jungle. The hospital was built only a few hundred yards from Lloyd and Linda's home in Shell, which was the center of their work among Jungle Indian people in Pastaza Province. The masonry company was involved with its construction. Marilyn's father went to Ecuador to lend his expertise in the project until he was diagnosed with Hepatitis. Lloyd, who lived nearby,

became involved when Ed needed a translator. When the project was finished he sent Dick and Marilyn to its dedication as representatives of the company. It was on this occasion in 1977 where Dick and Marilyn met Lloyd and Linda for the first time. That meeting was to begin a long-term friendship and partnership.

### Vampire Bats

It was Dick and Marilyn's first trip to a mission field, so Lloyd and Linda did their best to give them a taste of missionary life. Lloyd arranged for them to fly with him out to a jungle station called Conambo, about an hour's flight east of Shell. When the little MAF plane landed on the muddy airstrip they were suddenly in the heart of the Amazon jungle. They met some Indian believers there, looked at the new school building, and were offered some jungle food while being entertained by chattering monkeys and noisy parrots. The "houses" where they slept were shelters without walls. It made Dick a little edgy when Lloyd told him that he would leave a candle burning to keep the vampire bats away. All was well until the candle burned out about 2 AM. Dick nervously woke Lloyd and asked him what they should do. Lloyd told him to go to sleep because the bats were finished feeding for the night. But Dick did not get a wink of sleep the rest of the night.

Bats or no bats, Dick and Marilyn were drawn to the work of Lloyd and Linda. That year Lloyd had borrowed \$6000 from his father-in-law to purchase a needed vehicle. At Christmastime they had not yet been able to repay him. Lloyd prayed that they would be able to pay off at least \$1000. Linda prayed that they might pay off the whole amount. Lloyd was pleased when with extra gifts at Christmas; they were able to pay back \$1000. After Christmas a late card arrived from Dick and Marilyn with a check for \$5000 which cleared the entire debt.



*Jungle home*



Well head at Quito Bible Institute

Linda and Lloyd realized their prayers were remarkably answered. God used Dick and Marilyn as channels without strings and without appeals.

### It's a Partnership

Their relationship soon blossomed into a partnership. Lloyd and Linda were invited to Dick and Marilyn's home in Illinois, and a friendship developed which has been a great source of comfort and blessing over the years, especially to the women. Marilyn said, "The best thing for me was that I became a friend to Linda". Over the years they both have gone through times of deep suffering, and have been able to support and encourage each other powerfully. Dick and Lloyd also hit it off and worked together as partners sharing the same vision. Dick learned of the need of a bus, and provided for it. Lloyd took those funds and bought two bus chassis and built

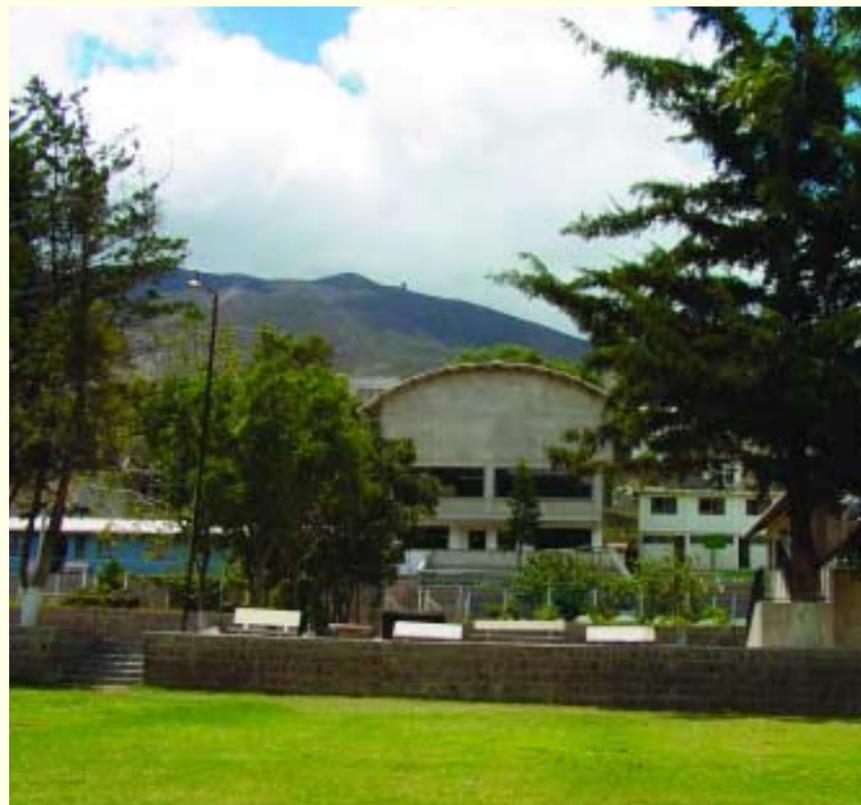
bodies on them, getting two buses for the price of one. Dick is delighted when those buses transport hundreds of children to camps on the coast, and adults to conferences, supporting a growing work.

### "Let's go for it"

Dick and Lloyd contact each other regularly and discuss many aspects of the work. Every once in a while Dick will sense a deeper interest in something and say, "Tell me about it". This often results in furthering their partnership to turn a vision into a reality. One of those times was during the planning stages of the building on the coast. There was a hitch when the local planning commission would not allow any building there of less than four stories. When Lloyd called Dick to tell him the project was dead, Dick said, "Well, let's go for it"!

They did, and the 300% larger building is being used today far beyond their early dreams. Another such vision was for a water well at the Bible Institute near Quito. Their entire water supply came through a half-inch pipe and could not be enlarged. The mere trickle of water brought severe limitations on showers, washing clothes etc. at the school. The well became a major project, but completion of it has brought ample water for all uses at the school, including a vegetable garden for the students. Once again the partnership turned vision into reality.

That reality is thrilling at the Bible Institute when you see qualified teachers, both National and American, teaching about 50 students. These students come from five different groups of



Jungle hut

Amerindian peoples. Some come from the eastern jungles including Quichua, Jivaro, Shuar, Ashuar, Cofan, and Waorani, and another group are black people from the Onzole River in the western jungles. To add icing to the "cake", Lloyd and Linda's son Dan is today one of those teachers. The students graduate and many begin ministries among their own tribal groups. Once again there is some financial help available while the churches become more able to minister to them. Once again Dick and Marilyn are involved, this time in lives. What an investment!

### "It's Been Fun"

It's a partnership of prayer too. Dick and Marilyn keep pictures of 47 national workers so they can bring them before the Lord on a regular basis, often early in the morning. Dick says, "We want to see God using them." The partnership between these two couples has brought wonderful dividends. The work used to be called "Pastaza para Cristo," because the vision was for the Pastaza province. With growth in many parts of the country the name had to be changed to reflect a country-wide ministry. It is now called

"Ecuador para Cristo." Looking back over the years of partnership with Lloyd and Linda, Dick said, "It's been fun, especially in getting to know Lloyd and Linda's family."

### The Trick of the Whole Thing Is In the Balance

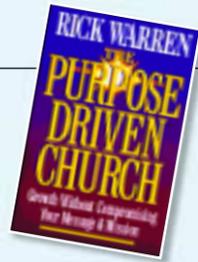
When asked what he would say to other people with resources who might like to become involved in a similar way, Dick replied, "Go see for yourself. Spend quality time with some good missionaries. It's a partnership. With Lloyd and Linda, it's a partnership. It is great to have

a part in God's work." He went on to say, "I have found that there are three things you can do with your money. You can spend it on yourself and your family. You can invest it in stocks and savings. And you can invest it in God's work. All three are legitimate and necessary; *The trick of the whole thing is in the balance,*" (emphasis added). Here then is a model for partnership in missionary work.



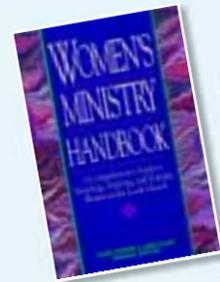
Retreat center on coast

# Travel Guides



## **The Purpose Driven Church: Growth Without Compromising Your Message & Mission**

Rick Warren, foreword by W.A. Criswell  
Zondervan Publishing Company, 1995  
A five point strategy for attracting and spiritually maturing the unchurched, from the pastor of Saddleback Church.



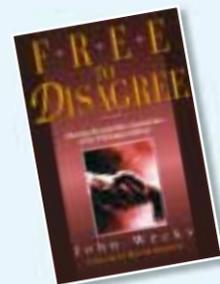
## **Women's Ministry Handbook**

Carol Porter & Mike Hamel  
Victor Books, 1992  
Scripture instructs women to minister to each other as well as the rest of the body of Christ. Women's Ministry Handbook is a practical, up-to-date resource designed to help the Christian woman fulfill this biblical command.



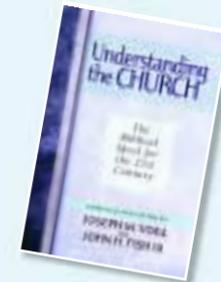
## **Understanding Church Growth (3rd Edition)**

C. Peter Wagner & Donald A. McGavran  
Wm. B. Eerdmans Publishing Company, 1990  
Author Donald A. McGavran is considered a founder of the Church Growth Movement in America. In this 3rd edition of his standard work, McGavran analyzes the causes, methods and strategies for successful church growth both in America and abroad.



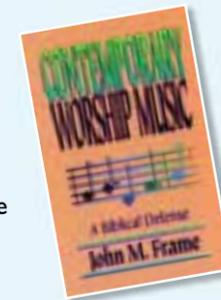
## **Free to Disagree: Moving Beyond the Arguments Over Christian Liberty**

John Wecks  
Kregel Publications, 1996  
Believers can maintain unity, purity, and freedom when they disagree over practices and behaviors that aren't specifically addressed in the Bible.



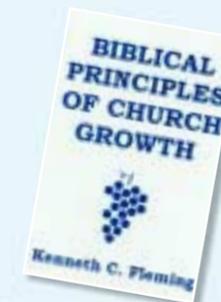
## **Understanding the Church: The Biblical Ideal for the 21st Century**

Joseph M. Vogl and John H. Fish III  
Loizeaux Brothers, 2000  
What did the Lord mean when He said, "I will build my church"? What is "the church"? What were His purposes for forming it? With what resources did He endow it? Did He provide guidelines for its structure and operation? This book attempts to answer these questions by first establishing the primacy of Scripture in all matters pertaining to church, then moving on to explore the nature of the church, the character and life of local churches, and autonomous interdependence that govern interaction between them. In the process this book gives us a clear picture of what the church can and should be in the twenty-first century.



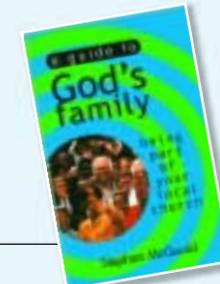
## **Contemporary Worship Music: A Biblical Defense**

John M. Frame  
P & R Publishing, 1997  
Contemporary Christian music has an increasing yet controversial influence on church worship today. This book discusses the topic from a biblical viewpoint and makes a case for using contemporary music in worship— with theological integrity.



## **Biblical Principles of Church Growth**

Kenneth Fleming  
Walterick Publishing, 1993  
What is God's plan for church growth? In an age where everyone seems to have a "plan" for church growth and leadership, how important it is that we turn to God and His Word for our plans. In this very readable but detailed book, Kenneth C. Fleming outlines Paul's methods used for church growth in the early church.



## **A Guide to God's Family: Being Part of your Local Church**

Stephen McQuoid  
Published for Partnership by Paternoster Periodicals

# Back to the Future

David A. Glock, Editor

**JOURNEY** in the past two issues has addressed the questions *Who are We?* and *Where are We?* The subject of this issue is more difficult, *Where are We Going?* Since we are not prophets or sons of prophets we can only present an outlook on the future and make suggestions based on informed and collective opinions relating to the needs and trends in the Assembly movement. Please recall the seventeen issues and challenges that grew out of input from Assembly leaders across North America recorded in the last issue of *Journey*:

- Renewal of evangelistic zeal
- Renewal of personal commitment to the local Church
- Renewal of personal Bible study
- Integration of prayer into private and Church life
- Leadership and generational transition
- Developing priesthood of believers in worship life of the Church
- Developing exercise of spiritual gifts in the ministry of the Church

- Decline in attendance of Breaking of Bread
- Determining the expanding ministry of women in the Church
- Maintaining unity in a fragmented movement
- Harmonious implementation of music in the local Church
- Rebuilding trust and confidence
- Application of technology to Church life
- Decline in generosity in financial support of the Church
- Decline in generosity of financial support to missions and agencies
- Migration of membership to mega-church, high church, etc.
- The legitimacy of an “Assembly Movement” orientation

Common to a majority of the issues and challenges is one core concept – individual and personal **commitment** to Christian values which then find expression in participative assembly life.

- Private closet prayer produces intense **prayer** meetings.
- Personal **worship** develops into mature collective worship.

- Individual **study** of the Bible is the basis for assembly ministry.
- Hospitality in the home fosters the **fellowship** of the saints.
- Work place **evangelism** by each member produces an evangelistic church with a view to missions.
- A personal Christian world view prioritizes the **goals** of Assembly life.
- A personal Christian world view prioritizes individual **finances** which impacts the local and world wide outreach of the Church.

It was this strong personal commitment that marked the early leaders of the Brethren movement and characterized the more recent generations – a commitment that seems to be declining. Consequently as we plan for the future it seems wise to look **BACK TO THE FUTURE**. The benefit of looking back is not to duplicate the practices and traditions of a past and finished era, certainly not to perpetuate the failures and discord!

The debates over principle and practice, form and function, preference and conviction are endless and varied. As we go forward compassed about by a cloud of witnesses we must capture the heart of **commitment**

- the commitment of a Darby to **theology**
- the commitment of a Groves to **evangelism** and **missions**
- the commitment of a Powerscourt to **fellowship** and **giving**
- the commitment of a Kelly to **studies** in the biblical languages

Hebrews 12:1-3

*Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.<sup>1</sup>*

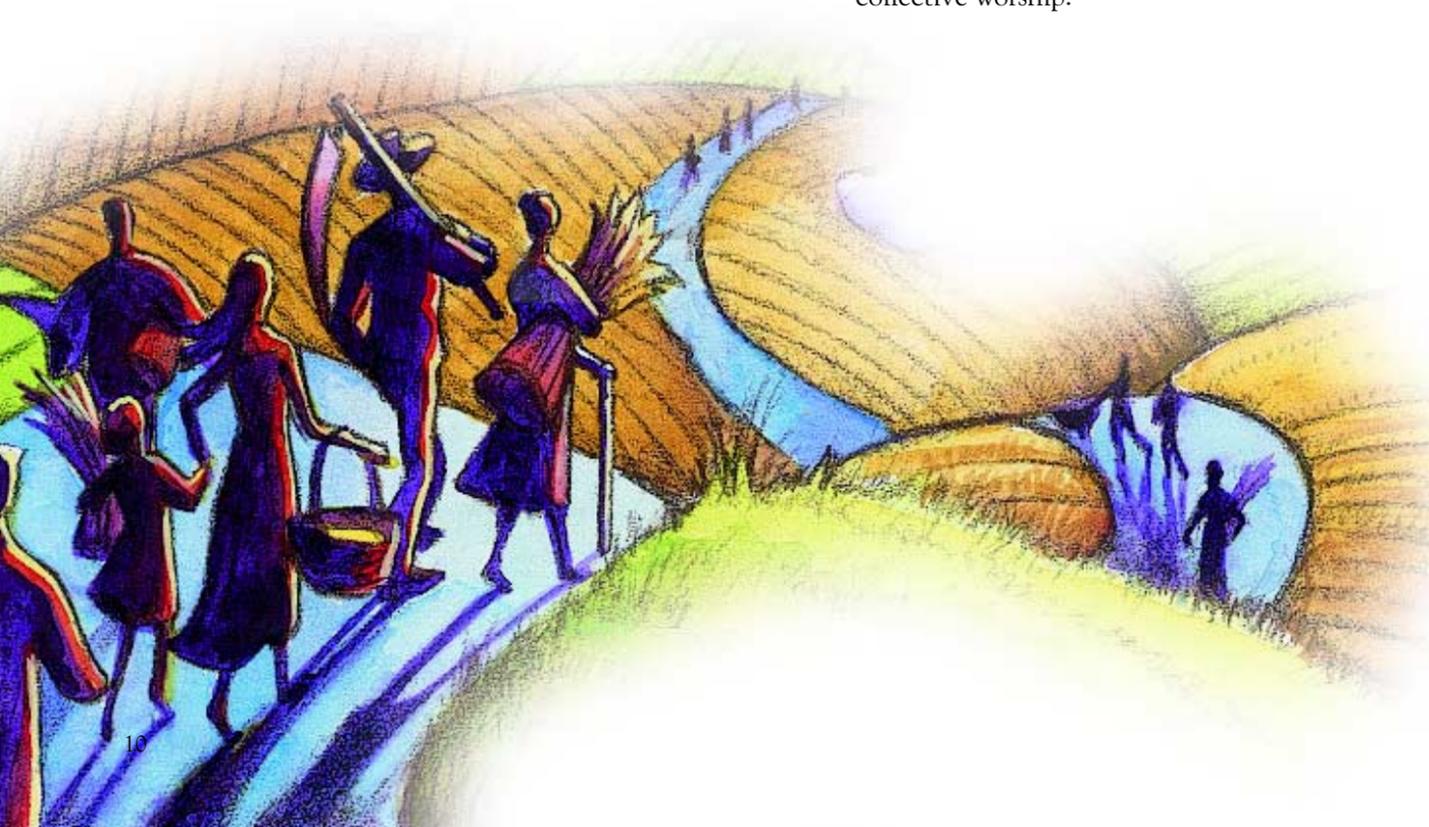
<sup>1</sup>The Holy Bible, New King James Version, (Nashville, Tennessee: Thomas Nelson, 1982).

- the commitment of a Chapman to **love** and **worship**
- the commitment of a Müller to **faith** and **service**
- the commitment of a Grant to biblical **scholarship**

The guideline for personal and collective growth and spiritual success is **BACK TO THE FUTURE**.

Please hear the echo in the halls of Emmaus as we challenge our students to a life of personal commitment to God and the Church. Listen to the words of Chris Lange, professor of English and History; Ken Fleming, Faculty Emeritus, Intercultural Studies; Dan Smith, Chancellor; Floyd Schneider, Chair, Intercultural Studies; Mark Stevenson, Bible Faculty; Ken Murray, Vice-president; and Dave Glock, Bible Faculty. We pray that the commitment we seek to foster in the lives of the students at Emmaus may be renewed in the Assembly movement at large.

In order to assist in renewal to personal and then Church oriented commitment, *Journey* is including a section of parachurch agencies and other Brethren ministries that exist for evangelistic outreach and for varied services to the church. There is help available to redirect our energies and resources in a new commitment for the glory of God.



## “Where Sheep May Safely Graze”



**Christopher Lange**  
Chair, Ministry and Professional Studies, Emmaus Bible College

I have a recurrent mental picture of the time after we have gone to be with our Lord Jesus when He will be with us in person. In my mind's eye I see Him walking before me on gentle slopes and through fragrant meadows. No sense of time passing touches us. He walks before me, knowing that I am behind Him, knowing my heart and soul's response to His presence and love. I do not need to say anything; He needs not to hear my voice. It is eternity's moment, perhaps when I shall know fully, as I have been fully known.

But this is not my life now. As much as I desire to rest fully in His presence, to enjoy the sunny,

grassy slope of His pasture, my life can become restless and distracted by anything that this world brings to compete with His peace. As a husband, a father, a teacher, a friend, a mature Christian, it would be so pleasant to think that this life's complications cannot and do not meddle in my heart's peace in Christ, that my center is undisturbed and uncompromised by earthly issues that intrude so easily by their persistence and ingenuity. They are like fine dust on sills that manages to get through my tightly shut windows.

I know what my Father has prepared for me, for us as believers—the table in the presence of my enemies. It is time spent there with

Him in prayer, the first fruits of our days, times to say everything and to say nothing. In the flood of confession and repentance, in the exultation of our freed spirits, in the precious intercession for other believers, we find Him attentive and intimately acquainted with our truest self.

Forgive me, Lord, for being irritable with loved ones, noncommittal to other believers, selfish and preoccupied, lukewarm in my love for you. Thank you for leading me beside quiet waters, for restoring my soul, and for guiding me in your righteousness. Help me and teach me, Father, that I might choose the best part, in quietness and confidence in your presence.



## Back to Basics

**Floyd Schneider**  
Chair, Intercultural Studies, Emmaus Bible College

Maybe they didn't want to leave the comfort of a big church. Maybe God allowed the persecution in order to force them to fulfill his statement in Acts 1:8.

For whatever the reason, they had to run. They lost a lot: their jobs, their homes, some friends. Persecution drove them to other cities. They needed new jobs. Some think that the persecution would have made them afraid to witness in their new cities and new jobs. It didn't. They knew that Jesus had risen from the dead. They had seen the church explode into being with 3,000 being saved on the first day.

So they ran away from the persecution, but everywhere they

went—Phoenicia, Cyprus, Antioch—they told everyone they met about what God had done in Jerusalem.

And they didn't just talk. They preached! Persecution did not dim their conviction; it strengthened it. They didn't stop their verbal witness and rely solely on their shining lifestyle. They couldn't help themselves.

We don't even know their names. It simply tells us “those who were scattered.” I can't imagine only double-A personalities being persecuted. When a believer understands what really happened with the death and resurrection of Jesus, no personality stands in the way of witnessing. No artificial dis-

tinctions between “church witnessing” versus “personal witnessing” pop up to excuse our fears.

When we get comfortable in our society, then the fear of rejection overcomes the conviction and excitement of our faith. We don't want to lose our friends, our material possessions. We have to take stock and return to the basics. Now is the time to witness, using any method that works. Retirement from witnessing is not an option. The Lord hasn't returned yet. We must keep telling people about Him until He does, unless we have never really understood what happened on the Cross.

## “A Trickle Became a Flood”



**Ken Fleming**  
Faculty Emeritus, Emmaus Bible College

At the beginning of the 19th century God raised up two significant Christian movements in the British Isles. The first movement was focused on outreach. It became known as the Modern Missionary Movement beginning with Wm. Carey in 1793. It soon embraced thousands of believers with a passion to spread the Good News to the ends of the earth.

The second movement was focused on Bible truth concerning the church and prophesy. It became known as the Brethren Movement. Several key men in Dublin had become unhappy with the polity of the organized churches and began meeting together without formal church connection. The six key men were John Parnell, Edward Cronin, Francis W. Newman, John G. Bellett, John N. Darby, and Anthony N. Groves; all gifted leaders.

Groves brought with him a passion for world evangelism. His influence on the group was almost immediate. The men who recovered biblical truth about the church and prophecy also discovered the biblical necessity of world evangelism. They lost no time in acting on their discovery. With the blessing of the Dublin group and the assurance that God would provide for them, Groves sailed for St. Petersburg, Russia in June 1829. He and his family were on their way to Baghdad.

In Baghdad Groves only saw one convert in the first three years. He never lost his strong and positive devotion to God. He wrote, “I never cease to bless God for the sweet assurance of His unchanging love. He wrote to his brethren in Britain about the great need around him. The result was that three more of the “Dublin six” dedicated

themselves to go to Baghdad to serve God with him. That party included Cronin, Parnell and Newman. On their way they heard that the “plague” had struck the city of Baghdad, and they waited in Aleppo, Syria.

Meanwhile Groves lost his wife and their little daughter to the ravages of the plague. Soon after, the three others joined him in the work. In this way four of the first six leaders in the movement became active missionaries, and a fifth, John Darby, later went to Jamaica with George Wigram. From this small, yet significant start the vision for missions in assemblies grew quickly in the next forty years to become a powerful worldwide witness. The assembly missionary movement has maintained about 1,500 workers across the world for the past 125 years until the present time.

## Back To A Christian World View

**David A. Glock**  
Faculty, Emmaus Bible College



For a number of years, I had the opportunity to teach the course, *Christian World View*, at Emmaus. The course came into being as we noticed that many of our students were arriving as freshmen without a biblical perspective on life. I grew up with a simple, yet biblical, perspective on life. I needed to be saved. Once saved, I needed to study and obey the Bible. Then, communicate it to others for salvation and edification. Family and Church were of utmost importance. Work was a means of pro-

viding the necessities for family and supporting the work of God world wide. Life is more complicated now! So I assign the students a project:

My Biblical World View in Relationship to:

- God
- the supernatural world
- the individual
- the Church
- the family
- work, vocation, career
- neighborhood and community
- government
- the global family
- the environment

- possessions and finances
- recreation and entertainment
- health, suffering, and death
- the future, temporal and eternal

As we consider the shift in commitment to a Christian world view, this academic assignment can serve to realign life in practice. Try it yourself—a brief paragraph on each point. Try it with your family. Try it with your Sunday School class or youth group. Try it in the Church. Let's get **Back to a Christian World view.**



## Reading Scripture

**Daniel H. Smith**  
Chancellor, Emmaus Bible College

“...give attention to reading...”  
1 Timothy 4:13

“...Bring the...books, especially the parchments.” 2 Timothy 4:13

“Blessed is he...who reads the words of this prophecy...”  
Revelation 1:3

Reading the Bible is an ongoing, absolute necessity for the Christian, and we are blessed by God in this vital part of life. We live in a culture where great, professional efforts are expended to teach every individual to read. The Bible is readily available in our own language—in a number of translations. Yes, a leather-bound Bible seems expensive, but copies of Scripture can be bought for pennies, and there are many who give them out freely. The same gracious Holy Spirit who moved holy men of old to pen Scriptures in the miracle of inspiration is here, and resident in the life of the believer to give us understanding as we read.

Many find it profitable to discipline themselves to read through the Bible entirely in a year, and there are various plans for this. Reading and re-reading a passage of Scripture is the first step in a careful, analytical study. Repeated reading is basic to Scripture memory. While it is possible to neglect reading of Scripture, one cannot over-emphasize the vital place of Bible reading in the life of a Christian.

Personally, reading Scripture is one of the great delights of my Christian life. Over the years, I have received several excellent suggestions to make my Scripture reading more profitable. Let me pass along several of these to you.

Develop the discipline and habit of prayer before reading. Every time you open the Book, ask God for His illumination by the Spirit, and for His help in “rightly dividing,” handling His Word with right principles of interpretation.

Consciously submit yourself to

the authority of Scripture. The doctrines, principles, commands of Scripture are to be obeyed. Do not “traffic in truth unrealized.”

Read extensively, repeatedly, and carefully. Keep your mind focused on the content of what you are reading.

Reading audibly can be effective. Read to others. If you can find privacy, read audibly, perhaps in a whisper to yourself.

For some whom have reading difficulties, recordings of Scriptures professionally read may be very helpful. Even for those who read well, listening to these recordings while driving is a profitable use of travel time.

Talk over the passage with the Lord in prayer. Verbalize your questions about the passage prayerfully, then re-read and re-read.

Include in your Bible reading a chapter a day from the Book of Proverbs.

God will bless you...He has promised.



## Back to the Bible: The Challenge of My Father's Legacy

**Mark R. Stevenson**  
Faculty, Emmaus Bible College

Shortly after my father gave his life to Christ he began fellowshiping with the believers at Braidwood Bible Chapel in Peterborough, Ontario. What was so striking to him was the atten-

tion these Christians gave to the Bible. They were convinced it was the inspired Word of God and therefore it was to be preached, taught, studied and obeyed. My father himself was encouraged to

get into a pattern of regular, even daily, Bible study. He took up this challenge with great enthusiasm. At Braidwood he was introduced to the Emmaus Correspondence School and he completed all the

Bible and doctrine courses he could get his hands on.

Through the years that initial enthusiasm for Bible study never faded—if anything, it increased. My father would rise early in order to start each day “in the Scriptures.” If ever I needed to get up early for a sports practice or some other appointment, I would inevitably see him in his chair with his well-worn Bible in hand. That picture is etched in my memory.

Bible study, of course, was not seen as an end in itself. Rather,

Dad believed it was the means God used to equip him to live for Christ and serve Him faithfully (2 Tim. 3:16-17). Ultimately, the fruit of Bible study was worship. And it was that daily commitment to study Scripture that gave my father something to say when the believers gathered to worship. It was that daily commitment to study Scripture that equipped him to serve well in the assembly—and nothing gave him more joy than using his gifts to teach the Bible to young believers in his “new

converts” class.

Whenever I return to my mother's home in Canada with my own family, I love to leaf through my father's Bible. It is old; the pages are tattered and worn. But it never fails to inspire me.

Over five years have passed since dad went to be with the Lord. Some fathers leave their sons great wealth, but my father did far better. He left me a legacy of a God-centered, Bible-saturated life. What legacy will we leave our sons and daughters?



## Back to Generosity

**Kenneth W. Murray**  
Vice President of Administration, Emmaus Bible College

Generosity has declined significantly over the last few generations; not only in the evangelical community as a whole but also more specifically in the assembly movement. Average charitable giving in the US today has declined about 4% since the 1950's.

Why give? The answer comes right from God – because it is a good thing to do. God asks us to give because it is good for us. “Honor the Lord from your wealth, and from the first fruits of all your produce; so your barns will be filled with plenty and your vats will overflow with new wine” (Proverbs 3:9-10). Listen to the words of the apostle Paul; “Not that I seek the gift itself, but I seek for the profit which increases to your account” (Philippians 4:17).

Today we have a greater responsibility than ever to give generously to the Lord's work. God wants us to provide for His servants and to the ministries that He has entrusted to them. God expects us to give back to Him not only in “thanksgiving” for all He has done, but also to provide for the “needs of the saints” as they minister on His behalf (2 Corinthians 9:11-12).

Giving in this age of grace should simply reflect our heart's attitude and our testimony to God's ownership of everything. “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich” (2 Corinthians 8:9).

Opportunities to give in obedience to Him arise as God reveals

needs around us day by day and as we recognize our responsibility to meet them (James 2:15-16). God wants our obedience in giving, but He wants us to be abundant and sacrificial givers as well. If we choose to share out of our abundance rather than store up treasure – we will soon find out that we can never out-give God. The more we are willing to share, the more God can entrust to us (1 Timothy 6:18,19).

Sacrificial giving is simply a commitment to give to the work of the Lord, even if it requires giving up our own needs. Sadly, sacrificial giving is almost unknown in America today.



# Serving Together

Many para-church agencies and Brethren ministries exist for direct and indirect service to the assemblies and for evangelistic outreach to the world. Some of these agencies appear on these pages so that you may partner with them for service and evangelism. Please use this resource for directing your energies as we serve together.

**Emmaus**  
BIBLE COLLEGE  
Since 1941

www.emmaus.edu  
info@emmaus.edu  
800.397.BIBL

**EMR**  
EMMAUS  
MINISTRY RESOURCES  
OF EMMAUS BIBLE COLLEGE

www.emmaus.edu/EMR/emr.htm  
emr@emmaus.edu  
800.397.242 x4

**BELIEVERS**  
STEWARDSHIP  
SERVICES, INC.  
COUNSELING CHRISTIANS  
IN SOUND STEWARDSHIP

www.believerstewardship.org  
info@believerstewardship.org  
888.338.7820

**ICM**

International Christian Ministries  
onewaydec@aol.com  
636.327.4484

*Family Bible Hour*  
FBH International

www.familybiblehour.com  
mail@familybiblehour.com  
800.567.1218

Lewis & Roth Publishers

Lewis & Roth Publishers  
www.lewisandroth.org  
info@lewisandroth.org  
800.477.3239

**DIME**

Dime Publishers  
www.dime.org  
dillon@dime.org  
408.253.9096

*Growing Christians Ministries*  
P.O. Box 2268 Westerly, RI 02891

www.growingchristians.org  
gcm@growingchristians.org  
800.286.2006

**SGMA**

Southern Gospel Mission  
Association, Inc.  
sgma2000@aol.com  
404.261.6644

**International Teams**

www.iteams.org  
info@iteams.org  
800.323.0428

**UPLOOK**  
MINISTRIES

www.uplook.org



**MSC CANADA**

www.msc.on.ca  
msc@msc.on.ca  
905.947.0468



www.stewardsministries.com  
info@stewardsministries.com  
800.551.6505

**STEWARDS MINISTRIES**

Gospel Folio Press  
www.gospelfolio.com  
orders@gospelfolio.com  
800.952.2382

**Walterick Publishing**  
Ministries, Inc.  
6549 State Ave., Kansas City, KS 66102  
Phone (913) 334-0100 Fax (913) 334-0153  
Toll Free (800) 255-8097 eMail info@walterick.org

**ECS**  
MINISTRIES  
*The Word to the World*

www.ecsministries.org  
ecsinfo@emmaus.edu  
563.585.2070



Everyday Publications  
www.everyday.on.ca  
everyday@everyday.on.ca  
905.834.5552

**KBC**

Kawartha Lakes  
Bible College  
www.klbc.ca  
mail@klbc.ca  
800.388.KLBC

*Heure de la Bonne Nouvelle*

www.hbn.ca  
hbn@abacom.com  
819.820.1693

**BRIGHT HOPE**  
INTERNATIONAL

www.BrightHope.org  
info@BrightHope.org  
847.519.0012

**INTEREST**  
MINISTRIES

Encouraging and Equipping for Ministry

103630.1633@compuserve.com  
847.519.1495

**Vision Works Ministries**

www.visionworksministries.org  
info@visionworksministries.org  
563.583.4650

**CHRISTIAN Missions**  
IN MANY LANDS INC.  
732-449-8880  
cmml@cmmlusa.org  
www.cmmlusa.org

**Set Free Prison Ministries**  
Rehabilitation by Regeneration

P.O. Box 5770 Riverside, California 92517 • 909.787.9907 • Fax: 909.787.0486 • pwsetfree@aol.com

pwsetfree@aol.com  
909.787.0486

# “Authenticity And Community In The Local Church”

**Ben Mathew**

“He works on us in all sorts of ways. But above all, He works on us through each other. Men are mirrors, or “carriers” of Christ to other men. Usually it is those who know Him that bring Him to others. That is why the church, the whole body of Christians showing Him to one another, is so important. It is so easy to think that the Church has a lot of different objects – education, building, missions, holding services...The Church exists for no other purpose but to draw men into Christ, to make them little Christ’s. If they are not doing that, all the cathedrals, clergy, missions, sermons, even the Bible itself, are simply a waste of time. God became man for no other purpose. It is even doubtful, you know, whether the whole universe was created for any other purpose.”

-C.S. Lewis, *Mere Christianity*

## Of First thought...

“I love the church. I do not want to write about the church as a problem, a source of conflict, a place of controversy, but as the Body of Christ for us here and now.” Henri Nouwen, *Sabbatical Journey*

“But we must heed Bonhoeffer’s warning not to love the idea of community, but to love

our brothers and sisters.” Larry Crabb, *The Safest Place on Earth*

## The Foundations of Community

The Nature of the  
Trinitarian God

- God is Three Persons
- Each person is fully God
- There is one God

THERE ARE THREE  
THINGS IN LOVE, AS IF  
IT WERE A TRACE OF  
THE TRINITY.

“But what is love or charity, which divine Scripture so greatly praises and proclaims, except the love of good? But love is of someone that loves, and with love something is loved. Behold, then, *there are three things: he that loves, and that which is loved, and love.* What, then, is love, except a certain life which couples or seeks to couple together some two things, namely, him that loves, and that which is loved? And this is so even in outward and carnal loves. But that we may drink in something more pure and clear, let us tread down the flesh and ascend to the mind. What does the mind love in a friend except the mind? There, then, also are *three things: he that loves, and that which is loved,*

*and love.* It remains to ascend also from hence, and to seek those things which are above, as far as is given to man.” Augustine, *De Trinitate* 8.10 (Italics mine)

“Augustine’s major contribution to the understanding of the Trinity is his analogies drawn from the realm of human personality (*De Trinitate* 8.10). He argued that since the human is made in the image of god, who is triune, it is therefore reasonable to expect to find, however faint, of God’s triunity. Beginning with the biblical statement that god is love, Augustine noted there are three necessary elements in love; the lover, the object loved, and the love that unites them, or at least tends to do so.” Millard Erickson, *Christian Theology, 2nd Edition*

Greetings of Paul...a Trinitarian formula? I Cor. 1:3, 2 Cor. 1:2, Gal. 1:3, Eph. 1:2, Phil. 1:2, 1 Thess. 1:1, 2 Thess. 1:2 I Tim. 1:2, I Tim. 1:2, Tit. 1:4, Phile. 1:3

“If there is no Trinity, then there were no interpersonal relationships within the being of God before creation, and, without personal relationships, it is difficult to see how God could be genuinely personal or be without the need for a creation to relate to.” Wayne Grudem, *Systematic Theology*

## Community in the Imago Dei

God is both unity and diversity, reflected in

- Creation of mankind... “Let us make man in our own image.” (Gen. 1:26)
- Human Relationships/ Sexuality... “And God made man in His own image, in the image of God He created him; male and female He created them.” (Gen. 1:27)
- The unity of marriage... “For this cause a man shall leave his father and mother, and shall become one flesh.” (Gen. 2:24)
- we see unity of two with love....(I Cor. 6:16:20; Eph. 5:31)
- Roles in marriage seen clearly as a parallel with the Trinity (I Cor. 11:3)
- Ephesians 5: 25... Husbands, love your wives, just as Christ also loved the church and gave Himself up for her...”

“We are a friend of God by virtue of the intra-Trinitarian love of God that so worked out in the fullness of time that the plan of redemption, conceived in the mind of god in eternity past, has exploded into our space-time history at exactly the right moment.” D.A. Carson, *The Difficult Doctrine of the Love of God*

## Community in the Imago Dei...and the Church

- The church; many members, yet one body...(I Cor. 12:12-31)...unity in diversity... E Pluribus Unum

Tertullian once remarked, “Where the Father, the Son and the Holy Spirit are, there too is the Church which is the body of the Three.” To put this another way, the expression of the Triune God is best reflected in the local church, the community of believers...

“I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you...I have given them the glory that you gave me, that they may be one as we are one. I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me. (John 17:20-23)

“In any case, the personal unity and diversity of the Triune God is reflected in the unity and plurality of the local church bound together in the Holy Spirit and in the love of God.” J. Scott Horrell, *Trinitarianism Class Notes*, Spring 1999.

Paul’s Theology of the church...I Corinthians 12:12-31 “And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.” v. 26

## So what is the church...

What unites me to other communities?

What is similar about other groups...sports groups, professional groups, etc....these communities happen by default.

What communities do I feel safe in...work, home, family, friends...why don’t I feel safe in the community of the church, or at least have it higher up on my list?

What unites me to the church...style of worship, certain doctrinal issues, cultural similarities...head coverings, Lord’s supper, plurality of elders...etc.

...certainly, a core factor of our community is the fact that we are all sinners saved by grace.

But you are the ones chosen by God, chosen for the high calling of priestly work, chosen to be a holy people, God’s instruments to do his work and speak out for him, to tell others of the night-and-day difference he made for you—from nothing to something, from rejected to accepted. (I Peter 2:9-10) Eugene H. Peterson, *The Message*

We come to be part of the church as failures...losers, saved by grace...this is our common denominator.

“The church is an exclusive and a privileged community because it is a saved community. It is not a social organization, structured to provide its participants with opportunities for social interaction. It is not organized in this sense at all; rather, it is a group of people who have been called by God to trust in him, obey him, and associate with others that have the same calling, trust, and obedience.” Scot McKnight, *1 Peter IVP Application Commentary*

The church is the body that Christ died for...as important as those other groups are, the church is the body, bride, and organism that Jesus died for. Ephesians 5:25-27...“just as Christ also loved the church and gave Himself up for her;...”

### So what's the problem?

But what defines us as one, is the very thing we are afraid of...we show up with nice suits and shiny cars, trying to give the impression that we're “okay”...

Not advocating a cry fest, 24/7...but coming into a community realizing that we came as failures, and that we are still in need of help...not just from God, but from God through others...THE CHURCH.

The community and it's demographics of the early church,

in the last 3 generations, and of today...personal speculation.

The church before lived together, and was a church together, beyond Sunday and Wednesday...the church today is much more mobile, and less likely to see and fellowship with each other beyond Sunday and Wednesday.

### How to have a community

Unless we are intentional in building community, it will not just happen:

- John 13:34-34: “Love one another”
- Rom 12:10: “Be devoted to one another in brotherly love”
- Rom. 12:16: “Live in harmony with one another”
- Rom. 13:8: “Let no debt remain outstanding, except the continuing debt to love one another”
- Rom. 14:13: “Stop passing judgment on one another”
- Rom. 15:7: “Accept one another”
- Rom. 15:14: “Competent to instruct one another”
- Rom. 16:16: “Greet one another”
- I Cor. 1:10: “Agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought”

- I Cor. 16:20: “Greet one another”
- Gal. 5:13: “serve one another in love”
- Eph. 4:2: “Be completely humble and gentle; be patient, bearing with one another in love”
- Eph. 4:32: “Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you”
- Eph. 5:19: “Speak to one another with psalms, hymns and spiritual songs”
- Eph. 5:21: “Submit to one another out of reverence to Christ”
- Col. 3:13: “Bear with each other and forgive whatever grievances you may have against one another”
- Col. 3:16: “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom”
- I Thess. 5:11: “Encourage one another and build each other up”
- Heb. 3:13: “Encourage one another daily”
- Heb. 10:24-25: “Let us consider how we may spur one another on toward love and good deeds.”

Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another

- James 4:11: “Do not slander one another.”
- I Pet. 1:22: “Love one another deeply.”
- I Pet. 3:8: “Live in harmony with one another; by sympathetic, love as brothers, be compassionate and humble.”
- I Pet. 4:9: “Offer hospitality to one another without grumbling.”
- I Pet 5:5: “Clothe yourselves with humility toward one another.”
- I Pet. 5:14: “Greet one another.”
- I John 1:7: “If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin.”
- I John 3:11: “Love one another.”
- I John 4:7: “Love one another.”
- I John 4:11-12: “Love one another. No man has seen God; but if we love one another, God lives in us and his love is made complete in us.”
- 2 John 1:5: “Love one another.”

### Results (Applications) of Community

As a witness to the world...they will know you are Christians by your love for one another... John 13:35

Worship of a God who saved us to this community...I Peter 2:9

- Evidence of new life... I John 3:14
- We will see God... I John 4:11-12

“I am learning that the best cure for hypocrisy is community. Hypocrisy is not so much the result of not living what I preach but more of not confessing my inability to fully live up to my own words.” Henri Nouwen, *Sabbatical Journey*.

### Stick with it...

“The undeniable truth is that if we wish to build a genuine Christian community, we must resist the urge to continually shop around for the perfect worship service. Certainly we should not put up with heresies in belief or practice. Nothing, including the need for community, can justify that. But once we are part of a church that is theologically correct, we must commit ourselves to the people of that congregation. This will not be easy. Periodically it will mean putting up with Sunday morning services that are not altogether uplifting or delightful or entertaining. But nothing militates against community like the desire to be entertained.

Ultimately Christian communities come into existence only when modern Christians replace the desire to feel good on Sunday with the passion to participate fully in the body of Christ.” S.D. Gaede, *Belonging: Our Need for Community in Church and Family*  
Heb. 10:24-25: “Let us consider how we may spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another.”

# 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:

*Many of us believe that our familiar practices in the Breaking of Bread meeting provide adequate room for the liberty of the Spirit. Some have suggested, however, that time and custom have created in that meeting a fixed, albeit unwritten, liturgy that we would not like to have disturbed. Would we be uncomfortable, for example, if the elders determined that the first fifteen minutes of the meeting be devoted to contemporary choruses? Or would we be upset if a couple of young people contributed to the worship by singing an impromptu duet with guitar accompaniment?*

## Milton Haack Responds

Some contemporary choruses are great, but many of them are shallow repetition that would hardly contribute to worship. I wonder if we aren't confusing worship with entertainment. I personally enjoy listening to good guitar music, even with an electric guitar, or a band with the drummer who gets emotional and goes through lots of ingenious gyrations. This would be fun and a drawing card for getting more people in, but do we want to entertain goats or edify the sheep and worship our blessed Lord? We can hardly expect the musicians to perform without applauding them for the job well done. The world applauds their entertainers but the true worshiper lauds the blessed Man of Calvary in an attitude of a broken spirit and a contrite heart.

Here is a suggestion: The elders encourage the young folks to gather in someone's home, on a week night, and bring their electric guitars and drums and just have a good social get-together. Make sure they understand it is fun and entertainment and not worship. A good time was had by all!!

Here is maybe a better suggestion. There are committed young Christians who would prefer setting the drums and electric guitar aside, requesting one of the elders to teach them what true Biblical worship is. It may surprise us that there still exists such commitment in our young folks. They need godly instruction, not just to be turned loose where they are in danger of getting tangled up with worldly ways that are creeping into the Church.

*Milton Haack  
Minneapolis, MN*

## Ken Bowles Responds

Concerning the summer edition's question about music associated with the Lord's Supper.

Believers Bible Chapel in Union, Missouri, has incorporated a 30-minute song time that takes up the first half of the hour dedicated to the Lord's Supper. Though not all the believers were convinced upon its inauguration, all now agree to its usefulness.

There are advantages: (1) The leader starts the service on time. In the past the meeting often

started 15-minutes late while waiting for families to arrive and waiting on the first priest to begin. (2) The assembly is small.

The condensing of the Lord's Supper proper has reduced the lengthy pauses but has not reduced the amount of participation. (3) The discomfort of some men in speaking publicly is being resolved by scheduling them to present devotions during the song service. In some cases a brother will write the 5-minute devotion in advance and then read it.

The leader carefully selects appropriate songs and commentary. A mix of musical styles is used that aids all believers in their worship. Each worshipper receives a bulletin listing the songs and lyrics not in the hymnals. The song list often follows this outline: (1) Songs that open the meeting and praise God. (2) A group of songs on a selected theme. (3) Devotion. (4) Songs specifically related to the Lord's Supper.

*Ken Bowles  
Union, MO*

## David Johnson Responds

I was intrigued with the question that is asked for the next Journey Magazine and also somewhat disappointed that the same kind of questions surface from time to time that have plagued the church from past to present. As a believer and one who values Biblical truth, I find this question symptomatic of the problems facing the Assemblies. I have wondered why there seems to be a stagnation of local Assemblies with many closing or becoming ineffectual. I believe this question and ones like it, even in all their sincerity, many times nullifies the real needs of each member in favor of being, so-called, "Scriptural." When we become so enamored with form that thought and heart are passed by; when "the way we meet" is more important than "By this shall all men know that Ye are My disciples, if ye have love one to another" (John 13:35) then any local church effectively starts to die. "Having a form of godliness but denying the power of it; from such turn away" (II Tim 3:5) can

apply to form as well as absence of correct doctrine. It is sad when form is confused with or takes the place of function.

As regarding the asked questions in particular: the scriptures indicate "If first there be a willing mind: (II Cor 8:12) as the yardstick with which we measure our giving and by extension, worship. I am not saying disregard the simple steps laid down in I Corinthians 11. Also, there is no way we can "accurately" determine the actual order of practice in the Jerusalem, Corinth or Troas churches. To seek or require a certain method, erroneously thought there, and to have it set forth so that is must be that form, and adhered to under pain of censure or label of being "unscriptural" is not only counter productive to the Spirit's ability to lead but seems a slap in the face to sincere believers then and now. Also there is no way we can be sure that any of today's Breaking of Bread services reproduce any early order, nor should we seek to make sure it does. The practice of the early

Church is never mandated in scripture as the method of church gathering throughout history or even encouraged. To cap it off, the three churches mentioned above may or may not have had the same practice as each other. We just don't know.

Finally; "And there are differences of administration, but the same Lord. And there are diversities of operations, but the same God who works all in all" (I Cor 12:5-6). Isn't this what is meant for the church to have "freedom in the Spirit" and the best model for worship? I have experienced many different Breaking of Bread and Communion services. I have observed that obedient Christians in love with their Lord are able to worship fully and grow in grace using the modest elements given by the Lord Jesus and simply explained by the Spirit through Paul. Isn't the Lord Jesus more concerned with our heart than our dogma and ecclesiastical accuracy?

*David F. Johnson*

## NEXT ISSUE'S QUESTION:

*I once shared a conference with a well-known itinerant preacher who told the congregation that he never used commentaries or study aids in the preparation of his messages; he relied solely on the guidance of the Holy Spirit. He implied that his practice was the correct one for all preachers. On the other hand, Charles Spurgeon said, "In order to be able to expound the Scriptures, and as an aid to your pulpit studies, you will need to be familiar with the commentators: a glorious army, let me tell you" (Commenting and Commentaries, I). The late Art Farstad was told by William MacDonald at Emmaus Bible College, "Don't despise the commentaries." Who offered the better advice to young preachers, the preacher at the conference or Mr. Spurgeon and Mr. MacDonald?*

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

# Conflict Resolution: Handling Conflict in the Church

## Part One

Alexander Strauch

*Editor's Note: This article is an edited transcription of a message delivered by Alex Strauch at the 2003 "Iron Sharpens Iron" Conference held on the campus of Emmaus Bible College. Other messages from that conference will be published in upcoming issues of Journey.*

A recent headline grabbed my eye, "Police Confident Poisoning at Church was Plot." The story began, "Investigators are sure that at least two people were behind the deadly arsenic poisoning of a small church. 'The conspirators may have been trying to poison the church's twelve-member council,' authorities say." Nowadays it can kill you to work in the church! Ron Susek, in his book, *Firestorm*, wrote, "With every church conflict, the first causality is the Gospel of Jesus Christ because when the church is survival oriented, it cannot be salvation oriented." Handling conflict is a topic that is important to our local churches.

The topic is vitally relevant because when we fight as an assembly, it immobilizes us, and we become ineffective. Fighting and disunity among the leaders is the big issue that has plagued the local church throughout the 2000 years of Christian history. How you deal with this problem will determine the success or failure of your local church.

### Why We Conflict and Fight

As believers, we know the answer to the question, "Why do we fight?" We have conflicts because of the fall of the human race. The first

sin reported after Adam and Eve sinned in the Garden was the sin of Cain killing his brother Abel, and we have been killing each other ever since. We are creatures of war. When *Time* magazine did a 60th anniversary issue, it tried to use one word to explain the sixty-year period in the 20th Century that *Time* had been published. I felt that the one word they would use would be "technology," "biology" or "science." However, the one word they chose to describe the 20th Century was the word "warfare." The *Time* writers showed that the 20th Century was a bloody century of dictators and of war. Over 125 million people were senselessly killed in wars. We are creatures of warfare, and we fight and conflict naturally because we are sinners.

Go right through the Bible, and you will see that we are doomed to conflict, fighting, and war. Consider Jacob and Esau, Jacob and Laban, Joseph and brothers, and Moses and his sister and Aaron. And there are the conflicts between David and Saul, Paul and the Corinthians, and Paul and Barnabas (Acts 15:31), "And a sharp disagreement arose, that they separated one from another." Then, of course, the confrontation between Paul and Peter (Galatians 2:11), "I opposed him to his face because he stood condemned."

*Christianity Today* published an article, "Why Pastors Leave the Ministry." You might think that sexual immorality or finances would be the primary reason, but, no, the number one reason why pastors leave the ministry is because they just get tired of inter-

personal conflict and complaining in the local church. Relationships are always the issue. Howard Hendricks, in his humorous style puts it this way, "Many of us are like porcupines trying to huddle together on a bitter cold night to keep each other warm but continually poke and hurt each other the closer we get."

All of the people you are working with in your local church are imperfect people. They are depraved, flawed, selfish, and prideful. It is not easy living in this sinful world with imperfect people. I was waiting for my wife outside a pharmacy, and a man walked by. As he passed his attractive new suit caught my attention. Then I looked at his shoes. They looked like the shoes that a bowery bum in New York City would wear. There was scarcely any heel left on them. They were unclean, and the shoelaces were shredded. It was a beautiful suit, but his shoes gave him away. It threw the whole thing off. We work with people in our local assemblies who are just like this man's mismatched outfit. They are lovely people who will work day and night for you. They will give you the shirt off their backs. But then they have this irritating fatal flaw—they may be jealous, overly sensitive, or easily hurt. You have got to make sure on Sunday that you say, "Hi" to them because if you don't, they may not come back to the church next Sunday. Your failure to greet them has been interpreted to mean that you have rejected them. We are all mixed packages.

### Positive Aspects to Conflict

#### All Conflicts are Tests of Our True Spiritual Condition

There actually are positive aspects to conflict. Paul, a man who knew a lot about conflict, wrote to the Corinthians, "For there must also be factions among you, so that those who are *approved* may become evident among you." There is almost a necessity to conflict. It is going to happen. This word *approved* means, "tested and found to be genuine," or "tested for approval." In other words, conflicts expose, test, and sift out. They show whether we are truly forgiving, loving, and patient people—whether we can implement the great and glorious principles of New Testament life. It is not until you experience heated conflict that you really find out about yourself. We can talk about forgiveness. We can easily talk about love, grace, and patience, but that does not mean much until we have been attacked. Then you find out about your impatience, unloving attitudes, and angry spirit. Conflict exposes who we really are. Sometimes it is not very pretty. I have been through many conflicts, and during some of the worst ones, at one or two in the morning, I could not sleep. The Lord spoke to my heart saying "You better look at yourself before you look at anyone else." And the Lord exposed to my heart my own ugly ways.

The big issue is this: at the moment of conflict, can you implement the great truths of our faith? As I talk to people in different churches, they repeatedly tell me that this is where they fail. Paul wrote, "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21). Again and again we find ourselves being overcome by evil, anger and impatience. Our hatred for brothers and sisters exposes us for what we really are, and we have to come to repentance

and cry out to the Lord for greater patience and true forgiveness. It is not easy to love imperfect sinners—actually, it is impossible. That is why we have to be filled with the Holy Spirit.

#### Conflicts Clarify Our Doctrines and Beliefs

Acts 15 illustrates a second value to conflict. The twelve apostles, Paul and Barnabas, and the elders of Jerusalem, met as a council to deal with a serious doctrinal question, namely, what is required of Gentiles for their salvation and acceptance into the community of God's people? They were not arguing over a relatively insignificant issue like whether or not to allow banjos and drums into the music service. They met, and the Bible says, there was "much debate." (Acts 15:7). After the debate, clarification came, and the issue was resolved. So conflict clarifies our doctrines and beliefs. Think of the great church councils like Nicea (A.D. 325) and Chalcedon (A.D. 451), where the divine nature of Christ and the Trinity were clearly articulated. If it weren't for the conflict generated by false doctrines and false teachers, these great doctrines of the faith would have never been clarified. God uses conflict to clarify our beliefs.

A short time after I became a believer I was painting the side of my parents' house. I had been studying the Bible, and I thought I was quite a Bible student. Two young teenage girls, Jehovah's Witnesses, came by my house as I was standing on the ladder. I came down thinking, "I'll show them." In about an hour, they tore me to pieces and made me look like a fool. They showed me from my Bible that Jesus was an angel and not God. They totally confused me. I went to some senior brothers and showed them the verses the young cultists had used. I asked them,

"How do you answer these questions?" I was shaken when none of these men could help me. To this day, I am very sensitive about the importance of the divine nature of Christ because of that experience. I had to study the Bible and read books on the cults to find out how to correctly interpret the verses they showed me. Sometimes, when we fall into doctrinal conflict, it can be a good thing to challenge our faith and to teach us.

#### Conflicts Teach Us Problem Solving Skills

A third value to conflict is that it makes us problem solvers. As a television-addicted people we all know how people handle problems on TV. They handle it with their fists, with killing and violence, and with lawsuits. We live in a violent society. Some of us have very poor negotiating skills. An article in *U.S. News and World Report* reported that many young people today, who have grown up sitting for hours before computer and TV screens, are machine oriented. They are not people oriented. Consequently, they are not good at compromise. They are not good at listening. They are not good at negotiating their way through a problem. They are good at accusing and fighting or escaping and running away.

Through conflict—and it is a learned process—we learn to deal with other people who disagree with us. And most of the time they disagree with us very legitimately, or they have a different perspective. It is not right or wrong; it is just a different way of doing things. Negotiation and compromise are skills we learn only in conflict. You can read books about peacemaking and conflict, and some are very good. But you do not really learn these things unless you are in conflict—unless you get in a fight and there is the potential of division

within the church. These skills will also help you in your marriage, they will help you at work, and they will help you in the local church. All of us need to be more diplomatic. We need to be better at negotiating.

Recently, in my own personal devotions, I read through the Book of Second Corinthians. The problems in Corinth were extremely serious—more serious than most of us would experience in our local churches. False teachers had come right into the church. They were saying that Paul wasn't really an apostle like they were. Some of the Corinthians were following them and questioning Paul's apostleship. They were questioning his integrity, and there was almost a division between Paul and his converts. With great skill he spoke to them about these most delicate matters. His letter is very emotional. He expresses some of the deepest emotions a person can feel. He repeatedly tells them that he loves them, and he loves them to the point of giving his life for them. Through the guidance of the Spirit and the skills learned in the crucible of conflict, Paul passed on to his readers important lessons about handling conflict.

### Conflicts Can Strengthen Relationships

Some people think that if you have good relationships you do not have conflict. That is completely false. My wife and I have a good relationship, but we have conflicts. For example, we may disagree about how we should handle a problem, or how much money we should spend on this or that. It does not mean that we have a bad relationship because we disagree or have different perspectives on things.

The same is true with one's fellow elders. Some of my fellow elders are my dearest and closest friends, but occasionally we have some knockdown, drag-out dis-

agreements. That does not mean that we have a bad relationship. In fact, when we learn good conflict-management skills it helps improve our relationships with people. Through conflict we get to know people better and how to handle them better. We get to know that there are certain areas we don't touch and certain weaknesses that we cannot approach in a careless way. In the end, if we learn to be skilled at conflict resolution, we will appreciate one another more, and we will understand each other better.

### Conflicts Improve Communication Skills

Many of us are very poor at communication, and in a local church communication is absolutely vital. I get phone calls every day from churches, and I am told horror stories about church discipline, the pastor leaving the church, or the elders wanting to change the church. Again and again I see the same problem; they are not communicating with the congregation and the congregation is left in the dark. Then they wonder why the congregation is suspicious and rumors are flying all over. They are not talking. They are not communicating well with the people.

B. K. Burrow, in *The Process of Communication*, stated, "The average American spends 70% of his active hours each day communicating verbally. Without the ability to communicate, a leader cannot effectively cast vision and call people to act upon a vision." We all need to improve and work at communication. It is hard, particularly for men, to open our mouths and to verbalize, express, and clarify. In fact, most of us need to over-communicate. We are not communicating well with the congregation.

Perhaps you have heard the story of a frustrated judge overseeing a divorce case. He said to the

husband, "Why do you want to divorce, and on what grounds?" "Overall we have an acre and a half," responded the man. "No, no," said the judge, "Do you have a grudge?" "Yes, sir, and it fits two cars." "No, no, I need a reason for the divorce," the judge impatiently said. He then turned to the wife, "Does he beat you up?" "Oh no, I beat him up everyday. I am up at six in the morning for exercise, and he gets up later." "Please," the exasperated judge said, "Is there a reason for this divorce?" "Oh," she replied, "We cannot seem to communicate with each other!"

This is a much bigger problem than you realize. God made us creatures to communicate. He communicates; He spoke to Adam and Eve. God writes and wrote down the Ten Commandments. He made us verbal creatures. We can all learn to communicate better. Too many conflicts are rooted in a lack of clarity, patience, and listening carefully to one another.

So, there are positive sides to conflict if you are willing to grow and learn. I know how upsetting conflict can be. I go to bed, and two to three hours later I haven't fallen asleep because my mind is going over and over the conflict. We have all had that feeling. Yet if we will take some of the biblical principles outlined below, and if we will say "I must learn from this conflict," then the Lord will teach us many positive things. He will sanctify us and show us our failures through this.

### How to Handle Conflict Biblically

#### Check Your Disposition and Attitude When Facing Conflict

**Control the Passion of Anger**  
I frequently recommend the little book, *Agape Leadership*, which is about the life and ministry of Robert Chapman. Mr. Chapman

faced terrible conflicts. For example, on two occasions people tried to take the church building away from his congregation. He said, "Fine, let them take it." He was a lawyer and knew the congregations' rights, but he refused to fight. On these and other occasions he faced conflict with a Christ-like attitude. It all comes back to attitude. We have one of those stone mottos over the sink in our kitchen that says, "Attitude is everything." Underneath it I wrote "Jesus' attitude."

This is the attitude described in Philippians 2:5-8, "Have this attitude in yourselves which was also in Christ Jesus." It is a humble, other-oriented mindset. That is the attitude of the supernatural, Spirit-indwelled Christian. So, in conflict, the first and most important thing is to separate your emotional response and disposition from the doctrinal or lifestyle issue that is causing debate. We are all made differently. We all have different emotional grids. Some of us are cool and calm; others are fierce and passionate. Some are hard-knuckled and fierce; others have a hard time caring. You need to understand your emotional grid and remember that it has got to be Jesus' emotional grid. You can't excuse yourself all the time. A person said to me the other day, "Well, I've got that kind of disposition; I go from one to ten in my anger in seconds." Well, that is the way that person is built. That is the way his blood flows, but now he has to change that. He has to come to appropriate Jesus' attitude.

In any conflict, the first emotion to control is anger. The Scriptures are very clear about this. Paul writes, "So this I say and affirm together with the Lord" (Eph. 4:17). When he says, "I affirm together with the Lord," he is asserting, "Jesus is standing right next to me, saying, 'Listen to this,

listen to this.'" The Apostle then sets up a series of contrasts between the old life, the life of the Gentile, and the new life in the Spirit. In that series of contrasts, Paul includes the admonition, "Be angry yet do not sin" (v. 26). Anger is a normal human emotion. In fact, God has anger, but his anger is never out of control or fickle; it is a controlled, holy anger. If you don't feel any anger against abortion, there is something wrong with you emotionally. If you are not angry about the drug-addicted youth society today, something is wrong with you.

But while there is a normal healthy anger, Paul adds, "Do not sin, do not let the sun go down on your anger." Don't let anger brood. Don't let it just seethe so that it becomes a very sinful, uncontrolled thing. He then explains why you are not to let anger get out of control. He says you will "give the devil an opportunity" (v. 27). The word *opportunity* here means "a place." Anger gives the devil a platform; it opens the door and allows him right into your local assembly. Suppose you are at an elders' meeting, and there is a lot of anger. There are accusations, threats, intimidations, and black-mailing one another. Here is a suggestion for the next time this happens. Take a chair and pull it right up to the table. When someone says, "What are you doing?" say this, "I am just putting that chair there for the devil, because every time you have uncontrolled anger you are giving the devil a place."

Paul is motivating us not to allow anger to brood. When anger is out of control, things and problems become bigger and bigger. And when people get angry, they think they can do anything. They think can get away with saying anything because the fact that they are angry somehow excuses their behavior. But it does not!

Angry outbursts open the door to the devil, and the devil will use even godly people to wreck a church. A godly yet angry person can say things that will be remembered for twenty, thirty, or forty years and will not be forgotten. When you let your anger seethe and get out of control, and you do not bring it under the control of the Holy Spirit, you have just allowed the devil into your local church. The serpent himself—and YOU have allowed it.

Many years ago we had African American evangelist Sam Dalton come for a week of meetings. He was a wonderful man and a great evangelist who died this past year. At the end of his wonderful series, he did something we normally never do in our assembly. On the last night, he invited people to come and kneel down with him in the front and publicly pray. Many people went and kneeled down. It was done very skillfully and beautifully and I thought, "What a beautiful end to our series." It really touched many people. I got to the back of the auditorium and one of the leaders of our church—a good man, one of our founders—had completely lost control. Two people were holding him back. He wanted to go and throw that man out because he had an altar call, and, "We don't have altar calls in our church!" The anger seething out of him was shocking, and he threatened to never come back to the assembly again because someone had an altar call. Somehow, in his mind, he was justifying that level of anger and those accusations and threats against everyone. The devil just walked into his life and had him by the throat and all of us for the next few months. It can happen to the godliest person.

The Word of God says, "A fool always loses his temper" (Prov. 29:11). "A hot-tempered man stirs

up more strife” (Prov. 15:18). “A hot-tempered man abounds in transgression” (Prov. 29:22). Whatever problems you have, when human tempers flare and people lose control, that problem will become a mountain of problems. In the Sermon on the Mount, the Lord Jesus was very clear about this. People thought, “As long as we don’t murder someone anger is excusable.” Jesus says if you have hatred and anger toward your brother, it is literally murder in the bud (Matt. 5:21-22). James adds, “For the anger of man does not achieve the righteousness of God” (James 1:20). You don’t do God’s work with your anger.

Paul writes, “The overseer must not be quick tempered” (Titus 1:7). A quick-tempered man cannot be an elder. If you have a hot temper—if you go from zero to ten in fifteen seconds over an issue—you cannot be an elder. You will be fighting, and you will be hurting people and damaging lives. You can crush someone with a word. In contrast, one of the most beautiful of all of the qualifications for an elder is that he must be “gentle” (1 Tim. 3:3). The Greek word for *gentle* cannot be translated by any one word in English. It means “forbearing, magnanimous, yielding”—wherever yielding is possible. It is a beautiful word of forbearance and patience and gentleness. That is what an elder must be like.

“The slow to anger [person] calms a dispute” (Prov. 15:18). There is always some level of dispute going on. Sometimes it is very intense. Sometimes it is just that this sister doesn’t like that sister; or that this song leader says that song leader gets to lead too much; or

that this person gets to be at the door greeting more than that person; or that guy gets to speak more than I get to speak (and I am a much better speaker!). The “slow to anger” person calms a dispute.

Following the 9/11 terrorist attacks, New York Mayor Rudy Giuliani wrote a book on leadership that was well-reviewed in *Time* magazine. He reminisced about the lessons in leadership given him by his father when he taught young Rudy to box. He told his son that the most important skill was to stay calm. “This was the best lesson my father ever taught me.” Stay calm, especially when those around you are uneasy and troubled. The one who stays unruffled has a great advantage in being able to help others to control the situation. That was beautifully brought out during the terrible crisis in New York City two years ago. It is important, when a conflict arises, that a person keeps his wits about him, remains calm, listens to all sides, and is fair. Robert Miller says, “Remember the person who is in control of his responses is ultimately the person in control of the situation.”

Another wonderful verse in Proverbs says, “A gentle answer turns away wrath, but a harsh word stirs up anger” (Prov. 15:1). A number of weeks ago some people on our music team did some things we weren’t accustomed to. After the service a man came up to me, just inches from my face, and said, “You are going to be judged at the Judgment Seat of Christ” and he went on to berate me for about four minutes. I never said one word, and for four minutes he let me have it. He had me condemned all the

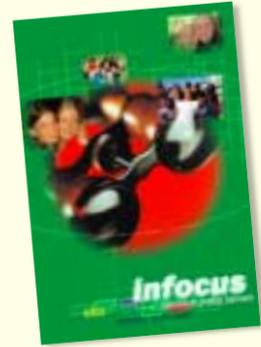
way—had lost all my rewards and all my crowns. I stayed perfectly calm. I am sure it was the Holy Spirit. Then he said, “Well, at least you are an opened-minded person.” I had not said a word! He now thinks I am terrific. The slow-to-anger person calms a dispute. I have seen this in my own ministry; many times a gentle answer will turn away wrath. Someone calls on the phone and he is very angry, or someone is mad at someone else, and he has a list of accusations. If you will just lower your voice—literally—answer back gently, and things will calm right down. But if you raise your voice, and you start shooting back with accusations, well, a harsh word stirs up anger.

“He who is slow to anger has great understanding.” (Prov. 14:29). Angry people do not understand things because they are full of self-justification. They are just venting. But the slow-to-anger person actually can hear and so has great understanding. The Bible is so contemporary. “He who has a cool spirit is a man of understanding” (Prov. 17:27). So be cool! “A wise man turns away from anger” (Prov. 29:8). And, finally, in the beautiful fifteen descriptions of love in 1 Corinthians 13 is this nugget, “Love is not easily provoked” (v. 5).

So the very first biblical principle for us is that in whatever conflict we have, we have to first deal with anger. We all get angry. It is a normal emotion, but it has to be brought under the control of the Holy Spirit.

## NEWS • FROM • EMMANUS

### Infocus:



The EMR Department sponsored its fourth *infocus* youth retreat November 21-23 at Lakeside Bible Camp (Clinton, WA).

Partnering with youth leaders from churches in the Seattle area, Jesse Lange and Angie DeArment worked for the past year to prepare for this second annual *infocus* retreat in the Northwest. *infocus* is a program designed to assist groups of local churches in the organization of a shared youth retreat to encourage young people to value their home assemblies and to actively pursue peer-to-peer discipleship. Aside from the leadership by Emmaus staff, several alumni from Emmaus were involved in the weekend’s ministry. Jon Glock (‘89) was the main speaker, Overflow, with Dan and Amy Hickman (‘00) and Jason Wood (‘00) led the worship band, Jeff Riley (‘01) directed the conference, and Sam Bhatt (‘00), Kelsy Sauerlender (‘05), and Steve Witter (faculty) led seminars. Nearly 200 people participated in *infocus*, making this the best-attended retreat since the program was created in October of 2000.

### Personnel Changes:

The start of this school year brought **two new minors**: TESOL (Teaching English to Speakers of Other Languages) and **Biblical Counseling**. It also brought a new faculty member, **Mike Stephenson**, who joined the Intercultural Studies Department, specifically to teach classes in **TESOL**. Mike and his wife, Kathy (alumnae, 1970), moved to Dubuque from the Minneapolis area. Their two sons, Andrew and Tim are students at Emmaus this year.

We have some other **personnel changes** taking place as well here at EBC. **Dr. Henry Pitman**, who has served as Dean for Academic Affairs for the past two years, has stepped down from that position in preparation to move on to Prairie Bible Institute next summer as Academic Dean there. He remains the Program Director for Teacher Education this year, and is coordinating the self-study process for NCA accreditation as well as teaching El Ed classes. **Lisa Beatty**, who has been the Associate Dean for Academic Affairs, has stepped in to function as Acting Dean while the search

for a new academic dean takes place. **Ken Murray**, the director of Emmaus Ministries Resources (EMR), has graciously accepted the additional post of Vice President For Administration. EMR Coordinator, **Nancy Ferguson** (alumnae, 1998) left Emmaus to marry alumnus John Marriott (1993) and moved to Ontario, Canada. **Angie DeArment** (2000), formerly the Financial Aid Officer, took Nancy’s place in the EMR department. **Philip Gardner**, (1998) stepped in as our new Financial Aid Officer in October.

Students arriving on campus this August were pleasantly surprised to see some cool renovations done by our maintenance staff over the summer. The most exciting renovation was the **Coffee Shop**. Partly funded by a gift from the graduating class of 2003, it was completely re-done from floor to ceiling and is furnished with some brand new furniture which was donated to the college. The grand opening of the new Coffee Shop took place following the Convocation service on August 26th.



## NEWS • FROM • EMMANUS

**NEW EMR web page!**

The Emmaus Ministry Resources Department is excited to announce the posting of its new website containing helpful information about EMR programs and events! EMR will be posting new information about its programs during the next few months. Please visit [www.emmaus.edu/EMR/emr.htm](http://www.emmaus.edu/EMR/emr.htm) to access the EMR homepage where you will find a directory of our current programs. Those visiting the Emmaus website at [www.emmaus.edu](http://www.emmaus.edu) can click on the "EMR" link to access the same directory.

**Ensemble Tour**

Plans are already in progress for the Emmaus Ensemble Spring Break Tour-March 11-20, 2004. The Emmaus Ensemble is a select vocal group of 32 students from across North America. These young believers seek to serve the Lord through music ministry in local churches, and have a strong commitment to evangelism and the "building-up" of the Church.

Concerts last approximately 1-1/2 hours, and include music from the Ensemble and two other small vocal groups, a student testimony, and a short evangelistic message.

The Ensemble looks forward to visiting the New England area this year. We plan to make stops in Erie and Plumsteadville, PA, Attleboro, MA, Groton and Waterbury, CT, and Hauppauge, NY. If you are interested in hosting the Ensemble at your local church this year, or in the future, please contact Lisa Beatty at 563.588.8000 ext. 1124.

**Enrollment Services News**

We have welcomed 16 new students to the Emmaus family for the current spring semester. The "class" is made up of nine men and seven women and fourteen of the sixteen are taking a full-time course load. One student traveled halfway across the globe from Ghana, Africa while four are from right here in Dubuque.

Please continue pray with us that God would bring many students here to be grounded in the Word as they pursue their college education.

If you are interested in attending Emmaus, know someone that we should contact, or have questions about our application process or financial aid; please call us at 1-800-397-2425 x5. We would love to come to your assembly or youth group and let them know what Emmaus has to offer.

**Discover Emmaus Weekend**

Are you thinking of attending Emmaus but not sure what to expect when you get here? Discover what Emmaus is all about during one of our extended weekends designed to let you live through the "Emmaus Experience" for yourself. You'll sit in on classes, stay in the dorms, meet our faculty and students, and enjoy a variety of activities. For more information, contact us at 1-800-397-2425 x5 or check out [www.emmaus.edu](http://www.emmaus.edu). Discover Emmaus for yourself!

**Summex Teams, Summer 2003**

In May of 2003, six young ladies and two faculty members from Emmaus spent three weeks in Salamanca, Spain. Dr. Jack Fish, one of the faculty members, said, "This was one of the best Summex Teams, primarily because the students received a first-hand experience of living with nationals who spoke only Spanish." Gil and Carolyn Vargas hosted the team by placing the girls in three different homes, which rotated

## NEWS • FROM • EMMANUS

every week. In addition, Gil sent the team off on excursion days that added significantly to the interest and understanding of Spain's history and culture. Team members included: Diane Brooks, Heather Clarkson, Maranda Kammerude, Danielle Lindsay, Ruth Purkey, and Amanda Vogel.

Amy Kroeger and Danielle Olson spent three weeks building relationships with unsaved Austrians as they practiced their German abilities on student in the parks, at the swimming pool, and on the train. Every day they traveled for forty minutes by train, back and forth from the home of Bernd and Karin Flock, who live in a very small town near the Slovenian border, to the big city of Graz, Austria (350,000). Staying in a very nice youth hostel for two days and spending two more days sight-seeing in Vienna added to the experience of submerging into the Austrian culture. The believers in the local church graciously extended hospitality to the girls on a regular basis.

**Intercultural Studies Interns, Spring 2004**

This is a first! The ICS department has five students and one couple on international internships, and one student leaving in March. Monitoring their weekly e-mails is thrilling and a little unnerving. We attempt to handpick the mentor for each intern, in an effort to find the best fit possible. Along with a strong emphasis on servanthood on



the part of each intern, personal safety is high on our list of priorities. This semester-long internship has proven to be life-changing for the interns. And after the internship is over, the mentors want our interns to stay and not return to the States! Please pray for the interns.

Rachel Brown, Mexico  
(hosted by Joel and Amy Hernandez)

Kerri Larter, Austria  
(hosted by Bernd and Karin Flock)

Elizabeth Lovelidge, Tanzania  
(hosted by Harry and Ruth Johnson)

Tanya Plaza, Greece  
(with International Teams)

Heather Pouliot, St. Louis, MO  
(with Child Evangelism Fellowship)

Seth and Jen Scott, North Ireland  
(hosted by Roddy and Marvin-Anne Mathews)

Jennifer Shehane, Bolivia  
(hosted by Mark and Carol Mattix)

**Iron Sharpens Iron 2004**

Plans are underway for the fourth annual Iron Sharpens Iron Church Leadership Development Conference, to be held May 27-30 at Emmaus Bible College. Alex Strauch and Tom Taylor will be

presenting the plenary sessions, following the theme "Acts 2:42 for the 21st Century." In addition, several seminars will be offered relating to this theme, including a focus on Youth Work, Women's Interests, and Spanish Language Seminars. Visit our website at [www.emmaus.edu](http://www.emmaus.edu) to register online or get more information.

**Faculty Seminars**

This school year, Dave Glock lead successful seminars in Houston TX, Men's Retreat at Camp Li-Lo-Li, San Diego CA (including youth tract), and Melbourne, FL. These seminars included faculty members Dan Smith, Dave Reid, Ken Fleming, Mark Stevenson, Ben Mathew, and Jon Glock. Plans are underway for seminars this spring in Calgary, Alberta, and next fall repeating in Houston and Melbourne, and the New Jersey area (including a youth tract). Several Emmaus professors and different courses are available for a weekend seminar at your local assembly. E-mail Dave Glock ([dglock@emmaus.edu](mailto:dglock@emmaus.edu)) for information on hosting a seminar in your area.

# Emmaus On the Road



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

Northeast	Midwest	Canada
<p><b>Ken Daughters</b>, Montco Bible Fellowship, Lansdale PA Apr 16-18; <b>Steve Witter</b>, Greenwood Hills Gospel Chapel, Fayetteville PA Apr 4, June 20; Camp Li-Lo-Li, Randolph NY June 3-5; <b>Ken Fleming</b>, Greenwood Hills Gospel Chapel, Fayetteville PA June 12-18</p>	<p><b>Ken Daughters</b>, Warrenville Bible Chapel, Warrenville IL Mar 7, 14, 21, 28; Northwest Bible Chapel, Chicago IL Apr 4, 11, 25; Lombard Gospel Chapel, Lombard IL May 16, June 27; <b>Ken Fleming</b>, Northern Hills Bible Chapel, Cincinnati OH Apr 24, 25; <b>David MacLeod</b>, Arbor Oaks Bible Chapel, Dubuque IA Mar 7, 21, 28, Apr 4, 11, 18, 25; Littleton Bible Chapel, Littleton CO Mar 14; Oak Lawn Bible Chapel, Oak Lawn IL May 2, 9, 16, 23, 30; <b>Ben Mathew</b>, Warrenville Bible Chapel, Warrenville IL May 16, 23, 30; <b>Henry Pitman</b>, Wauwatosa Bible Chapel, Milwaukee WI Mar 7; <b>Floyd Schneider</b>, High Point Bible Chapel, Davenport IA Mar 7; Area Missions Conference, Chicago IL Mar 13; <b>Dan Smith</b>, Woodside Bible Chapel, Maywood IL Mar 21, 28; Lombard Bible Chapel, Lombard IL Apr 11, Limon Bible Conference, Limon CO Apr 23-25; Oak Lawn Bible Chapel, Oak Lawn IL June 20; <b>Steve Witter</b>, Park Manor Bible Chapel, Elgin IL Mar 21, Apr 28; Lombard Gospel Chapel, Lombard IL May 23</p>	<p><b>Ken Daughters</b>, Shoreacres Bible Chapel, Burlington ON May 2; <b>Floyd Schneider</b>, Northside Bible Fellowship, Calgary AB May 1, 2</p>
Southeast		Foreign
<p><b>Steve Witter</b>, Reidsville Bible Chapel, Reidsville NC Apr 16, 17; Horton Haven Christian Camp, Chapel Hill TN May 30-June 2, June 6-11; <b>Ken Fleming</b>, Bayside Community, Tampa FL May 16; <b>Dan Smith</b>, Park of the Palms, Keystone Heights FL Feb 29-Mar 5</p>	<p><b>Henry Pitman</b>, Marsh Harbour Gospel Chapel and Agape Christian School, Abaco, Bahamas Mar 12-21;</p>	
Northwest		
<p><b>Dan Smith</b>, Northwest Workers Conference, Seattle WA May 11-14</p>		
Southwest		
<p><b>Dan Smith</b>, First Colony Bible Chapel, First Colony TX Apr 4; Prime Time Retreat, Sandy Creek Bible Camp, Brenam TX Apr 5-9</p>		

# READINGS

Once again, we turn to Matthew Arnold, great English poet (1822-1888), for inspiration that grew out of his era which finds communality to our present time. A noble culture existed in the past but now life has become full of uncertainties. Previously the poem *Self-Dependence* was included in *Readings* to show that coming to know what God intended for us to be individually brought true freedom to serve Him. This poem, *Rugby Chapel*, written in honor of his father, challenges us to faithful commitment in the march to the City of God.

## Rugby Chapel November 1857

...What is the course of the life  
Of mortal men on the earth? -  
Most men eddy about  
Here and there-eat and drink,  
Chatter and love and hate,  
Gather and squander, are raised  
Aloft, are hurl'd in the dust,  
Striving blindly, achieving  
Nothing; and then they die-  
Perish;-and no one asks  
Who or what they have been,  
More than he asks what waves,  
In the moonlit solitudes mild  
Of the midmost Ocean, have swell'd,  
Foam'd for a moment, and gone.

And there are some, whom a thirst  
Ardent, unquenchable, fires,  
Not with the crowd to be spent,  
Not without aim to go round  
In an eddy of purposeless dust,  
Effort unmeaning and vain.  
Ah yes! Some of us strive  
Not without action to die  
Fruitless, but something to snatch  
From dull oblivion, nor all  
Glut the devouring grave!

We, we have chosen our path-  
Path to a clear-purposed goal,  
Path of advance!

Servants of God!-or sons  
Shall I not call you? because  
Not as servants ye knew  
Youth Father's innermost mind,  
His, who unwillingly sees  
One of his little ones lost-  
Yours is the praise, if mankind  
Hath not as yet in its march  
Fainted, and fallen, and died!  
See! In the rocks of the world  
Marches the host of mankind,  
A feeble, wavering line.  
Where are they tending?-A God  
Marshall'd them, gave them their goal.  
Ah, but the way is so long!  
Years they have been in the wild!  
Sore thirst plagues them, the rocks,  
Rising all round, overawe;  
Factions divide them, their host  
Threatens to break, to dissolve.  
-Ah, keep, keep them combined!  
Else, of the myriads who fill

That army, not one shall arrive;  
Sole they shall stray; in the rocks  
Stagger for ever in vain,  
Die one by one in the waste.

Then, in such hour of need  
Of your fainting, dispirited race,  
Ye, like angels, appear,  
Radiant with ardour divine!  
Beacons of hope, ye appear!  
Languor is not in your heart,  
Weakness is not in your word,  
Weariness not on your brow.  
Ye alight in our van! At your voice,  
Panic, despair, flee away.  
Ye move through the ranks, recall  
The stragglers, refresh the outworn,  
Praise, re-inspire the brave!  
Order, courage, return.  
Eyes rekindling, and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Stablish, continue our march,  
On, to the bound of the waste,  
On, to the City of God.

## JOURNAL TOPICS

### In the Current Issue of Emmaus Journal

- John H. Fish III, "God the Son"
- David J. MacLeod, "The Year of Public Favor, Part 2: 'Rabbi Jesus' or the Teaching Ministry of Christ"
- S. Lewis Johnson, Jr., "Justification by Faith Alone: An Exposition of Galatians 2:15-21."
- Stephen Vantassel, "A Biblical Assessment of Andrew Linzey's View of Animal Rights."

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