

MAY 26-29 2005 IRON SHARPENS IRON SAVE THE DATE! MAY 26-29 2005 IRON SHARPENS IRON

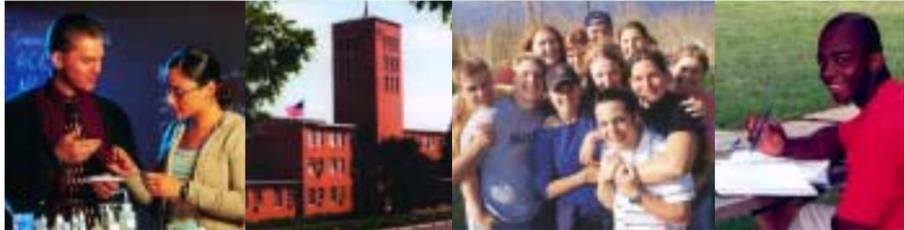
Iron SHARPENS Iron  
MAY 26-29 2005

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# JOURNEY

EMMAUS BIBLE COLLEGE • WINTER 2005



Logos include: RARE VOICE OF CHRIST, JESUS SAVES, The Friends of Israel Gospel Ministry, Inc., e2s, DARE 2 SHARE, CEF (CHILD EVANGELISM FELLOWSHIP), IMMANUEL MISSION, ECS MINISTRIES (The Word to the World), TEAM MFGA, and BRIGHT HOPE INTERNATIONAL.

**P a r a C h u r c h E v a n g e l i s m**

# Features



**5** **Para Church Agencies for Evangelism**  
*Visit a number of parachurch agencies that can impact on the evangelism opportunities for you and your church.*



**33** **Die with Your Boots On**  
*Do you have a personal Mission statement for your life and service for God? Be challenged by this article by Steve Seeman, an elder at Des Moines Gospel Chapel in Des Moines, WA. Perhaps his exercise will become a guide for focusing on the goals of your life.*



**38** **Conflict Resolution (part 2)**  
*The conclusion of the article on conflict resolution by Alex Strauch, the text of a message delivered at the annual Iron Sharpens Iron conference held at Emmaus Bible College on Memorial Day weekend.*

# Departments

- 2 **From the President**
- 3 **Fellow Travelers**
- 5 **Local Church and Para Church Agencies**
- 33 **Die with Your Boots On**
- 36 **Dr. MacLeod Asks**
- 38 **Handling Conflict in the Church, Part 2**
- 45 **News from Emmaus**
- 48 **On the Road**
- 49 **Readings**

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## From the President

One of the most inspiring true stories from the sinking of the *Titanic* centers on the choice made by Ida Strauss. Her husband was the owner of the famous Macy's department store. Though they were wealthy first class passengers on the doomed ocean liner, they had humble beginnings. Isidor Strauss was a Jew who emigrated from Germany to Georgia and sold war bonds for the Confederate army. Though the south was defeated, he astounded his creditors by paying them back. His good reputation enabled him to borrow money to start a glassware business in a corner of Macy's department store in New York City in exchange for 10% of the profits. Ten years later he bought the store!

Their moment of truth came when the *Titanic* was sinking. They approached life boat number 8 on the port side together. The rule was women and children first. Ida went so far as to step onto the gunwales of the lifeboat, but then stepped back. First class bedroom steward Alfred Crawford heard her say to her husband, "We have been living together for many years, and where you go, I go." Mr. Woolner tried to persuade her to get into the boat, but she would not leave her husband. Woolner suggested to Isidor, "I am sure nobody would object to an old gentleman like you getting in. There seems to be room in this boat." But Isidor replied, "I will not go before the other men." Ida gave her fur coat to her maid saying, "It will be cold in the lifeboat."

It is amazing to consider why Ida chose not to enter the lifeboat. Few of us can imagine the pressure of such a life and death situation. She knew she could get into the lifeboat and be saved, but she chose not to. She resigned herself to die with her husband, and even gave her coat away. Have you ever wondered what decision you would have made in such a situation?

Actually, when confronted with the claims of the

gospel, each one of us must make a similar choice. The gospel tells us that we are sinners separated from God and in need of salvation. The only way for us to be saved is to turn from our sin and entrust ourselves to Jesus Christ who took our place on the cross and paid for our sins. Many around us have heard the essence of the gospel and hence have the knowledge that could lead to life. Some possess this knowledge but doubt it to be true. Others know the gospel and even believe the information to be true, but do not act on it. This is exactly the situation that faced Ida Strauss. She knew the lifeboat was there. She was offered a place on it. She knew she could be saved if she chose to go, but she did not.

Theologians have spoken of saving faith as a three-legged stool, consisting of notitia (knowledge), assensus (assent), and fiducia (trust). All three must be present for saving faith to be effective. When we share the gospel message with others, we must present the need for all three. Before we can believe anything, we must know about it (knowledge). "How shall they believe in Him of whom they have not heard?" (Romans 10:14, cf. Acts 18:8; Eph. 1:13). Secondly, the knowledge received about Christ must be accepted as true. Some have correct information that they erroneously reject. And third, the truth must be acted upon. Saving faith is not merely regarding information as true. Ida Strauss knew that if she were to enter the lifeboat she could be saved.

We are called upon to entrust ourselves to the person of God's Son Jesus Christ. "He who believes in the Son has everlasting life" (John 3:36). "Believe on the Lord Jesus Christ and you will be saved" (Acts 16:31). Saving faith is more than intellectual; it is volitional. Faithful apprehension appropriates true knowledge by the act of the will. As we present the gospel to those in need, may we be faithful to call for a decision to believe, turning from one's sin and entrusting one's self to Jesus.



*Kenneth Alan Daughton*

President, Emmaus Bible College

## Fellow Travelers

Thank you to you all those who are responsible for the last Emmaus Journey magazine. It is great! So refreshing and encouraging. As I have been reading the articles I am rejoicing for those assemblies which are thriving and growing and seeing the work of the Lord expand to reach the unreached and to build up the believers. What a breath of fresh air. I have heard on good authority that many assemblies are struggling. So it is good to see that some have caught the vision and are moving forward! Praise to our Lord Jesus Christ for them all and may God continue to bless!

*Connie Newcome  
Inman, KS*

My name is Bob Montgomery and I attended Emmaus from 74 – 77. I just finished reading Dr. Fish's answer to the questions about tradition. While I agree with his argument concerning traditions and their observances, I do have a problem with what I see as a major factor that was not considered. With the specific tradition that was talked about, the time of the "Lord's Supper," when you have it may not be as simple as a tradition. Often the older brethren based their views on "principles" that they believed were in God's Word. My father used to argue that we couldn't have the Lord's Supper at

night because scripture taught that worship comes before service. Putting a preaching ministry before a time of worship would be a violation of this supposed principle. To get these brethren to change, you can't just argue on the point of tradition but on why they think the way they do. Argue principle with principle. If their principle is valid, then maybe the "tradition" should remain intact. Change for change's sake is not always the way we want to go.

*Bob Montgomery  
Farmington Hills, MI*

The "Ask the Faculty" article and the evangelism focus are close to my heart. Tradition, and the willingness to change, has played a significant part in our church growth over the last 5-8 years. As you described in your article, we have had to be very careful not to alienate our "older" folks, "we've always done it that way..."

We are using an evangelism format with the acronym "FAITH." (Forgiveness-from God-everyone needs-it, Available-but-not-Automatic, Impossible-for God-to-allow-sin-in-His-presence, Turn-from-sin-to-God, & Heaven-eternity-relationship-with-God-now). It has given folks without the gift of evangelism (page 36 of Fall Journey) a tool to use in follow-up as well as "Opinion Polls."

Like Kevin Dyer (page 36), I am not an evangelist. My best friend, Mike, has the gift of evangelism. I love to visit "prospects" with Mike. He knows how to allow God to use that gift.

We are invited in many times when I expect to be given a "short" answer. In a few short minutes, it seems that our new friends are old friends, and we get to ask, "In your opinion, what does it take to get to Heaven?" The answers clarify quickly the new friend's spiritual position and relationship... "Try hard, do good, go to church, give to the poor, I'm not sure; or trust Jesus..."

It's quickly clear where our friends are spiritually. So, since we have asked for their "opinion," they are polite and sometimes eager to listen when we ask, "Can I share with you how the Bible answers that question?"

Anyway, I want to say that we both appreciate the focus & teaching that Emmaus provided, and the consistent stand for the Gospel. I'm not an evangelist, but I'm beginning to understand what it means to obey, and to make disciples, "Going, as you go..."

*Dave & Judi Lindley (Niesen)  
Midland City, Al*

Wow—what a great section in the recent Journey — wanted to thank you for the inspiration,

ideas, and convicting thoughts in the profiles of the various Chapels.

This was a really great issue—I appreciate doctrinal articles and the “finer points” of Christianity, but this practical look at real-life stuff was very helpful.

The only thing I would have loved to see (and this could easily be another series of profiles) would be stories of how various assemblies solved problems of change: location, demographics, music, programs-in-a-rut, elders or other leadership, etc. Hearing about negatives and how assemblies dealt with them (or not) could be really instructive.

But for now, I'll just say a huge THANK YOU for your time and effort. I know a lot of miles and time and fatigue and road food (fried chicken and Dairy Queen!!) went into this.

And wouldn't you know the table of contents photo showed the woman holding the map and the man looking confused!!

David Naylor  
Murfreesboro, TN

Thank you for sending me several extra copies of the fall issue of Journey. I plan to give them to key persons out here in Washington State. After reading the copy that came to our house in the mail, I decided the best thing I could do right then was to secure copies for folks in the Brethren movement that might profit from this issue.

You are to be commended for choosing the topic of Evangelism and including articles that underline its importance. It has been a stimulus to me. One would hope

Emmaus Bible College might turn out many young evangelists who will help all of us to reach out with the Good News of Jesus Christ.

Roy Boettcher  
Bothell, WA

Greetings in Christ's mighty name. I am a missionary here in the Philippines. I want to thank you for sending me your magazine for the second time. The magazine has been an encouragement to me to continue to work in the ministry and it's been helpful in my ministry as a church planter. Thank you for your goodness and for the effort to minister to me through this magazine. May the Lord continue to bless you as you continue in serving Him.

Robert Roberto  
Philippines

Fall Journey is rich! Thanks for all the great ideas. We have 3 grandchildren at Emmaus Bible College: Luke, Annette, and Lisa Johnson.

David A. Nelson  
Forest Grove, Oregon

What a wonderful job you are doing with Journey!

The content is superb, the layout is as attractive as any magazine that comes across my desk, and the focus is so positive, practical, and inspiring. I am sure that it is being used by the Lord to increase the effectiveness of many individuals and assemblies across the continent and, indeed, around the

globe. You are to be congratulated for the excellent work that you are doing. Keep it up!

I especially appreciated the focus on evangelism in the fall 2004 issue. My observation in some 50 years of ministry has been that whenever a local congregation becomes focused primarily on internal matters, on maintaining the past rather than reaching out to the community outside the congregation, it begins to decline both numerically and spiritually.

There is more to church life than simply evangelism. To neglect teaching, nurture, training or pastoral care can also lead to illness in the local congregation. All of these items are important. But a focused concern to share the Good News with those who do not yet know our Lord and Savior Jesus Christ represents the DNA of a healthy church.

I appreciate what you are doing. One of these days I'd like to stop by and see Emmaus in Dubuque firsthand. The Emmaus that I feel I know best is the Emmaus that was in Oak Park when I was a college student and had close friends who were both students and faculty.

WWG  
W. Ward Gasque, President  
Pacific Association for  
Theological Studies  
Founder and Executive Director of  
Center for Innovation in  
Theological Education

## The Local Church and Parachurch Agencies

David A. Glock, Editor

The three-issue emphasis of *Journey* is evangelism. In the Fall issue, the subject of evangelism through Church-sponsored events or programs was considered. Numerous methods of Church evangelism were employed with success. This second issue emphasizes parachurch evangelism—evangelism along side the local church through specialized agencies employing the gifts and energies of members of local churches. The third issue will deal with the personal evangelism of every believer.

Many questions could be raised—Are parachurch agencies needed? Could not a properly functioning church with zealous members fulfill the need for evangelism in our world?

Do not the parachurch agencies draw off the best talents of the local church? Is competition between various agencies established? Isn't it expensive to support all of these agencies and the local church? Are there examples of parachurch agencies in the New Testament?—and so on!

Is there support apart from the local church to be used for the development of the local church? The answer to this question is clearly affirmative. We all make use of:

- Bible translations
- commentaries
- hymn books
- publications
- missionary agencies
- Christian financial institutions
- regional and nationwide conferences
- education entities
- camps and conferences
- retirement centers

Not one local church could possibly facilitate all of these services, many of which provide a means of evangelism. The specializations required reach beyond the abilities of any individual local church. The 21st century church needs to build on what previous generations produced and established. We take advantage of our blessed legacy, while adding our own portion for the coming generations.

The parachurch agencies which we are considering in this issue are those groups providing either training for evangelism, or a specialized means of evangelism employing members of local churches in a specific evangelistic effort. Each of these agencies will have a local expression in your sphere of life and service. Please consider supporting or becoming a part of evangelism made possible through parachurch agencies that serve the Church in reaching the lost people of the world.



# Bright Hope International

*Reaching Those Earning Less Than One Dollar Per Day*

**Craig Dyer**

In a poor, crowded, smelly slum of Mumbai (formerly Bombay), India, 10,000 people live on the edge of life and death. There is very little access to clean water, the housing is cramped, and scrap wood and blue tarps form their living quarters. Children run unattended, playing in the garbage as their parents are out seeking day labor. The sight and smell of the area would make any one of us run out to help meet these incredible needs.

However, there is a militant Hindu faction in this community that would kill any white western Christian trying to help—particularly one who would preach in the name of Christ.

Thus a different approach is needed—one based on the ministry of Jesus; one based on love, respect, dignity, and patience.

In order to reach these people with the message of the Gospel, Bright Hope International partnered with a church in the local area. As a primary principle of our ministry, Bright Hope supports indigenous churches and believers called by God to serve the poor. The church canvassed the area and met with local officials to uncover the most urgent needs.

They discovered that what people were most worried about was leaving their children unattended while they were looking for work. So Bright Hope started pur-

chasing food and supplies for the local church to begin a daycare center. At the daycare center children are given clothes and a nutritious meal, they are taught to read and write, and now even Bible stories are shared and Sunday school songs are sung.

Soon we will help start a jobs program. Basic skills like sewing and carpentry will be taught, so that the parents of the children will become more employable and possibly be able to earn a livable wage.

The best outcome of this Bright Hope project, however, is the relationships that have been formed. No longer are we seen as outsiders under suspicion. Now we are known by the love we have for the children and their parents—love that has lead

some women to come to Christ, and I believe someday will lead to a church being planted in that slum and many more lives being changed for now and eternity.

At Bright Hope our philosophy is very simple:

1. Support a local church in or near the place of greatest human need.
2. Through that church, help people with survival needs of food, clothing, shelter, and medical aid.
3. Teach people skills to help raise their incomes.
4. Help the local church in its endeavor to share the Gospel.

Our goal is to reach the 1.1 billion people who are the poorest of the poor—the absolute poor—with the Good News.



Seventy-seven percent of the absolute poor have not heard the name of Christ, and of all the giving to Christian causes in our country, only one percent is used to reach them. I believe some reordering of priorities is due in our assemblies and churches, and, for this reason, Bright Hope is engaging congregations around the country by asking local churches and followers of Christ to participate in the following three-pronged approach to touching the lives of the absolute poor in an effective Christ-honoring way.

• *Learn about the needs of the absolute poor.*

Through Bright Hope's "Compassion into Action" events, churches, small groups, Bible studies, and Sunday school classes can actively participate in caring for the poor. By filling Hope Packs or Med Packs, selling crafts made by the poor, or collecting coins for our Changing Kids' Lives Campaign, these events give opportunities to remember how fortunate and blessed we are.

• *Release their resources to meet the needs of the poor.*

The Bible is very clear in both the Old and New Testaments that helping those in need will bring blessings, while continuing to ignore the poor will lead to pain and suffering. Through our website



we offer projects that individuals as well as churches can support to help the poor in many locations.

• *Share your growing concern for the poor with your neighbors and local communities.*

Helping the poor is not just a "Christian" activity. Many non-believers and the unchurched applaud and support churches engaged in poverty relief. Most people know how blessed they are, but don't have a reliable and trustworthy network to offer help. At a recent Bright Hope "Compassion into Action" event, a church volunteer invited her neighbors, which resulted in four families who had never before shown interest in the church coming to help at the event.

Evangelizing the poor isn't just a good thing to do; it is a fundamental part of living the Christian life. Evangelism includes caring for both spiritual and physical needs. Giving a piece of bread rather than a Gospel tract may

even be a more effective method of helping the poor come to understand the One whom each of us needs as our Lord and Savior.

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INTERNATIONAL

# Child Evangelism Fellowship

Mary Lou Phelan

Ministry to children has long been a major concern of the leadership at the Gospel Chapel in Nashville, Tennessee. From the very beginning, the elders have invested in obtaining the best materials available to evangelize unsaved children, and to promote solid growth in the lives of children who are already Christians. While Jim Dunkerton lived in Nashville in the 1970s, he began a program that is still called *The Primary Bible Hour*. Along with the Sunday School and weekly Awana, it continues to serve as a tool for meeting the spiritual needs of our children. Over the years, this program has been refined and enlarged. There are three main thrusts to the program.

First, is presenting a quality

program that will minister to unsaved children and lead them to salvation, and to saved children to promote Christian growth. This, we have found, is best accomplished by use of the outstanding material produced by Child Evangelism Fellowship. These materials have been the backbone of our curriculum.

Our second purpose is to train adults to teach and minister to children. Here, also, CEF offers valuable assistance through their teacher training programs. *Teaching Children Effectively* is a teacher training program available to local CEF chapters. Local directors can assist in training and equipping volunteers to work with children, and trained teachers of teachers are available to hold

classes for a nominal charge. We are blessed at the Gospel Chapel to have a certified teacher of teachers as well as four certified teachers working with this ministry. CEF also conducts regular training classes locally and at its international headquarters in Warrenton, Missouri.

A third and vital purpose of our Primary Bible Hour is to train young people to teach, and to give them opportunities to minister. Each summer, the local CEF chapter trains young people through the Christian Youth in Action program. Young people 13 years of age and older are trained to teach in Five Day Clubs held in homes, daycare centers, etc., during the months of June and July. A number of our young



people have been trained and used in this program and continue to be a blessing in the Primary Bible Hour by teaching memory verses, helping with singing, teaching the Bible lesson, or presenting the missionary story.

Another ministry of CEF in which we participate is the weekly Good News Club. Thanks to recent rulings by the courts on the use of public school buildings, we are now able to offer weekly Bible classes in school buildings after school hours. Children with parental permission gather in a classroom, and a team of teachers holds a club for an hour. The club includes a snack, weekly memory verse, Bible lesson, singing, and a missionary story. A local church may adopt a school and send a team to conduct a club. Our assembly has adopted Gower Elementary School, located less than a mile from our chapel. We currently have about 17 children who stay after school for an hour to learn the Word of God. One little girl showed us that we have a real field for evangelism right here in the Bible belt when she asked

her teacher, "Who were the first people in the world?"

The Lord has also used our trained teachers in the program at Horton Haven Christian Camp. In fact, the camp itself is an outgrowth of the work of CEF. When a little girl was saved in a Good News Club almost 30 years ago, it led to the salvation of her entire family and her father's consequent desire to give property and money for a children's camp. Each summer, children who have attended Good News Clubs throughout the year who are at camp on scholarships from CEF. Camp counselors are trained by CEF teachers to counsel a child for salvation using the Wordless Book or the newer Gospel Flipper Flapper. Some weeks, CEF materials, flip chart books, visualized songs, missionary stories, and flannel-graph lessons are used in morning and evening chapel services.

Quality materials for children can be a challenge to find, so it is helpful that CEF offers a wide range of aids. The visualized Bible lessons used in the Good News Clubs give a broad overview of the

Bible in a five-year cycle. Individual lessons and holiday lessons are also available. CEF produces simple visualized songs with a CD so that teachers can do a good job of leading the singing, even if they aren't particularly skilled in this area. Missionary stories on flip charts portray the lives and work of missionaries both past and present. A high-quality, user-friendly DVBS kit produced by CEF is a wonderful tool for reaching neighborhood children. From first class materials, to teacher training, to the bi-monthly *Evangelizing Today's Child* magazine, CEF has been a singular blessing to our assembly as we seek to effectively evangelize children.



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## Dare 2 Share Ministries:

**Dropping a “Great Commission Engine” into the Heart of Youth Ministry**  
**Greg Stier, President and Founder of Dare 2 Share Ministries**

There is a crisis in your youth group. The teenagers in your church may look fine on the outside, but simmering underneath there is a dangerous reality that could soon explode. And the effects will be devastating to your church and maybe even to your own family.

What is this crisis? I call it the “Great Graduation Evacuation.” According to George Barna, two out of three teens currently going to church will evacuate the church after they graduate from high school! I am convinced that this is the single biggest challenge facing parents and youth ministers today. Teens are leaving Christianity in record numbers and somebody has got to stop the bleeding.

The problem is that the average Christian young person is living off borrowed faith. For these young people, faith is a “loaner” from their parents and pastors until they graduate. Once out of high school, the raw reality of serious temptation hits them hard and the real test begins.

From the moment Christian teenagers enter secular college campuses, their belief systems are assaulted by liberal professors and skeptical students. In addition, their senses are assaulted with a wide range of readily-accessible, college-acceptable sin. From binge



drinking, to rampant drug use, to quickie “hook ups” (a growing practice of short-term sexual encounters among college students), incoming college freshmen are simply inundated with iniquity. Most cave in under the pressure. It’s hard to “just say no” when everybody else is saying “yes.”

And now for the really tough question: Will your teenager be one of them?

Outside of the constraints of parental oversight, most Christian teens, not firmly rooted in their faith, are simply overpowered by these dangerous temptations. That’s why the mission and ministry of Dare 2 Share are so important. We are training Christian teenagers to truly know, live, give, defend, and own their faith. We are equipping them to take their Christianity seriously now, so that they will continue to live it then.

Greg Stier, the President of Dare 2 Share Ministries International, is committed to turning these disturbing statistics

around. Greg is a commended worker in the assemblies and was a preaching elder at Grace Church in Arvada, Colorado for ten years. After the Columbine tragedy, he stepped down as an elder and stepped out to reach a generation for Christ through Dare 2 Share Ministries.

Dare 2 Share has the singular mission of instilling a passion in teenagers for the Great Commission, and then equipping them to accomplish it under the leadership of their local church. Our strategy is twofold:

1. To provide a catalytic, culturally relevant, biblically-centered training event which thousands of teenagers from hundreds of youth groups attend. These Dare 2 Share conferences (currently D2S is launching the Blaze tour based on Isaiah 6:1-8) provide training in areas ranging from life issues to basic theology. The core purpose of every D2S event is training students to effectively

share their faith with those around them. Teens are taken out during the weekend to collect canned goods for a local rescue mission and share the gospel with those they meet.

2. To follow up after the conference by launching “E-Teams” in every city. E-teams are youth-group based teams of teens led by their youth leaders to use invitational and servant evangelism to reach their friends and communities for Christ. These E-Teams execute the “prayer dare share” strategy. They pray for their friends daily, dare their friends to attend youth group and/or church, then share the gospel afterward. E-Teams are also encouraged to do consistent serve-and-share outreach projects in their communities. Currently there are approximately 2,500 E-Teams in 42 states and four countries. The average active E-Team sees five to seven students come to Christ per month! To find out more about how to launch an E-Team, check

out [www.eteamrevolution.net](http://www.eteamrevolution.net) and read the white paper.

Dare 2 Share Ministries presents eight national conferences and needs volunteers in each city. If you would like to watch our promotional video, or for more information on becoming a volunteer, prayer warrior, financial partner, or sending your youth group to Dare 2 Share, check out [www.dare2share.org](http://www.dare2share.org). And please take a few minutes to surf around—you may be surprised at the amount

of resources that we provide teenagers and youth leaders.

This generation desperately needs a mission to live for and a cause to die for. If not Christ, then who? If not now, then when?

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[www.dare2share.org](http://www.dare2share.org)



**Blaze Denver Conference Testimony** by Katie from Parker Hills Bible Fellowship November 7, 2004

“O.K. Well, I don’t have a personal testimony from tonight, but I really feel that God laid it on my heart to just let you guys know that what we did this afternoon was just practice in a controlled environment with support from your friends. The ultimate purpose of Dare 2 Share is to take all the information that you gained this weekend and take it back to your home, to your town, to your neighborhood, and to your school. It is to tell your friends about Jesus, because going out and talking to random people is great, but the real revolution is this: if all 10,000 of you (or what not) go out and tell one friend about Jesus and they become a Christian - that number will double to 20,000 and that number could double to 40,000 — and that’s where the real Revolution is!

So, (cheers) so, don’t forget what you learn this weekend and don’t be afraid. I know it’s hard to go out and tell your friends rather than just talking to strangers, but your friends, if they’re really your friends, they will still be your friends no matter what you tell them and if they do come to know God, then they’ll be your friends for eternity!!

So, don’t be afraid, and take the information God has given you and change lives!”



# Grace & Truth:

*The Good News Worldwide*

Larry Ondrejck

Grace & Truth started as an exercise of missionary E. C. Hadley. Forced by ill health to leave west Africa, he returned to the United States with a vision for a world-wide gospel literature ministry. Having had some experience in printing and distributing gospel tracts in a city mission in Kansas City, Missouri, prior to going to the mission field, he and his wife turned their kitchen into a part-time print shop. The first gospel tracts were put into circulation in 1931.

Responses from tract distribution soon created the need to provide basic, biblical teaching to new believers. In 1933 the first issue of Grace & Truth Magazine was published as “food for the family of God.” The monthly printing of 17,000 is mailed to subscribers in 89 countries. Its 40 pages regularly contain 12 departments: Emphasis, Worship, Features, Issues, Up Look, Discover, Family, Series, You Asked, Serving, Response, and Good News. We receive letters daily expressing appreciation for the magazine, especially from those unable to pay for

their subscriptions.

In addition to the magazine, tracts and booklets for believers were also added over the years, on such topics as eternal security, the struggles between the believer’s two natures, help for living the Christian life, the work of the Holy Spirit, prayer, Satan and how he works, etc. We currently print 47 publications for believers and over 200 gospel tracts in 12 languages—English, Spanish, Arabic, four African languages, three Indian, one Sri Lankan, and one Philippino.

Many in the advantaged nations who support this work tend to think of our magazine when they think of Grace &

Truth. But we have not neglected our founder’s vision. Producing and distributing gospel tracts numbering 28.7 million in 12 languages, such as we did in 2003, is 85% of our work. Tracts are distributed free, relying on the Lord for the funds needed. All over the world people use our tracts because of the sound scriptural message they deliver. Those devoted to distributing thousands per week in prisons, urban centers, and developing nations are very thankful that our tracts are free. Our support comes from those who appreciate this work.

A large percentage of Grace & Truth literature goes to Nigeria where we ship two 18-ton containers a year. In the early 1970’s, when the Nigerian civil war ended, we started receiving requests from Nigeria for evangelistic literature.

Today the flood of requests from this African nation exceeds all other requests combined.

Nigeria’s population exceeds 120 million. Approximately 50% of Nigeria is Christian, 40% is Muslim, and 10% is traditional in its belief.

Although much teaching of the believers is needed, the Lord is using their zeal to reach out with the Good News of salvation. Opposition and persecution from Muslim authorities in northern Nigeria is increasing, and many have given their lives for the Lord. Pray for the Lord’s work in Nigeria.

Pray for all the distributors of gospel tracts in Nigeria and other countries as well. There are many hindrances in these countries, including inflation so high that many can’t even afford the postage to request more tracts. In some Spanish-speaking countries and India the postal systems now require high custom fees from those receiving parcels of free lit-

erature; most cannot afford to pay.

We also appreciate prayer for the work and the workers at Grace & Truth, that the Lord might continue to provide resources to keep the Good News going out in print. “Pray for us, that the message of the Lord may spread rapidly and be honored, just as it is with you” (2 Th. 3:1).

Currently we have five full-time and three part-time workers responsible for management, maintenance, correspondence, editing, layout/design, pre-press functions, web press operation, binding, mailing, and shipping. We also have four regular volunteers who help in stuffing envelopes and preparing sample packets, as well as carrying out all

facets of our prison Bible correspondence course which serves almost 400 students.

You can learn more about Grace & Truth at our website, [www.gtpress.org](http://www.gtpress.org), or by e-mailing [gtpress@gtpress.org](mailto:gtpress@gtpress.org). Our mailing address is: Grace & Truth Publishing, 210 Chestnut St, Danville, IL 61832.



# Horton Haven Christian Camp

**Matt Phelan**

Horton Haven Christian Camp is a residential co-ed camp located in middle Tennessee. The camp began in 1975 as the result of an 8 year-old girl accepting the Lord Jesus Christ as her Savior. She, in turn, was responsible for her family coming to Christ, and her family then donated 150 acres of land to be used for the development of a Christian camp. The mission of the camp is "to create a camp environment where people can come to know and follow Jesus Christ." Over the years the camp has grown, and this past summer, more than 800 children and teens were able to hear the Gospel presented in a very clear manner appropriate for their age. We have campers from a wide variety of backgrounds. Some attend church each week, but others never do. We have found that many campers, church and unchurched, do not understand the Gospel. Our emphasis on the Gospel is manifested in the following areas:

- **Selection of Speakers**—Each speaker who is asked to speak for a week of camp has a heart for evangelism, and the ability to share the gospel one-on-one as well as with a group.
- **Training of Staff**—High school and college staff attend training sessions and learn how to

lead a child to Christ, how to prepare and present devotions, and how to give their testimonies. We stress the importance of building relationships with the campers in order to be able to accurately determine their spiritual needs. We encourage the staff to look for teachable moments throughout the week when conversations and events can be turned to spiritual matters.



- **Camper Questionnaire**—Each camper answers questions designed to help us gain insight into his or her understanding of salvation and the Scriptures. Through this we find out if the camper is trusting in works, baptism, or anything else for salvation. The staff uses this as a tool to be able to share the gospel with the camper throughout the week.

- **Cabin Devotions**—The counselors lead devotions to follow up on the teaching given at the evening chapel service. Visual aids such as the wordless book and

Evangelcube are made available to staff members for use in presenting the Gospel.

- **Quiet Time Books**—The speakers provide quiet time books to reinforce the lessons that are taught during morning and evening chapel services.



each day in prayer.

Every summer Horton Haven looks for Christians who will volunteer their time and serve the Lord by helping to fulfill the mission of the camp. There are opportunities for a variety of gifts and abilities to be exercised.

Program directors, speakers, cooks, nurses, cabin leaders,



maintenance personnel, and prayer warriors are all necessary components in the ministry. Every area of service is a link

in the chain of the camper hearing and responding to the gospel. We want the camper's overall experience at camp to be positive, so that he or she will be open to the message. This is best accomplished when God's love is expressed in every area of the camp ministry.

Another area of service is our Core Staff program. In the summer of 1988 the Core Staff program was instituted at Horton Haven. As the word "core" con-

veys, this program is to provide a mature, stable, foundational group of staffers for the entire summer camp program. The Core Staff is made up of young men and women who are at least entering their first year of college, and who evidence a sincere and mature spiritual walk with Christ. A scholarship is provided to those who serve in this capacity. Looking ahead to the summer of 2005, we are seeking cabin leaders, lifeguards, and wranglers (10-12 positions) as the Lord provides funds and applicants.



From quality speakers who return year after year, to dedicated program directors, the strong emphasis on the Gospel, and well-trained counselors, the thrust of the ministry of Horton Haven Christian Camp truly is to create a camp environment where campers come to know Christ and begin to follow Him.

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# Immanuel Mission

John Bloom

In 1922, Horace and Mary Holcomb and their daughter Clara traveled by horse and buckboard to an abandoned trading post that they heard might be for rent in a remote area of northeast Arizona. They desired to establish a mission station among the Navajo people, and God led them to the Sweetwater community. Once there, they began learning the language and ministering to the people. They were soon joined by Florence Barker, a nurse who was a great help in the work. Much of what we know of those early years is from Barker's detailed diary. In 1924 they were given permission by the tribe to establish a permanent mission on about eight acres of land. They named it Immanuel

Mission. Those early years were very hard and they saw little spiritual fruit, but from those humble beginnings eighty-two years ago has grown a thriving work that continues the original goal of reaching the Navajo people with the gospel of Jesus Christ. Today, 21 adult missionaries are ministering in a variety of ways that include a K-12 school, a cross-cultural assembly of believers, and a variety of Bible studies, visitation programs, and practical helps.

A K-8 school was started in 1948 as a way to reach the children of the community and keep them from being sent off to government boarding schools, and in the early 1980s it was expanded to include high school. The school

provides a unique opportunity to reach children with the gospel, and then through the children, their families. This year we have 98 students representing 47 families, which is a slight increase over the last several years. Ten full-and part-time teachers have the joy of teaching the Word of God as well as other academic subjects to these students. Christian songs being sung can be heard in the school throughout the day. Not all students are from Christian families and each year several trust the Lord for salvation. Others are encouraged in their faith as the Bible is taught and integrated into every subject.

Each Sunday around 50 believers gather to worship the



Lord and listen to the Word preached in both English and Navajo. The assembly is led by recognized Navajo elders as well as missionary leaders. Working in a bi-cultural assembly holds many challenges, but we believe that as we work and worship together, it will be a powerful testimony to the community.

Although many Navajos are resistant to the gospel as Christianity is still largely viewed as "the white man's religion," some Navajo believers are leading out by witnessing to and discipling their own people.

Another challenge is that years of animistic and occult practices have given Satan a stronghold in the lives of many. He does not give up ground up easily, so much prayer and labor is needed for many souls to be saved.

There is also much persecution of believers (usually psychological pressure to conform to traditional ways) that makes it difficult for them to stand for Christ. The role of the missionary then becomes one of encourager and discipler. The constant challenge is to teach how one can be a believer in the culture without compromising essential truth and morals.

There is still a great need for missionary teachers and support staff (bus drivers, mechanics, maintenance workers, etc.) at the mission. While Immanuel Mission does provide adequate housing for each staff member, each missionary comes trusting the Lord alone to meet his or her additional needs. If God leads you to consider Immanuel Mission as a possible area of ministry, please contact John Bloom at 928-674-3616, or [bloomjr@gmail.com](mailto:bloomjr@gmail.com).

Short-term missions opportunities are also available, as each year a number of work teams come from across the United States to help in a variety of projects both at the mission and in the community. These teams also conduct evangelistic outreaches to families not normally reached through the school ministry. For more information on this ministry opportunity, contact John Bloom at the number or email address above.

Another practical way many Christians and churches support this ministry is by sending good used clothes and school supplies that help both the mission and the community. Most of the clothes are sold through a thrift store that supports a Navajo family. This

store is used by many community members who shop at the store for clothes for their families. Children's and baby clothes are particularly needed and popular. Ruth Bloom is the contact for more information on this project.

Immanuel Mission has enjoyed the faithful support of many believers and assemblies across the United States and Canada. God continues to faithfully meet our needs for staff and funds without solicitation. Through the sacrificial effort of both missionaries and Native workers, the work goes on and souls are saved. Please continue to pray that we will not get discouraged, that children and their families will come to Christ and grow up in Him, and that more and more Navajo believers will join and carry on the work.



IMMANUEL MISSION  
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# Living Waters Bible Camp

**Katie Scott with Dennis Siler**

The vision statement of Living Waters Bible Camp is, "Everyone complete in Christ," (Col. 1:28), emphasizing training and discipleship. Living Waters desires to use God's Word, God's creation, adventure experiences, and personal relationships to deepen individual relationships with Jesus Christ.

To carry out its mission, the camp offers many programs including Living Waters-sponsored camps (programs and activities carried out by camp staff), ministry to guest groups, training programs, and several special attractions.

sions of faith in Jesus Christ, and during high school camps, these campers go into the community to serve and present Christ. Those who are unsaved are challenged throughout the week by teachers as well as their peers.



## Guest Groups

We desire to minister to our Guest Groups and not just rent out the camp facilities. Youth groups, ladies' and men's retreats, and college ministries are all part of our weekend guest groups. Living Waters also hosts several Christian school programs and retreats each year.

We have also had opportunities to minister to non-Christian groups, as the Lord opens doors. We work with any group that does not oppose our Statement of Faith, and we reserve the right to always share a spiritual message or tell what Living Waters is about.

Women in the Outdoors is a group of almost 100 women who have let us begin the weekend with a gospel message and share spiritual applications in several optional programs.

We have two public elementary schools that send students almost every year for Outdoor Education. We try to get the stu-

dents to see that there is evidence of a Designer in all of Creation, and we present a talk or puppet show that invites them back to summer camp and tells what they could expect to experience there. We are grateful that schools allow us to do this even though we are straightforward with students and parents about our core purposes as a camp.

We have not hosted any high school sports teams in a few years, but in the past our area public schools have brought their teams preparing to go to state for a team building experience at the camp.

Living Waters has also been able to reach out to businesses by offering strategic planning and team-building programs. This has given us opportunities to teach strategic planning to employees of both the Chamber of Commerce and Electric Company. We use our own strategic plan as an example in the teaching process, during which time participants hear about what we do and why. We have also had opportunities to work with various hospital staff teams through our team building training. We ask them to let us share about our daily lives—which includes God, Jesus Christ, and the Bible—just as their daily lives include talking about doctors, prescriptions, nurses, and other topics related to the medical field.

## Training Programs

Living Waters training programs include the following:

Foundation Camp—a program used to teach and deal with foun-



dational issues in life, as well as a two-week counselor training program. Time is devoted to learning how to witness, and practical application is given by going into busy areas to do spiritual surveys.

Team-building Programs for Various Groups—an experience using our low ropes course, designed to teach unity, leadership, and much more.

Staff Training—a weekend to help teach camping skills and give updates on new camp information and regulations.

L.E.A.D. (Leadership, Education, Assistance, Development)—an opportunity to experience a life of serving the Lord full-time with Living Waters for anywhere from nine months to two years.

College Internships—designed for the student who needs a formal internship program.

Summer Staff Growth—opportunities made available through evening Bible studies.

TST (Teen Service Team)—opportunities given to young people throughout the summer wherein they may serve in a ministry during the day and attend Bible studies in the evening.

## Special Attractions

Living Waters Bible Camp offers several special programs and activities which we use to challenge Christian and non-Christian individuals as well as to present the Gospel:

- Nature Center with a Six-Day Creation Museum
- Trout Rearing Pond
- National Archery Program
- Adventure Programs—including a 50-foot climbing tower, dual 500-foot zip lines, a Team Adventure Challenge course, and a Ridge Top Adventure course)
- Orienteering Adventure—a new program designed to provide physical, mental, and spiritual challenges)
- The Tabernacle—(used in 2004 with opportunities to minister to over 1,500 people)



## Winter Fun Days

Participation in community events allows Living Waters to invite individuals to camp while sharing our purpose (the Gospel). We try to include activities or live animals to provide time for extended conversations. One of these events is Kid Fest, a one-day event in La Crosse, Wisconsin, with over 3,000 people attending. Another is the Vernon County Fair, a five-day event at the county fair grounds where over 1,500 people will play miniature golf at our exhibit or sign up for a free drawing and information about LWBC.

## Get Involved

There are many ways to be involved at Living Waters Bible Camp. Foundation training, summer staff (including counselors,

teachers, and speakers who share Christ through lessons and relationships, as well as support staff who witness through serving in the office, kitchen, or on maintenance), L.E.A.D. program, college internships, full-time staff (with a current opening in finances), and volunteering are all ways that you can be part of this ministry.

We are committed to developing quality programs that have a purpose even though this takes a fair amount of extra time and expense. Most of our staff are commended and supported workers, which helps to keep the camp's operational costs affordable. We are thankful for many off-site teaching opportunities the Lord has given as well as opportunities to use purposeful programs with other ministries, which all contribute to meeting our financial needs.



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# We Work in the Midst of Miracles

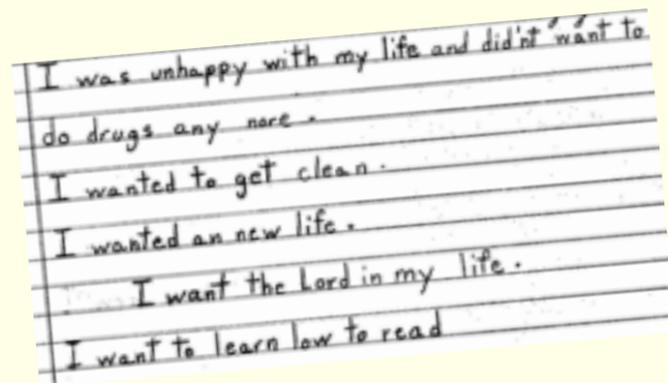
G. David Scott

Where can a motivated church member find an effective field for evangelism? In America, it is in rescue ministry. There is an endless supply of people coming for help who know they have a problem and are ready to respond to the hope of the Gospel. It is a fruitful endeavor because the poor are not blinded by material possessions. Their hearts are open to hear.

That is why we are in a uniquely positive place at the Market Street Mission. Our mission can be found in historic Morristown, nestled in the hills of northern New Jersey, once the headquarters of General George Washington. The mission has been changing lives through Jesus Christ since it was established in 1889. Last year we served over 64,000 meals to the needy and offered over 27,000 nights of shelter.

The old-time pattern for rescue work was “soup, soap, and salvation.” If you were the person in need, you had to sit through a gospel service in order to earn a meal ticket for dinner. Today at Market Street, we have a different philosophy.

We begin by addressing what the emergency client needs, whether it be food, shelter, clothing,



or other rehabilitative services. Christ's unconditional love demonstrated through the hands and smiles of His workers is the most powerful transmitter of the Gospel message. This is the proof that begins the bond of trust. The Lord gives His best, and gains relationship. Thus, we have a more receptive response to the Gospel than any evangelistic effort in America.

Rescue ministry is not hard-sell evangelism. There is no need to go door-to-door, hoping to win the ear of a comfortably situated individual. The financially secure do not have the subsistence struggles to evoke a desire for change. The poor know they have a need and open their hearts in such exciting ways. These are precious, engaging, searching souls.

The “mission field” is right here in our own vicinity. We can use our gifts and Bible college credentials in rescue ministry, and have the extraordinary delight of being used sacrificially by the Lord. Our basis to

act is easy: “...always be ready to give an answer to everyone who asks you a reason for the hope that is in you... (1 Pet. 3:15).” As we give the practical love of Christ, the question inevitably comes: “Why are you doing this?” The heart is now ready to receive the simplicity of the Gospel message He has prepared you to give.

As you make a commitment to rescue ministry, understand that volunteers at the rescue mission level, frankly, can be a challenge to manage. Church groups asking for assignments to prepare food, serve meals, or present gospel services may not show up, leaving the staff in difficult situations. It can be easier for the mission staff to do it themselves. So be faithful in your service.

The need remains, and the calling for the Bible college student into fulltime rescue ministry is certain. There are hands-on opportunities to match a broad range of interests. Rescue missions seek candidates for spiritual life positions, addiction recovery programs, food service, residential management, emergency assistance, administration, development, warehousing, and facilities management. This is a great mission

field. The call to preach the gospel to the poor, to bind up the broken-hearted, to set the captives free, to comfort mourners, to clothe the naked, feed the hungry and lodge the stranger, is incredibly housed in a single mission facility.

Through the years, images of rescue missions have carried a “flop-house” misconception. Nothing is further from reality. Today's missions offer long-term residential recovery programs staffed by caring professionals. Life-skills classroom instruction, individual and group counseling, discipleship, Bible study, healthcare, education and employment, social work, and community outreach are just a few of the many facets of the ministry.

Ultimately, we want to plant our clients in the local church. They require a support system to maintain their recovery and grow in Christ. The transition from parachurch family to church family is not an easy one. Our “rescued” population does not readily enter the structure of the middle class church.

An impersonal church service, with people who appear to have everything together, does not relate to the devastating reality of a person in recovery. Our clients



desperately want to belong to a family in Christ. A dedicated effort to mentor them must follow. This takes sacrificial commitment and long-term effort by you, the Church.

Whether called into rescue as a volunteer or full-time minister, there is the awesome moment of entering a mission door knowing without a doubt that “Jesus Saves.” There is the joy of hearing voices lifted in morning worship, the happy noise of every mealtime, the yearning hearts searching for

answers to life, the spiritual reality of changed lives, and the personal fulfillment of making a difference, participating in a deeply meaningful purpose, and witnessing the Body of Christ in action that, amazingly, includes you.

Get excited about rescue! We work in the midst of miracles.

To visit the Market Street Mission website go to [www.marketstreet.org](http://www.marketstreet.org). For information about rescue ministry and rescue missions across the United States, visit the Association of Gospel Rescue Missions website at [www.agrm.org](http://www.agrm.org).

# A Light in the Darkness of Iran

Dick Papworth

When Nita and I first went to Iran as missionaries in 1969, the country was very different than what it is today. A monarchy governed the country. Missionaries like us and the national church enjoyed relative freedom. Although Iran was a Muslim country, many of the people were immersed in a secular lifestyle and few showed interest in the Gospel.

But the 1979 Islamic Revolution changed everything. The Shah was deposed, the country became an Islamic Republic, and missionaries were expelled. Most importantly, millions of Iranians began to reject the severe form of Islam

modeled by the government, and the Holy Spirit began to open the hearts of many Iranians to the Gospel.

Although the Islamic Revolution slammed the door shut on missionary work and it became extremely risky for Iranian Christians to openly witness to Muslims, the Lord has sovereignly opened a special window. That window is radio. Although we were forced to leave Iran in 1979 and relocate to North America, we have continued to use radio to reach Iranians with God's Word.

Radio Voice of Christ has been a major producer of Persian-language Gospel radio

programs for over 30 years. Together with a team of Iranian Christians, we produce the Persian radio programs and broadcast them into Iran from four powerful radio stations located outside the country.

We also use a Persian-language website [www.radioneda.com](http://www.radioneda.com) to evangelize and disciple Iranians in many countries of the world. Visitors to the site can listen to audio programs and read evangelistic and teaching articles. They can also read the entire Persian Bible online.

God's Word is finding fertile ground in open hearts in Iran. Countless numbers of Iranians tune in to the programs and listen to God's Word. A number have put their faith in Christ. Iranians are probably the most spiritually-open Muslim people group in the world today. Many thousands of Iranians have embraced Christ by faith.



Dick and Nita Papworth

Over the years, we have received many letters and emails from Muslim seekers who want to find out more about the truth of Christ. Fareed is one such radio listener in Iran. He started his letter by writing, "Greetings to you who bring light into a dark night and take time to help save those who are lost, and guide sinners. You bring warmth to cold hearts."

Fareed was born into a Shiite Muslim family in Iran. This automatically made him a Muslim by birth. As far back as he can remember, he has been searching for the truth. He wrote, "I hated being blindly and fanatically pushed into accepting Islam. This led me to examine all religions in order to find the truth."

Fareed is now a 29-year-old Iranian medical doctor. After years of searching and studying different religions and philosophies, he came to know the truth of the Gospel in a personal way. "My big

problem is that I have no reliable person in this part of the world with whom I can exchange ideas and ask questions about the Lord," he said.

His letter asked for guidance. "One of my great privileges has been to hear the saving message of Christ Jesus through your broadcast. You should know that the Voice of Christ is clear at night on the radio in Iran. I know this is a message from God for all mankind. In my opinion, the message is about Christ, who has a meek spirit, is full of grace, forgiveness, and hope. Christ has an interest in saving all people," he wrote.

He continued, "In this 2,500-year-old county there is no hope for many and life has no value—or the value has been buried underground. For some here, it is impossible even to have a decent meal. But on the other hand, some privileged people have all things in abundance. Ironically, being equal and having brotherly love, which Islam teaches, is not understood in this part of the world."

Fareed had a lot of questions about baptism and the Trinity. But he believed there is no greater truth than the message of Jesus Christ. "With all my strength I can say I have faith, and I praise Him," he said.

Using the best use of the resources available, our team was able to personally respond to Fareed, and we have continued to correspond with him.

God is working mightily in the hearts of Iranians. We are grateful to have a part in what He is doing through the Radio Voice of Christ. We invite you to contact us for more information and ways that you can participate.



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# Making Disciples of Jesus Christ our Lord

Randy Gruber

Over thirty-five years ago our Lord Jesus Christ graciously revealed Himself to me while I was reading my Bible in my bedroom. I remember that day as though it were only yesterday. Reading Philippians 3:20-21, my heart leaped with joy to realize that Jesus is alive and that He has promised to give me a new body that will allow me to live in His presence for all eternity. To me, the sinner who knew full well that he was dying, this was extremely good news! I had understood that Jesus died in my place on the cross, but now I understood that He also rose from among the dead. "He is not here, but is risen!" the angel had announced. I, now, believed this, and my whole life was changed and headed in a new direction.

Upon entering into fellowship with the saints at Southside Bible Chapel in St. Louis, Missouri, I was encouraged to enroll in an Emmaus Bible correspondence course. I was so hungry to learn, for His Spirit within me had created a thirst and a love for the truth of God. After profiting from a number of Emmaus courses, I longed to have others experience the same spiritual help that these courses provided in my life. In the fall of 1974, a few young men in the St. Louis area established Emmaus Correspondence School-

St. Louis as a not-for-profit organization with the goal of making the Emmaus courses available to as many men and women as possible.

Since that time, Emmaus Correspondence School-St. Louis (known as Set Free Ministries of MO & IL within the prison system) has grown from a few active

ited only by the resources available, for we have found many souls thirsty for an understanding of God and His salvation.

Today, as a kingdom of priests to God, we who believe in Jesus Christ our Lord have the privilege and responsibility to spread the good news and to teach the Word

is a valuable complement to any service now available in the Church. To become involved requires nothing more than a willingness to tell others of a study aid that is available to help them learn more from their study of the Bible. Any church can set up a grading center with courses readily

helping to equip the saints for a godly life that serves.

Emmaus Correspondence School-St. Louis' main distribution of courses is now within jails and prisons. As the work has grown, the main responsibility for the work has shifted from those who began the work to those who

Their service is proof of what I have written above, and their work is an expression of how valuable a correspondence course ministry can be to the Church. I would encourage every local church to establish such a ministry and to support the parachurch organizations that have been established to reach into the jails and prisons around us.

To become involved, contact:

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Internet: [www.ecsministries.org](http://www.ecsministries.org)

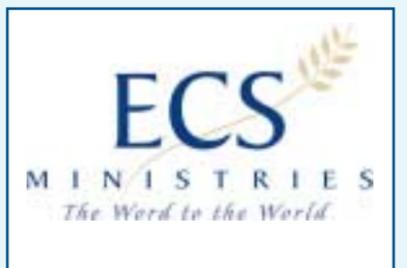


students to over 1,800 active students. The expressed goal of the ministry is to make disciples, teaching them to obey our Lord's instructions. With the help of many volunteers who have invested their time and money in the work, Bible courses are now being distributed in jails and prisons throughout the states of Missouri and Illinois at a steady rate of about 25,000 courses per year. The number of distributions is lim-

of God to all. This is a life-and-death matter that exceeds any other project on earth. Weigh this fact in your heart carefully. What are you doing to make Jesus Christ known and obeyed? We believe that Emmaus correspondence courses offer us (and you) one proven, effective way to do our part in this immense task. The courses are readily available, and more are being written and printed yearly. The use of these materials

available to the saints to use in their own personal study as well as in their outreach to others. Further, a Gospel outreach into the local jail can involve many of the saints in an active Christian witness into the community at large. As a student completes a number of the courses, he then becomes qualified to be an instructor to help others as they, too, take the courses. Thus, God's Word is passed on from one to another,

have benefited from the work. Today, about 30 inmates do the major share of instructing and distributing. These men work within two offices that have been established within Level 5 (the highest security) prisons in Missouri.



## “E. C. WHO”?

Rob Tyler

ECS Ministries  
Emmaus Correspondence School  
Emmaus Prison Ministry  
Jail Impact Ministries  
Emmaus College Press  
ECS Press

Say “ECS Ministries,” and most people still look blankly. Emmaus Correspondence School is the name by which we have been known for about sixty years, but for the past two years the correspondence school has been just one member (albeit the chief member) of a family of ministries that now goes by the title ECS Ministries. The additional features of publishing that now encompass group study guides, booklets, and books meet some growing needs, but it is still the Emmaus courses (now called “study courses”) that best help to answer the question, “What must I do to be saved?” Any individual or church, therefore, that is considering communicating the gospel by means of literature, would do well to consider using the salvation courses we offer, as they are primarily evangelistic in content:

- What the Bible Teaches
- Men Who Met the Master
- The Greatest Man Alive
- God is There
- One God, One Way
- You Can Live Forever
- The God Who Speaks to Man

But maybe you’re wondering how you can get the material “out there.” Indirect methods include advertising in your local paper or on the local radio station. One man did this in Denver, and just one ad on a single day produced twenty-one responses! The people interested were directed

to write to the home office in Dubuque, and people who subsequently took the courses were graded in the home office. However, the local church can take this on and establish an outreach and perhaps a local Bible school.

Anyone who wants to be more personally involved can become an Associate Instructor. There is an application process and, upon approval, the Associate Instructor can start his or her personal ministry. They receive the answer keys and qualify for discounts on courses.

Some people prefer the personal touch. One man in California goes door-to-door distributing our “free offer” cards. At any one time he is grading courses for about five students. Another man, a postcard collecting enthusiast, never attends a postcard show without a stack of the free offer cards in his pocket that he hands out with a winsome smile. Another attends agricultural shows with the same intention, having discovered that they make fertile ground for the gospel! And what about leaving cards in places where people have to wait—like doctors’ offices or places of business? (With permission, of course!) Contact us to find out how you can obtain a supply of these free offer cards. Follow-up is very important, and the “correspondence format” of the courses gives you the opportunity to ask how the student is getting on with the material.

ECS Ministries also provides courses to help the new believer grow in his or her faith and in the knowledge of the Scriptures. A resource catalog is available upon request.

Many are well acquainted with our North American Prison Ministry. It

remains one of the best ways individuals and local churches can be involved in having a vital impact on evangelizing the prison population. Our 30 dedicated Prison Coordinators welcome fresh volunteers to their ranks, as the need for graders is on going and growing. Over 350,000 courses each year are sent to inmates. Ask us for a contact in your local area.

At ECS we are also responding to the need for providing Bible studies for the local jails. We are in the process of putting in place a program called Jail Impact Ministries where, utilizing a select number of our proven courses, opportunity is provided for more personal contact than the correspondence approach used in the Emmaus Prison Ministry. Please contact us for information about how you can “go to jail for Jesus.”

Although they are indirect ways of being involved with ECS Ministries, both prayer and financial support are vitally important to us. Why not get to know us a little by receiving our free quarterly newsletter The ECS Connection in which we enclose a daily prayer guide? We welcome your participation with us as we take “The Word to the World.”

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## Fellowship of Christian Athletes

Chris Lange

In 1975 my wife Nancy and I began what became a 25-year relationship with the Fellowship of Christian Athletes. I had just begun to teach at Greeley West High School in Greeley, Colorado. A year later I began coaching women’s tennis, and that is when our involvement with the fellowship began. We worked with young athletes and with many other coaches and parents in a program designed to foster true sportsmanship, respect for other competitors, and the opportunity to honor Jesus Christ in athletic competition. Nancy and I saw the urgent need to bring Christian love and influence into the local high school community and to make a difference in the lives of young people.

The mission of the Fellowship of Christian Athletes is clear: “To present to athletes and coaches and all whom they influence the challenge and adventure of receiving Jesus Christ as Savior and Lord, serving Him in their relationships and in the fellowship of the church.” From that time until 2000, when we moved from Colorado to live in Iowa and teach at Emmaus Bible College, we enjoyed many wonderful years of ministry with hundreds of high school athletes, young men and women who wanted to live their lives in front of their peers in a way that honored Jesus Christ. The Fellowship of Christian Athletes today is “the largest interdenominational, school-based, Christian sports organization in America.” For us, this was an opportunity to evangelize and to serve the Lord.

FCA from its beginning has been primarily a ministry for athletes. In all our years of ministry, however, all students were welcome to attend our “huddle groups” which we had every Monday night either in our home or in students’ homes. It was our goal to

have fun with the student-athletes; but we always purposed to open the Word of God and to teach principles of the Christian life from the scriptures. As many know, working with youth is a challenging and often difficult task, requiring much prayer and love for kids. The truth is that youth ministry often does not immediately reveal how much young people grow and learn or how much they are com-



mitted to following Christ in their daily lives. We may find out years later just how the Holy Spirit worked in their lives; nevertheless, the time spent is well worth the sometimes long hours and prayer for young people. Many of these Christian young people have a very minimal hold on the Scriptures, and the challenge is to bring the Bible’s truths to bear on their daily choices, attitudes, and worldview. Our huddle groups—including combined huddle functions, state-wide sporting events at the Air Force Academy and other local universities, and prayer breakfasts—became excellent chances to witness for Christ and testify to a life lived for Him. As is true for all youth ministry, young people want to see authentic faith being lived out on a daily basis by adults who are ready to open their homes and their lives. Whether they be on a mountain climbing adventure, on the ski slope, on a hayride, or in a game of backyard croquet, opportunities to share faith and build life-long relationships happen regularly. In my own case, I was able to mentor many

young men in a more disciplined study of the Scriptures, and the relationships formed in those years are still thriving today. All of them have gone on to stand up for the Lord’s things; some have distinguished themselves in wonderful ministries, which have touched the lives of thousands of men and women. All we can do is stand back and praise the Lord for His amazing grace in our lives and for the chance to serve Him in such a ministry.

FCA’s leadership is in all humility sold out for the sake of the gospel of Christ and committed to bringing the truth of Scripture to those young people who need Christ. I believe that it is a wonderful ministry with which to become involved, and well worth the opportunity to be part of a community-based effort to reach out to our young people. Some tangible benefits? You will watch many live games, host many morning prayer breakfasts, have many ice cream socials, drive many miles for special events, have much fun, and share many stories. You may be a coach or a parent—it makes no difference. Each one has a special role in the lives of our young people—at home and in our schools. And you will also know the joy of sharing your faith and standing next to young people as they step out in their own faith for Christ.

Many Christians in the assemblies today are looking for chances to be an influence in the lives of young people, to help them discover their stride as they step out in faith. Interested adults can contact their local junior high and high school campuses to see if an FCA huddle currently exists. People can find out more information about the organization at the Fellowship of Christian Athletes website at [www.fca.org/contactus/](http://www.fca.org/contactus/).

## The Friends of Israel Gospel Ministry, Inc.

Steve Herzig

The Friends of Israel Gospel and Relief Society began in 1938, when a group of Gentile businessmen in Philadelphia saw the great need for physical and spiritual assistance for the thousands of Jewish people who were escaping the fires of the Holocaust in Europe.

Today, the primary vision of The Friends of Israel Gospel Ministry, Inc. remains the same—to spread the good news of salvation through Jesus Christ, the Jewish Messiah, to Jewish and Gentile people alike. We also seek to disciple believers worldwide, and to be a resource to educate and prepare Jewish people for the second coming of the Lord Jesus Christ.

Our mission is to advance the cause of Christ, making Him known through discipleship in primary relationship with the local Bible-believing/teaching church, and meeting physical and spiritual needs, particularly relating to the Jewish people. Physical assistance, though less than during WWII, is still an aspect of our ministry, primarily in Israel and among Russian-Jewish immigrants here in the United States.

We have 16 representatives/families throughout the United States. In addition, there are 20 missionary families around the world, including Poland, France, Israel, India, Argentina, Australia, United Kingdom, Russia and Canada.

Our outreach to the unsaved is done through personal contacts, home Bible studies, literature ministries, nursing home and hospital visitation, and campus ministries.

In Bible-believing churches, our men preach the Word, often focusing on prophecy, Israel, or Jewish background of the Scriptures, including holidays and feasts of Israel. Seminars in Jewish evangelism are offered to interested churches or Bible study groups. We also speak at Bible conferences, prophecy conferences, and family camps. Another effective outreach is the Thank God for Israel Day. This is held in a local church, sometimes with several churches working together, and is used to invite Jewish people from the community to show them that Bible-believing Christians are thankful to God for Israel and for them, His Chosen People.

The ministry of The Friends of

Israel is enhanced by volunteers who help us reach out to their local Jewish community. We also have a one-year internship program for Bible college and seminary students and graduates.

Israel My Glory, the bi-monthly publication of The Friends of Israel, has a circulation of about 200,000. This magazine is an excellent source for biblical teaching, Jewish culture and customs, and news from Israel. In addition, we publish and distribute books, tracts, audio and video cassettes, and DVDs, most of which are authored/produced by our own personnel.

We can be reached through our website at [www.foi.org](http://www.foi.org). Our mailing address is P.O. Box 908, Bellmawr, NJ 08099, and our toll-free phone number is 800-257-7843.



## Growing Christians Ministries

Dave and Margie Reid

“When Jesus landed and saw a large crowd, He had compassion on them, because they were like sheep without a shepherd. So He began to teach them many things” (Mark 6:34). The Lord used this key Scripture as He was calling Dr. Dave Reid to leave his career as a research scientist and engineer, to begin ministering full-time to the many newly-saved young people who were gathering in the Reids’ home for Bible study.

The seeds of Growing Christians Ministries, Inc., were planted in 1971, when “Dr. Dave” began to write weekly devotional articles for a Young Life newsletter in Cincinnati, Ohio. Two years later Dave and his family moved to the Boston area, where Dave began seminary studies. In order to keep in touch with the teens from their Young Life group in Cincinnati, they decided to mail Dave’s one-page devotional articles to them, with some family news on a second page. It was named *Devotions for Growing Christians*. When Dave wrote the first Devotions, it was mailed to about 100 teens, but before many years had passed the mailing list had grown to over 5,000 letters, mailed out nine times a year to people of all ages around the world.

After seminary Dave became a member of the faculty of Emmaus

Bible College. With the goal in mind of helping Christians learn and grow, Dave began to develop ways to facilitate steady spiritual growth. Thus his teaching ministry expanded from written literature and the college classroom to include courses on tapes and CDs, then to Bible book studies recorded for radio and tapes/CDs, then to a Growing Christians Ministries internet website. You can find this website at [www.growingchristians.org](http://www.growingchristians.org).

*Courses for Growing Christians* began in the early 1990s, when Dave taped two of his most popular college courses in a classroom format: Christian Evidences (evidence for strengthening and defending the Christian faith) and Hermeneutics (principles for biblical interpretation). These 24-lecture Courses for Growing Christians are available with study guides on CD or cassette tape, and are being used in many ways for both personal study and group Bible studies. Visitors to the website can study via RealAudio® (also with study guides) on the Growing Christians website.

*Talks for Growing Christians* were added to the GCM ministry when Dave was asked to start a 15-minute radio program. These 15-minute talks, also available by CD or cassette series and on the

website, take the listener through entire books of the Bible, section by section. The talks can be conveniently used for anything from Bible study starters to daily audio devotions for commuters. *Talks for Growing Christians* may be ordered online at [gcm@growingchristians.org](mailto:gcm@growingchristians.org) or by mail at: PO Box 2268, Westerly RI 02808. Visitors to the website are welcome to download any of the Talks for personal use or for public broadcast.

The Growing Christians website ([www.growingchristians.org](http://www.growingchristians.org)) began in the mid-1990s. All the RealAudio courses and talks and all 31 years of devotions (indexed by scriptures and topics) are available for reading, listening, or downloading free of charge.

*eDevotions for Growing Christians* is a continuation of the first 30 years of Devotions for Growing Christians, and was started in 2003 to help save on the ever-increasing costs of printing and postage. *eDevotions* are specifically designed to be sent as periodic emails, but are also mailed by request via the US Postal Service. All the devotions are short biblical essays on Scripture passages, which cover just about every aspect of Christian knowledge and living. Numerous biblical references are

given so the reader can check to see what God's Word has to say on the subject. All 31 years of devotional and teaching essays are available for reading and downloading on the GCM website, indexed by scriptures and topics.

In terms of staff, Growing Christians Ministries has remained small for financial and logistical efficiency. Ron Reid, a son of Dave and Margie Reid, sacrificially contributes a good portion of his time to the ministry. He spends many hours editing Dave's sermons and classes for the 15-minute radio/website format, and he also produces, packages and ships the CDs and tapes as well as assisting with correspondence. Emmaus Bible College alumni Joel Sonoda and Sarah Bobo are also involved. Joel helps as server administrator for the website. Sarah monitors the website daily, and prepares study guides for each *Talks for Growing Christians* series.

Growing Christians Ministries is supported by gifts from the Lord's people, and the Lord has faithfully supplied all the needs for over 31 years. Dave and Margie Reid do not receive any financial remuneration from the ministry. All gifts go to the costs of maintaining and expanding the ministry. The generosity of the Lord's people has made it possible for us to send tapes and literature free of charge to the mission field and to prisoners and to offer all the material on the website without cost

around the world.

We thank and praise the Lord for all He has done! The far-reaching effects of the ministry are beyond anything we could ever have imagined when we first began to print the devotions and address labels on an old mimeograph machine! Correspondence comes in by mail and email from around the world, including countries which could not be reached by conventional missions work. "Now to Him who is able to do immeasurably more than all we ask or imagine...to Him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen" (Ephesians 3:20-21).

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Dr. Dave Reid



# Ministry to the Military: Assembly Chaplains Answer the Call

**Dr. Kenneth V. Botton**  
**Military Chaplain Endorsing Agent, Plymouth Brethren**

Iraq and Afghanistan. The very mention of these countries conjures instant images of desperate conditions and battle-weary Soldiers Marines and Airmen. Their dust-caked young faces exhibit a maturity far beyond their years and an amazing calm in the face of a determined and elusive enemy. Behind the scenes, away from the TV cameras and embedded reporters, hosts of support personnel deliver supplies, maintain vehicles, fix jet engines, keep personnel records up to date, and provide hot meals, cold water, and competent medical support.

Regardless of the terminology or location or branch of service, whether our military members are at the "tip of the spear" or "in the rear with the gear," many of our country's finest citizens are currently serving in United States Army, Air Force, Navy, Marines, or Coast Guard. Indeed, a number

of readers of *Journey* will no doubt be aware of families whose sons or daughters, sisters or brothers, or mothers or fathers have answered their country's call to duty.

I would like to acquaint you with



Author Kenneth V. Botton,  
U. S. Navy, Retired



three of these fine individuals. They hail from the assemblies and now serve as commended workers in the United States military. They are active duty Plymouth Brethren Chaplains. First, though, allow me to provide a brief history of the assemblies and the chaplaincy.

*Letters of Interest* editor Donald Taylor first recognized the need to

have the assemblies listed by the United States military as an organization capable of "endorsing" chaplains. Taylor registered the movement as the "Plymouth Brethren" and became the movement's first "endorser." Letters of Interest (later Interest Ministries) provided funding and administrative support for this important

function. Prior to Taylor's action, men from the assemblies desiring to become chaplains were required to seek ordination with other denominations.

The news about a "Plymouth Brethren Chaplaincy" eventually reached the assemblies through articles in *Letters of Interest*, and soon letters appeared from names such as

Warren Treuer, Al Otto, Paul Leonard (now serving with me as Associate Endorser), Carl Armerding, Ray Moore, and Gordon Kyle. Many chaplains followed in their footsteps, all of whom diligently, and without compromise, proclaimed Christ to our armed forces. Today the assem-

ILT Kenny Ragsdale, NC National Guard  
with Chaplain Jeff Watters



blies are represented by three active duty and five reserve Plymouth Brethren chaplains, each of whom maintains a commendation from a local assembly.

So who are our three active duty Plymouth Brethren Chaplains today? Chaplain (Captain) John Tillery, United States Air Force, an Emmaus graduate, formerly served as a CMML missionary to Jordan and had prior service in the Army. John came back on active duty in the 90s and has served tours in Arkansas and Japan, and most recently completed a post-graduate training internship in Texas. John was recently selected for promotion to Major and has just arrived at his new duty station, the United States Air Force Academy in Colorado Springs, Colorado.

Chaplain (Major) Jeff Watters, United States Army, now assigned to the Army Proving Grounds in Aberdeen, Maryland, just returned from his second combat tour in the Middle East. Immediately prior to his transfer, Jeff served as chaplain to the First Brigade, 82d Airborne Division, also known by its historical name as the 504th Parachute Infantry Regiment. The forebears of this famous regiment were among the first United States troops to land in the D-Day invasion, parachuting behind enemy lines. More recently, Jeff spent eight months with his unit in

Kandahar, Afghanistan, and then an additional four months of duty in Iraq. For his efforts, this fine assembly-commended chaplain was awarded the Bronze Star medal as well as receiving other citations.

Meanwhile, somewhere in the far Western Pacific on board the USS John Stennis (one of the Navy's newest and most lethal nuclear-powered aircraft carriers), Navy Chaplain Tim Overturf's Commanding Officer pinned a silver oak leaf to Tim's right collar. (The Chaplain Corps Cross is on his left collar—above his heart.) This was Tim's promotion ceremony to the rank of Commander, the Navy equivalent to the Army or Air Force ranks of Lieutenant Colonel. Tim's ship has now returned from its mission of protecting United States' interests in the Pacific and Indian Oceans, and is in the

process of shifting home ports from San Diego, California, to Bremerton, Washington. Tim's family made the move ahead of him, and he will be joining them shortly.

We are justifiably proud of these chaplains and eager to tell their stories as well as the stories of all our chaplains, both reserve and retired. To learn more about the ministry of assembly-commended chaplains to the military, visit the Stewards Ministry



1st Battalion 504th Parachute Infantry Regiment at Fort Bragg, NC. with Chaplain Jeff Watters, U.S. Army

website at [www.stewardsministries.com](http://www.stewardsministries.com) and explore the chaplaincy section. Or, feel free to email me at [chaplainpb@aol.com](mailto:chaplainpb@aol.com) for more information.

## Die With Your Boots On

Steve Seeman Elder, Des Moines Gospel Chapel, Des Moines, WA

One of our missionaries once challenged us to come up with a personal mission statement. Yeah, right! It wasn't that his suggestion wasn't valid—it was. A mission statement really should capture what I am here for and what I should be doing.

The problem for me was examples of mission statements from which to draw. I work for a community college that recently went through the process of renewing its accreditation. The college developed mission statements, vision statements, strategic plans, strategic initiatives, and outcomes assessments. Phew, it makes me tired just writing those terms!

I don't mean to criticize my employer; these are all good things and necessary for accreditation. But the problem was that every division and every department on campus seemed to have to have a "piece of the action." What was ultimately written was so lofty, so verbose, and so all-inclusive, that it seemed to lack any how-to-do-it-ness!

So, as a firm subscriber to the K.I.S.S. principle (Keep It Simple, Steve), I was left wondering, who in the world would actually read this stuff (besides the accreditation team)?! But more importantly, who in the world could actually figure it out in order to carry it out?

I finally came up with some

personal mission statements that I could live with. They do have that how-to-do-it-ness element.

Verbose? No way! Each one can fit on a bumper sticker. And not only that, they could even be read from the car behind without any close encounters of a disastrous kind.

Kind of like mission statements for dummies...

### I. A Passion for God

A passion for God is not to be confused with a passion for the things of God. Evangelism, discipleship, church planting, church growth—these things and others are what we typically view as the things of God. They are good. And they do require a sense of mission.

The wisest man once wrote: "The glory of young men is their strength" (Prov. 20:29). The young often show the greatest passion and strength to carry out the things of God. I know, been there, done that!

Now I find myself relating more to the second half of that verse: "gray hair the splendor of the old." Gray hair is often associated with age and wisdom. Okay, so 46 isn't that old, but the gray is coming fast and furious! I hope the wisdom isn't too far behind. While youth and strength often do get a lot of work done, there is also a lot

to be said about working wiser.

Passion and zeal sometimes go hand in hand. That same wise man once noted: "It is not good to have zeal without knowledge, nor to be hasty and miss the way." (Prov 19:2). I know, been there, done that! These days, I find myself having a lot less zeal. Okay, so maybe at age 46, zeal takes too much energy! To be honest, lots of it dissipated over the years by going down the wrong paths.

So what does it mean to have a passion for God? I think Paul summed it up well in Philippians 3:10: "I want to know Christ..." Take a look at how those same words read in the Amplified Bible: "[For my determined purpose is] that I may know Him [that I may progressively become more deeply and intimately acquainted with Him, perceiving and recognizing and understanding the wonders of His person more strongly and more clearly]..."

I don't think I could do it any more justice than that.

### 2. Look for God's purposes in everything

Open Doors International produced and distributed a movie called "Behind the Sun." It is a fictional story with a powerful message about a Christian convert who returns to his home in the

Middle East and experiences persecution.

One of the characters in the movie, a pastor, makes this statement in dealing with a very challenging situation: “I look for God’s purposes in everything.” The young Christian convert is asked to assist as an interpreter. He is able to meet with a contact, and word gets out of the country regarding a Christian leader who is about to be martyred. Prayer is focused worldwide. The leader is later released by the authorities. God’s purposes prevail, including strategically placing the convert in a place where he could be used!

The aspect of looking for God’s purposes in everything is not to be confused with asking why something is happening nor the related issue of why God didn’t prevent it. It is also not to be confused with why God allows such things to happen to those He loves. These “why” questions are actually self-centered rather than God-centered.

The God-centered question related to what God is doing is based on the foundation that “from Him [God] and through Him and to Him are all things” (Rom. 11:36). It is also founded upon the truth that we live and move and have our being in Him (Acts 17:28). If He really is the Sovereign One as He says He is, then we really should be looking for His purposes. When we identify His purposes (as best we can), we can join with Him as He carries them out.

### 3. Be careful where you pitch your tent

Lot pitched his tent near Sodom (Gen. 13:12). Jacob pitched his tent near Shechem (Gen. 33:19). Abram pitched his tent in the land God promised him (Genesis 12).

Lot pitched his tent near Sodom. He was a world-borderer. He later moved to Sodom, and disaster after disaster occurred. The world-borderer had become a world-dweller.

Jacob pitched his tent near Shechem and built an altar to God. This location gives him a view of the city. He was a world-viewer. His daughter Dinah went to visit the women of the land and ended up being sexually assaulted. Dinah’s brothers avenged this by killing the men of the city. Jacob told his sons that they had caused him to become a stench to the Canaanites (Gen. 34:30). The two brothers that instigated this were tagged with this legacy: “they... killed men in their anger...Cursed be their anger, so fierce, and their fury so cruel!” (Gen. 49:6-7). Jacob, the world-viewer had become a world-entangler.

Abram, later renamed Abraham, pitched his tent in the land God promised. He built an altar to God and called upon the name of the Lord (Gen. 12:8). Abraham was a God-dweller. Abraham was a God-viewer. Abraham, in every right sense of the word, had become entangled in a relationship with God.

Notice that they all pitched tents. Jacob and Abraham both

built altars. But only Abraham called on the name of the Lord.

Few of us live in tents. So who cares? First John 2:15-17 warns that we should not love the world or the things in the world. Romans 12:2 tells us that we should not be conformed to the world. Whether we are aware of it or not, the world impacts us. It seeks to conform us to its ways and values. If we pitch our tents too close to the world, we may become entangled in the world. Even worse, we might become dwellers in the world system.

So, we watch where we pitch our tents. And we pull up stake and move our tents if we need to.

### 4. Pilgrims travel light

Abraham is described in Hebrews 11 as being like a stranger in a foreign country. He is also described as one who lived in tents (the symbol of pilgrimage). In fact, all of those mentioned in Hebrews 11 are described as aliens and strangers who were looking for a country not their own. They were looking for a city that God is preparing for them, and for us as well. We are, as the old saying goes, “just a-passin’ through.”

As pilgrims, our “just a-passin’ through” can be filled with encumbrances and entanglements (Heb. 12:1). These slow us down and make the journey difficult.

But God meant for these burdens to be shared. Those who are weary and burdened are urged to come to Christ (Matt. 11:28-30).

In fact, Christ tells us that He

wants to give us rest. How? We give Him our burdens. We take His yoke. The interesting thing is that this yoke is a neck harness specifically designed for two, and Jesus wants to be one of the two. This yoke is designed so that my burden, or my pilgrimage, is shared.

So we cast off our burdens and travel light. The yoke that we carry is shared with Jesus. My guess is—many of the times we think we are carrying our loads; it is actually Him doing the carrying!

### 5. The whole enchilada

Mexican food is one of my comfort foods so I like the expression. It even makes me hungry just to think about it!

I’m not exactly sure where the expression came from, but the meaning is clear: who wants or asks for a part of the enchilada when the whole thing could be had?

In Romans 12, we are told that we are to present our “selves,” our whole selves, to God as a spiritual act of worship. Those who were part of the Macedonian churches were commended as having given themselves first to the Lord and then to Paul and his companions (2 Corinthians 8).

In Malachi 3, the people were told that they were robbing God. How, they asked? Because they were not bringing in the whole tithe, the whole enchilada. By withholding it, they were robbing God.

We can rob Him. We can shortchange Him. Don’t do it! Don’t even think about it! He is

worthy of all that I am and all that I can give.

### 6. Minimize regret

“To one who knows the right thing to do, and does not do it, to him it is sin” (James 4:17). Regret comes from missed opportunities and mistakes. Kind of like the “should haves” and “could haves” of life.

In Acts 16, Paul describes an occasion where he wanted to go to Bithynia, but the Spirit of Jesus did not permit him to go there. In Exodus 36, the Israelites were restrained from contributing to the building of the Tabernacle. The reason - they had already responded generously, the storehouses were full, and the workers had more than enough resources to get the work done.

If regrets are filled with “should haves” and “could haves,” I would rather keep attempting until the door is firmly closed. I would rather keep doing until restrained. It’s awfully hard—make that almost impossible—to go back and fix things.

### 7. Die with your boots on

If you’ve ever seen the movie “Secondhand Lions,” you know what I am referring to. If you haven’t, well, I’m certainly not going to spoil it for you!

Paul describes a quandary in Philippians 1. On the one hand, he wanted to depart this life and be with Christ. On the other hand, he recognized that if he remained, there would be opportunity for fruitful labor. For Paul,

there was no kicking back and relaxing. Coasting was not an option. Doin’ nothing didn’t appeal to him.

Paul told Timothy “Fulfill your ministry” (2 Tim. 4:5). In other words, no stopping until the work is done. No quitting early. No unfinished business.

Dying with your boots on means going the distance, running the race (Hebrews 12), being yoked to Jesus, eyes on Him. Jesus endured the cross and completed the work and said: “It is finished.” While we can’t have that perspective to really know when we are finished, we can, by faith, keep on keeping on in the hope that we will one day hear: “Well done, good and faithful servant” (Matt. 25:21).

My personal mission statements—K.I.S.S.—simple, bumper sticker sized, suitable for dummies:

- A passion for God
- Look for God’s purposes in everything
- Be careful where you pitch your tent
- Pilgrims travel light
- The whole enchilada
- Minimize regret
- Die with your boots on.

Well, you may not be so simple, or you may not need stuff for dummies, but you have my permission to borrow liberally. All I ask, if you do stick one or more on your bumper, is that you take it seriously!



## 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:

Ernst Schrutt, former president of Wiedenest Bible School in Germany, once made a careful distinction among the terms, “heresy,” “error,” and “difference of opinion.” For example, an elder wrote to tell me that a brother “in fellowship” in his assembly strongly opposed the doctrine of the Trinity. In fact, this brother made quite a show of leaving a “Breaking of Bread” meeting because someone asked that The Doxology be sung. He said he objected to the Trinitarian line, “Praise Father, Son, and Holy Ghost.” My correspondent wanted to know if I considered this man’s stand against the Trinity to be heretical. I told him that I did—in fact, I think most readers of Journey would agree. If rejection of the doctrine of the Trinity is heresy, what would you consider to be an “error?” What about a “difference of opinion?” I think we Christians in the Brethren assemblies are often careless in our use of the term “heresy.” We need to recognize that there are errors and differences of opinion that are not heretical. My question is: What do you understand the word “heresy” to mean? How do you recognize it when you come across it? What are some examples of heresy? What are some examples of “error” and “differences of opinion?” Should we not treat a person differently who may be guilty of an “error” or may have a “difference of opinion” with us than we would a person who is a genuine heretic?

### Alvin Reid Responds:

The question is a vital and interesting one. My English dictionary says the word “heresy” is “from Greek *haire-sis*, a principle or set of principles at variance with established or generally received principles; especially an opinion or opinions contrary to the established faith.” The persons named in 2 Timothy 3:1–9 were heretical because they opposed the truth (v. 8). Those who reject the apostolic faith and turn from it are heretical. Likewise the persons mentioned in 2 Thessalonians 2:10–12 provide additional evidence of heresy. They would not receive the truth. In Matthew 23:13–26 our Lord Jesus pronounced righteous indignation and woes upon the scribes and Pharisees because they rejected Him, who is the truth personified.

An example of error is found in Paul who, in his unconverted days,

persecuted the saints (1 Tim. 1:13). Although he acted violently against the church he did so “ignorantly in unbelief.” Had Paul continued to reject the truth and had he taught things contrary to it he would have become a heretic.

I was not clear about part of Dr. MacLeod’s question. Did the brother who left the Breaking of Bread meeting leave because he rejected the doctrine of the Trinity or because he believed we should not sing to the Holy Spirit? Because of John 16:13–15, where the Holy Spirit glorifies the Lord Jesus and not Himself, some might argue that we should not sing praises to the Holy Spirit. Are there Scriptures where the Holy Spirit is addressed? Should we sing praises to the Holy Spirit?

Alvin Reid  
St. Elizabeth, Jamaica

### David MacLeod Comments:

Alvin Reid’s dictionary definition gets to the point. Heresy is teaching that is contrary to the established Christian faith. To teach Unitarian doctrine or to deny the deity of Christ is certainly heretical. As for his question about praising the Holy Spirit, that is another matter, and I shall present it to our readers as our question for next time. Regarding the brother who walked out of the meeting, he did indeed deny the doctrine of the Trinity.

### C. N. Tokatlogou Responds:

I couldn’t help noticing that you said, “I think we Christians in the Brethren assemblies are often careless in our use of the term ‘heresy’”—a very true and a very painful observation. It took me back a few years to a time when after I had excitedly pre-

sented the two sides of the coin, namely, that we are born of God, on the one side, and that we also have the spirit of adoption and are looking forward to the completion of the other side, our total and complete adoption day in the future.

I simply referred to John 1:12–13 (“who were born ... of God”) and John 3:6 (“that which is born of the Spirit is spirit”) and other passages that make it clear that we are born of the Spirit of God. The other side of the coin is Romans 8:15 where Paul says we have the “spirit of adoption,” which enables us to address God in a very intimate way. Whether Jew or Gentile, if we come to God through Jesus Christ we are entitled to call Him our Father and enjoy Him as such. Yet in Romans 8:23 this adoption is viewed as only a foretaste of the complete enjoyment of Him. It is called here “the first fruits”—the Greek text is singular, “first fruit,” the first taste, just the beginning of enjoying Him that way. The Apostle says that the creation and we ourselves are groaning, “eagerly waiting for the adoption,” which is the redemption of our bodies.

So I excitedly said that we are waiting for the adoption. I said that our spirits and souls are redeemed, but our bodies are not redeemed. We are looking to the day when “in a moment, in the twinkling of an eye” on our way from this earth to the air we shall be changed and have bodies like that of the risen Lord Jesus who

will have come to the air to take us home (1 Cor. 15:52; 1 Thess. 4:17). What a great future we have! When we see Him we shall be like Him and see Him face to face (1 John 3:2). Now we can only see Him in a limited way—“dimly,” in a mirror, so to speak (1 Cor. 13:12). Our adoption, then, is primarily a future event when we will be made mature sons of God and look like Jesus Christ. The Bible seems clear. We are born of God—His seed abides in us (1 John 3:9), and we are God’s children already. Yet our adoption, the receiving of a body like that of the Lord Jesus, is future.

Well, as I stepped down from the platform, the first person that stopped me and talked to me was very upset. A dear brother, a bit older than me, pointed his finger at me and said, “You taught a heresy. You should have said that we are already adopted children of God.” You know, when you are suddenly told you have presented a heresy it makes you stop and think. Did I make such a big blunder?

What do you think, brother Dave, did I present a heresy?—that on the one hand we have been born of the Spirit of God, and on the other we are eagerly awaiting our adoption, our “son placement,” which is the redemption of our body.

I loved that dear brother—he was such a sweet and precious soul winner. He is now with the Lord. This experience taught me that we need the grace of the Lord so that when such experiences come our way we don’t let them

affect our oneness in Christ Jesus and our enjoyment of one another. Instead of focusing on the failures, disagreements, and mistakes of others, we should focus instead on the good points—on what Christ is developing in each one of us. From that point I take my hat off to that dear brother who never missed an opportunity to reach people for Christ. I loved him and look forward to spending eternity with him.

C. N. Tokatlogou  
Denver, CO

### David MacLeod Comments:

I certainly do not believe that Mr. Tokatlogou (“Brother Tok” to his friends) presented a heresy. At most his accuser had a “difference of opinion” with the preacher. Brother Tok’s gracious letter highlights a problem that some believers who have been brought up in narrow spiritual surroundings often have. Like Mr. Tok’s accuser, they are inclined to judge teaching they have never heard before as error or heresy. In the case of Mr. Tok’s sermon, it was true to the “already, not yet” element of our salvation. As Bishop Westcott once said to a Salvation Army “lassie,” “We have been saved, we are being saved, and we shall be saved.” All three tenses of salvation are to be found in the New Testament (Eph. 2:8; 1 Cor. 1:18; Rom. 13:11).

### NEXT ISSUE’S QUESTION:

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

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.

# Handling Conflict in the Church, Part 2

Alex Strauch

Edited by David J. MacLeod

*Editor's Note: This article is an edited transcription of a message delivered by Alex Strauch at the 2003 "Iron Sharpens Iron" Conference held on the campus of Emmaus Bible College. Part 1 of Mr. Strauch's message was published in the Winter 2004 issue of Journey.*

Hurricane Andrew was one of the worst hurricanes to hit the Florida coast—the devastation was terrible. After the hurricane, TV reporters were filming this horrible situation, and in the midst of the hundreds of flattened homes they saw one home still standing. They found its owner cleaning up his yard, and they asked, "Sir, why is it that your house is the only house standing? How did you manage to escape the severe damage of the hurricane?" He answered, "I built this house myself, and I built it according to the Florida state building code. When the code called for 2.5-inch roof trusses, I used 2.5-inch roof trusses. I was told that the house that was built according to the code would stand a hurricane of great proportion. I did it and it did."

As we learned in part one of this study, the Christian's building code is the Bible. The Book of Proverbs, we learned, is filled with verses on anger and conflict. The Book of James warns, "For the

anger of man does not achieve the righteousness of God" (James 1:20). If we have divisions, if we hate one another in bitterness towards one another, we are not following the code. The Bible speaks very carefully of the need for forgiveness, patience and humility toward one another. Believers are not to be like the world. It is a supernatural Spirit-filled life that we live.

*(How to Handle Conflict Biblically, continued)*

## Be Spirit Controlled

When facing conflict, the first and most important thing I can say to you is this: be Spirit-controlled, not out of control (Eph. 5:18; Gal. 5:16). Don't be controlled by the flesh and the devil. The flesh produces nothing but confusion, disunity, and bitterness. "Now the deeds of the flesh are evident, which are...enmities, strife, outburst of anger, disputes, dissensions, factions envying" (Gal. 5:19, 20).

If, however, you are controlled by the Holy Spirit you will be loving and self-controlled because these are the first and last of the nine fruits of the Spirit (Gal. 5:22, 23). You will also be kind, gentle, patient, peaceful, and joyous. So a Spirit controlled Christian will be

a loving Christian leader and will handle conflict according to the "more excellent way."

## Be Controlled by Love

In his remarkably penetrating book, *The Mark of the Christian*, Francis Schaeffer, speaking from years of experience, states that a crucial issue to be faced in most conflicts is not just the issue at hand but the kind of words, actions, and attitudes displayed in the midst of conflict:

"I have observed one thing among true Christians in their differences in many countries: What divides and severs true Christian groups and Christians—what leaves a bitterness that can last for 20, 30, 40 years (or for 50 or 60 years in a son's or daughter's memory)—is not the issue of doctrine or belief that caused the differences in the first place. Invariably, it is a lack of love—and the bitter things that are said by true Christians in the midst of differences."<sup>1</sup>

Love tempers and heals conflict. Without love, our relationships and churches would instantly break apart. This is why there are many pleas in the New Testament for harmony and unity. In most cases, love is linked to these pleas. The New Testament's principles of love provide much positive

instruction for resolving conflict and maintaining unity. They reduce, temper, and heal conflict.

## The Way Love Does Not Behave Badly in Conflict

To the fighting church at Corinth, Paul points to the "more excellent way" as a solution to their many conflicts. The "more excellent way" (1 Cor. 12:31) is the way of love, and the fifteen descriptions that explain the way of love should be read in the light of a church in conflict (1 Cor. 13:4-7). So whenever we face conflict we should immediately remind ourselves of the way love behaves and doesn't behave in the midst of disagreement or conflict.

At the root of most fights and divisions is perverse pride. Pride not only explains why we fight so much, but why we seem to have no power to reconcile our divisions and disagreements. But love is not puffed-up with feelings of self-superiority. Love acts with a lowly, humble spirit.

Selfishness also generates much needless strife. But love is not self-seeking. It seeks the advantages and good of others. Jealousy creates petty rivalry, poisoned dispositions, slanderous talk, and mean-spiritedness. But love delights in the betterment of others. The irritable, angry spirit quickly inflames emotions. But love is not quick to anger. An unforgiving heart holds grudges for years, but love refuses to keep a record of injuries and offenses. It forgives.

So when conflict occurs, if you

choose to act arrogantly, selfishly, jealously, cantankerously or refuse to forgive, you will make matters worse. You will aggravate disagreement, distort differences, and hinder any hope for peace. If, however, when you encounter conflict with fellow believers, you will remember to speak in love and respond humbly and selflessly and control your anger, the differences will be more manageable and bad feelings would be more quickly forgotten.

Love curbs the many vices that divide people and accentuate disagreement.

## The Way Love Behaves in Conflict

Love greatly tempers conflict because it is "patient" and "kind." It always bears up under the stresses of criticism and attacks. It always believes and hopes; it rejoices in all that is good and true; it can never delight in evil of any kind; its nature is to unite and heal brokenness.

Furthermore, one of the most important qualities of love for dealing with the battles of life is forgiveness: "Love does not take into account a wrong suffered." "Love covers a multitude of sins." Unforgiving people cling to their grievances and wounds in a way that doesn't allow conflict to end.

But Christians are called to imitate God's forgiving love: forgive "each other, just as God in Christ also has forgiven you. Therefore, be imitators of God, as beloved children; and walk in love, just as Christ also loved you

and gave Himself up for us" (Eph. 4:32-5:2). Because love forgives, it brings healing and triumphs over "evil with good" (Rom. 12:21).

## Love Forbids Hate, Personal Retaliation, and Revenge

The ethical demands of Christian love are radical by the world's standards and contrary to our fleshly nature. Christian love requires that we love our enemies, not hate them. This love for one's enemy is not simply refraining from retaliation, and it's certainly not a do-nothing attitude. To the contrary, it's to be a positive, proactive response. It entails praying for blessing, showing kindness and mercy in time of need, and seeking peace with the enemy (Matt. 5:44; Rom. 12:14-21).

Jesus teaches that there's nothing special about loving people who love you. Even members of the Mafia love those who love them. What is truly distinct and divine is loving those who hate you and fight you. This kind of love, Jesus declares, makes us most like our heavenly Father:

"But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?

Therefore you are to be perfect, as your heavenly Father is perfect (Matt. 5:44-48; also Like 6:27, 28).

Following our Lord's extraordinary teaching on loving one's enemy, Paul writes, "Bless those who persecute you; bless and do not curse.... 'But if your enemy is hungry, feed him, and if he is thirsty, give him a drink [acts of kindness]; for in so doing you will heap burning coals on his head [shaming them by kindness and thus perhaps changing their minds]" (Rom. 12:14, 20, 21).

Whether those who hate you are hostile unbelievers or believers, it matters not. You are still obligated to bless them, pray for them, show kindness to them in their need, and win them with loving deeds.

The Scripture also prohibits the spirit of retaliation, the get-even mentality which is so much a part of human nature: "Never pay back evil for evil to anyone" (Rom. 12:17). "See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people" (1 Thess. 5:15). "Not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing" (1 Peter 3:9). When we are insulted, we are not to insult back; when attacked, we are not to attack back; when we are criticized, we are not to criticize back, when hurt, we are not to strike back to hurt. As Jonathan Edwards reminds us, the very

"nature of love is good-will" towards others.<sup>2</sup>

The Scripture further forbids taking personal, private revenge, taking justice into our own hands: "Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, 'vengeance is mine, I will repay,' says the Lord" (Rom. 12:19). It is God's prerogative to punish evil, and He has also established human government and courts to judge and punish evil doers (Rom. 13:1-7).

Instead of seeking retribution, we are to "overcome evil with good" (Rom. 12:21). We are to gain victory over evil by kindness, forgiveness, and trust in God. Yet all too often Christian people are overcome by evil in their conflicts with others.

When their feelings have been hurt, they somehow think they can do anything they want in retaliation. They can leave the church, divide the body, explode with uncontrolled anger, cut people off, villainize whoever they want, lie, hate, and backbite. And they can justify the most wicked behavior with the simple excuse, "But I've been hurt!" But love abhors what is evil and harmful to others; it doesn't rejoice in evil of any kind.

Conflict and fighting have a unique way of exposing the reality of our hearts (1 Cor. 11:19). Sadly, what we often see is not good. We seem to be unable to implement the great truths of Christianity at the moment of crisis. We so naturally revert to godless conduct.

### Love Covers a Multitude of Sins

Peter writes, "Above all, keep fervent in your love for one another, because love covers a multitude of sins" (1 Peter 4:8).

The reason for this urgent appeal to love "at full strength" is that "love covers a multitude of sins." By this Peter means love covers all kinds of offenses, hurts, annoyances, disagreements, disappointments, sins both small and large, real and imagined, that we all experience at the hands of others.

At no time do we poke one another more painfully than when we are involved in controversy. Without fervent love for one another, however, we could not survive such injuries and maintain church unity.

Only love has the power to cover—to freely and repeatedly forgive, to understand people's weakness and complexities, to put things into proper perspective, to put a blanket over others faults, and to swallow one's pride. Or in Paul's words, "love...does not take into account a wrong suffered." Love bears, believes, hopes, and endures all things" (1 Cor. 13:4-7). Love doesn't rejoice in evil. Love seeks to cover and not expose a believer's sin to the world. Jesus' love for His disciples covered their many sins or He couldn't have lived with them. He knew their weaknesses and sins, but love covered them all.

This doesn't imply that love ignores or condones sin. Love abhors "what is evil" (Rom. 12:9).

Love covers a multitude of sins, not all sins. There are times that love requires exposure and discipline of sin for the welfare of others. Seeking the welfare of the other, love knows when to cover and when to expose! It is not self-concerned but other-concerned. But even then its purpose is not to expose and shame, but to redeem and restore (1 Cor. 4:16; 2 Cor. 2:1-11; Gal. 6:1).

### Love Considers the Welfare of the Weaker Believer

From the beginning of the Christian era, believers have fought over the use of their freedoms in Christ. And we still quarrel today over these marginal issues. Among Jewish and Gentile Christians in Rome, intense conflict arose over food regulations and observance of holy days. Paul calls these issues "disputable matters." By this he means, they are not fundamental doctrines but secondary issues.

Among the principles Paul lays down for resolving this kind of conflict is love: "For if because of food [the issue of debate] your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died" (Rom. 14:15). The lifestyle of love requires a believer to sacrifice legitimate uses of one's joyous freedom or liberty for the sake of a weak believer's spiritual welfare. In regard to the use of Christian freedom, the Scripture says "through love serve one another" (Gal. 5:13). The

loveless use of freedom is always destructive to others as well as one's self.

Love builds up others; it does not destroy others. It unites and does not divide. It sacrifices for the good of others. Pride and selfishness refuse to forego rights and freedoms for the sake of a weaker believer. Love protects weak and misguided brothers and sisters (Rom. 14:15). Love says, "If food causes my brother to stumble, I will never eat meat again, so that I will not cause my brother to stumble" (1 Cor. 8:13).

Christian leaders are to model the kind of love that is willing to sacrifice one's liberties for the sake of others. Love does not seek its own advantage, but the good of the one loved (Rom. 15:1-3). Love denies self for the good of the conscience of others.

A major part of a Christian duty is to model Christian love in conflict—to help heal estranged relationships, to teach people how to respond to one another in love, and to show them how to forgive and be reconciled to each other. Dr. Martyn Lloyd-Jones is right when he says, "The Christian life must always be thought of in these terms. Love! There is the great first principle."<sup>3</sup>

### Be a Peacemaker Not a Troublemaker

The last of the seven deadly sins listed as an abomination to the Lord God is "One who spreads strife among the brothers" (Prov. 6:19).

Jesus taught, "Blessed are the

Peacemakers" (Matt. 5:9), and to His contentious disciples, "Be at peace with one another" (Mark. 9:50). To strife-ridden Christians in Rome, Paul writes, "let us pursue the things which make for peace" (Rom. 14:19).<sup>4</sup> And to encourage unity among Jew-Gentile believers, Paul writes, be "diligent [that is, 'spare no effort'] to preserve the unity of the Spirit in the bond of peace" (Eph. 4:3). We are to aggressively pursue peace and harmony. One of the qualifications of a church elder is that he be "peaceable" (1 Tim. 3:3). A qualified church leader cannot be a fighter or a contentious person (1 Tim. 3:3). Scripture warns that, "Like charcoal to hot embers and wood to fire, so is a contentious man to kindle strife" (Prov. 26:21).

Peacemaking is hard work. It takes wisdom, self-control, and putting the good of others first. It can be costly in time and effort. Peacemakers guide those in conflict to understand each other and to seek mutual care of each other. They labor hard to be problem solvers. They deny themselves in order to facilitate the group to achieve wise resolutions and peace. They work hard for reconciliation and healing.

Peacemakers are often misunderstood and maligned.<sup>5</sup> But peacemaking is blessed by the Lord Jesus Christ and indispensable to the unity of the local church. A pastor confronting a church at war with itself publicly declared, "It is time to wage peace."

We are not, of course, talking about peace at any price or surrendering the truths of the gospel. That is not peace.

God's peace does not peacefully coexist with falsehood, sham, or injustice; so God's peacemakers cannot simply ignore peace-destroying sin and error, any more than a surgeon can simply close up an infected wound; an abscess is bound to develop.<sup>6</sup>

Many of our conflicts, however, are not about the central truths of God's Word, but about secondary issues, program changes, or personality clashes that can and should be peacefully resolved. Paul E. Billheimer writes, "Most controversies in local congregations are produced, not primarily by differences over essentials, but by unsanctified human ambitions, jealousy, and personality clashes. The real root of many such situations is spiritual dearth in individual believers, revealing lamentable immaturity in love."<sup>7</sup>

Loving Christians are peacemakers (Rom. 12:18); they "wage peace."

### Be Humble

Underlining most conflict and unresolved division is ugly, human pride. Proverbs tells us, "Through insolence [pride] comes nothing but strife" (Prov. 13:10). Strife existed in the mature church at Philippi. Paul's solution to the conflict was for them to take on Christ's attitude of humility and selflessness (Phil. 2:1-8).

Bible-believing Christians must be especially guarded against

pride of knowledge and feelings of doctrinal and denominational superiority. The Scripture warns, "Knowledge makes arrogant" (1 Cor. 8:1). People with knowledge can be unteachable, argumentative, and offensively opinionated. But truly knowledgeable people know their limitations, understand that there is a great deal yet to learn (1 Cor. 8:2), and that all our human systems of explaining the Bible need continuous reform and refinement. Even the brilliant Paul confessed, "For we know in part and we prophesy in part. For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known" (1 Cor. 13:9, 12). Thomas Carlyle wrote: "The Bible is full of infinities and immensities."

So we need to be humble and teachable. The fact is we can learn much from those who disagree with us. "Love," the Scripture says, "is not arrogant" (1 Cor. 13:4). It doesn't have a superiority complex. It is humble and modest when challenged.

### Don't Use Unloving Words

Don't throw words around like daggers at your brothers and sisters. Daggers wound and kill. Often in conflict people use loveless words that are meant to hurt people, to strike back in anger and revenge, and to intimidate. But this only inflames people's emotions and distorts the issues being debated. Moreover, angry words stick in people's minds for a lifetime.

The Scripture warns of the destructive power of words and encourages the use of edifying words:

- "Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear" (Eph. 4:29).
- "Let your speech always be with grace, as though seasoned with salt" (Col. 4:6).
- "And the tongue is a fire, the very world of iniquity...and sets on fire the course of our life, and is set on fire by hell" (James 3:6).
- "If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well" (James 3:2).
- "The tongue of the wise brings healing" (Prov. 12:18).
- "Death and life are in the power of the tongue" (Prov. 18:21).
- "A gentle answer turns away wrath, but a harsh word stirs up anger" (Prov. 15:1).
- "A man has joy in an apt answer, and how delightful is a timely word" (Prov. 15:23).
- "And sweetness of speech increases persuasiveness" (Prov. 16:21).
- "Like apples of gold in settings of silver is a word spoken in right circumstances" (Prov. 25:11).

- "A fool's lips bring strife" (Prov. 18:6).
- "Pleasant words are a honeycomb, sweet to the soul and healing to the bones" (Prov. 16:24).

When involved in sharp disagreement, consciously guard your choice of words, soften the polemics, control your voice and emotional expressions, don't use exaggerated language, and speak graciously, kindly, patiently, and thoughtfully. As the Bible says, "sweetness of speech increases persuasiveness" (Prov. 16:21).

There are times when it is best to say nothing. Silence is the best response in certain highly emotional confrontations. Always speak constructively, not destructively. Love builds up (1 Cor. 8:1). "Love does no wrong to a neighbor" (Rom. 13:10). Love does not rejoice in evil of any kind (1 Cor. 13:6). Love should therefore significantly affect the way you talk and respond to people.

### Don't Attack the Person, Attack the Problem

In debate, attack the problem rather than each other. Be hard on yourself and soft on others when resolving problems. Keep your arguments focused objectively on the issues of discussion. Don't tear down the other person's character or family. Don't level people with accusations. In most cases, your brother or sister with whom you disagree is sincere and well meaning. So there is no need to

bring up all your opponent's character faults and past failures. That hurts people and deepens the rift.

If you keep your disagreements focused on the issues it will be easier later to reconcile and heal differences. But if you insult a person or rip into his or her emotions with accusations, you may win the argument, but the relationship will be ruined for a long time.

In the context of love, the Scripture says, "Be devoted to one another in brotherly love; give preference to one another in honor" (Rom. 12:10). So always be respectful toward and honoring of your brothers and sisters who disagree with you. They are family. We cannot argue as politicians in secular society do. Winston Churchill said he loved nothing more than a parliamentary debate. As Christians, we don't love a church debate. But when we must debate, we must be respectful toward one another.

Love does not seek to tear people down. It is compassionate and kind. "Love does no wrong to a neighbor" (Rom. 13:10). Love "does not act unbecomingly" (1 Cor. 13:5). Love "rejoices with the truth" (1 Cor. 13:6).

### Seek to Understand Not Just Argue

Honestly seek to understand the other person's arguments, reasoning, position, and interests. It's amazing how little we really listen to those who disagree with us and how much time is used defending our own position. Good listeners are better problem solvers. We

immediately react by justifying our position, defending our egos, or seeking to win the argument.

Perhaps the other person is right, and you are wrong. Perhaps you (as well as the other party) have something to learn. It may be that you have ideas or beliefs that represent half-truths, faulty logic, or extra biblical conclusions. Your thinking may not be straight. Don't always assume you are right and the other person is wrong. This is why it is important to listen to your opponent; he may be your best teacher. "A wise man will hear" (Prov. 1:5). "But a wise man is he who listens to counsel" (Prov. 12:15). "The heart of the righteous ponders how to answer" (Prov. 15:28)."

Furthermore, don't misrepresent the views of your opponent. In fact, be overly fair. Follow the "Golden Rule." "In everything, therefore, treat people the same way you want them to treat you" (Matt. 7:12). "Love is patient and kind...is not arrogant...does not seek its own, is not provoked" (1 Cor. 13:4ff.).

### Seek to Find Areas of Agreement

When facing disagreement with a fellow believer, be sure to emphasize and clearly state your areas of agreement. Be deliberate about this. Write them down for all to see. This may help to identify more clearly the actual areas of disagreement and how divergent they are. Don't be the kind of person who feeds exclusively on differences and disagreements. As

Christians we have far more in common in the fundamental beliefs of life and in our ultimate goals than differences. Love always “believes” and “hopes” (1 Cor. 13:7). Love unites.

### Be Tolerant and Forgiving

One of the virtues necessary for living a life style worthy of our high calling and for maintaining the unity of the body of Christ is “showing tolerance for one another in love” (Eph. 4:2).<sup>8</sup> “In other words, differences between believers are to be tolerated.”<sup>9</sup>

In the heat of conflict we are to make the effort to forbear with one another’s annoyances and weaknesses and to do it with “love.” If not done “in love,” we will soon become resentful of having to put up with one another’s faults and differences. But love is “patient”; love “bears all things” and “endures all things” (1 Cor. 13:4, 7).

But not only are we to be tolerant with one another in love, we are to be “forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you” (Col. 3:13). Conflict produces legitimate grievances and complaint on every side. So along with putting up with one another’s annoyances, we are to graciously forgive as the Lord graciously forgave us. He is the model for our responses.

### Balance Love and Truth

Christians are called to fervently love one another. They are also called to be doctrinally sound and to protect themselves from the evils

of false teaching. “We are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming” (Eph. 4:14). We are to know the truth and defend it.

So we are always to balance “truth and love” (2 John 3) and “grace and truth” (John 1:14). One of the great chapters of the New Testament on the need for unity and sound doctrine in the church is Ephesians 4:1-16. In this section Paul uses the little phrase “in love” three times to begin the section and end it. Furthermore, the passage also commands us to be “speaking truth in love” (Eph 4:15). So truth and love cannot be separated. The greatest men and women of God on this earth do not agree on all doctrinal issues and no amount of grace is going to solve this. So we will need to always “speak the truth in love.”

<sup>1</sup> Francis Schaeffer, *The Mark of the Christian* (Downers Grove: InterVarsity, 1970), 22.

<sup>2</sup> Jonathan Edwards, *Charity and Its Fruits* (1851; reprint ed., Edinburgh: Banner Truth, 1978), 196.

<sup>3</sup> D. M. Lloyd-Jones, *Romans: An Exposition of Chapter 12*, *Christian Conduct* (Edinburgh: Banner of Truth, 2000), 336.

<sup>4</sup> Rom. 12:18; Eph. 4:3; James 3:18; 1 Peter 3:11;

<sup>5</sup> “Peacemakers can look like cowardly ‘pleasers of men’ when they are compared with bold champions

who courageously disregard the opinions and feelings of human beings” (Sermon by Dennis E. Johnson, “Peacemakers,” in John M. Frame, *Evangelical Reunion*, [Grand Rapids: Baker, 1991], 172).

<sup>6</sup> Johnson, “Peacemakers,” 171.

<sup>7</sup> Paul E. Billheimer, *Love Covers: A Viable Platform for Christian Unity* (Fort Washington: Christian Literature Crusade, 1981), 34.

<sup>8</sup> “Showing tolerance” (Greek participle *anechomenoi*) means “putting up with, enduring, bearing with, forbearing.” This is a Christian virtue. But forbearing with false teaching is not a virtue and should not be done (2 Cor. 11:4, 19, 20).

<sup>9</sup> Harold W. Hoehner, *Ephesians* (Grand Rapids: Baker, 2002), 509.



Ben Lange, Manager of The Coffee Bean

### Coffee Connection

Emmaus announces its Grand Opening of *The Coffee Bean*, the highly anticipated addition to our cozy campus. Brewing up what some consider the finest lattes, cappuccinos and chai teas in the universe, *The Coffee Bean* is a welcome new member of the Emmaus Experience for students, staff and lucky visitors who can drop into the bean-friendly atmosphere for a hot cup of Jo. Ben Lange (alumnus, '97) has joined the Emmaus staff as the Assistant Food Service Director, managing the crew of newly-trained student baristas. Sporting a multi-cultural theme and a stylish café atmosphere, *The Coffee Bean* trumps every known hang-out spot on campus these days. Open weekday mornings at 8, *The Coffee Bean* is now serving cinnamon rolls, Danishes and a house blend coffee, attracting some professors who enjoy weekly field trips to the coffee shop with their classes! Purchase a *Coffee Bean* gift certificate online today for your thirsty student by visiting

[www.emmaus.edu](http://www.emmaus.edu). Planning a visit to Emmaus this spring? Stop in at *The Coffee Bean* and see what’s “brewing” here on campus.

### It’s a whole new .edu!

Visit our website at [www.emmaus.edu](http://www.emmaus.edu) this month to see our brand new look! Many new features and benefits have been added to our website to provide future students, parents and alumni with greater access to the Emmaus Experience, and visitors will appreciate the updated travel information and Dubuque information that we now provide.



Log on to the Alumni Directory to update your personal information and to get in touch with friends from your time at Emmaus! Check out our new virtual tour and see what’s changed since you were a student! And visit us often to stay up-to-date by viewing our new sports and events calendars! You can even check

out our webcam to see what the weather is like on campus every day! There are many new and exciting things happening at Emmaus, and the web is the new best place to be informed. Fill out our online survey for a chance to win a free t-shirt or a gift certificate to *The Coffee Bean*, our newest addition to the campus. Help us get the word out by making us a link to your websites and by referring the new site to the “Emmaus Family.”

### Emmaus Club Soccer

In 2004 the Emmaus club soccer team joined the Dubuque Soccer Club Adult League, a league comprised of 6 local teams. The season consisted of 1 or 2 games against each team, as well as a couple of other teams from local colleges. Coached by Dr. Jack Fish, the team was represented by freshmen (Charles Condit, Adam Crim, Beau Floyd, Jonathan Nelson, Andy Nixon, Kenny Rutzmoser), sophomores (Kristi Bell, Chas Clark, Steve Daughters, Brad Meyer, Andy Stephenson, Tim Stephenson), a senior (Heather Clarkson), continuing education students (Memo Aguilera, Atsushi Fujimoto, TJ Habel), and the older guys who just can’t seem to get away from the sport (Justin Fensterman, Joel Laos, Randy

NEWS • FROM • EMMAUS

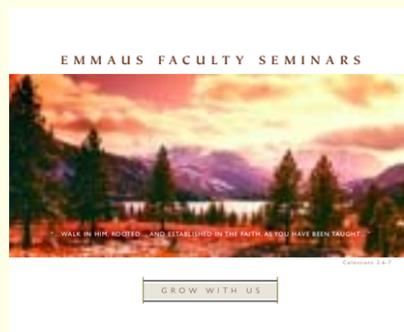
Sylvester, Tim Watson). Although ending with a record of 4-5-1, the team established a level of unity unique to many other Emmaus teams of the past (There is a certain bond that occurs when you lose three of your games by one goal in the last minutes!). As a result, the season was a success and many are already looking forward to next September.

**New Two-Year Associate of Arts Degree in Biblical Studies**

Many students come to Emmaus each year to complete our Certificate of Biblical Studies. The Certificate program is designed to provide a foundation for life-long study of the Word, including courses like Old and New Testament Survey, Survey of Doctrine, Christian Life and Bible Study, and Christian Worldview. Often these courses whet the appetite for continued in-depth Bible study.

To meet the needs of students who can't get enough in one year, the college has just implemented a two-year Associate of Arts degree in Biblical Studies. In addition to the first-year coursework, students complete additional Bible and Theology courses in Hermeneutics, Ecclesiology, Soteriology, Personal Evangelism and Bible electives, coursework in Missions and Christian Education, and General Studies courses in

the humanities, natural sciences, and social sciences. The program is designed to equip students with Bible knowledge, ministry skills and experiences, a Christian worldview, and general education skills and competencies. If you are interested in a Bible degree, but don't have four years to give, the Associate of Arts program may be for you. For more information, see our website at [www.emmaus.edu](http://www.emmaus.edu).



**15,000 Miles for Faculty Seminars**

During the Fall Semester, Emmaus Faculty Seminars were successfully held across North America. Just over 15,000 miles were logged by faculty members Dave Glock, Ben Mathew, Dave Reid, Mark Stevenson, and Jim Van Dine. Seminars were held in Houston, TX at Sugar Land Bible Chapel; Camp Li-Lo-Li in Randolph, NY; Kenilworth Bible Chapel in Kenilworth, NJ; and Northside Bible Fellowship in Calgary, AB. Spring Semester

Faculty Seminars will be held in Palm Bay, FL at Grace Bible Sanctuary and Malvern, PA at Malvern Gospel Chapel. If you would like more information on holding a Faculty Seminar in your area, e-mail [emr@emmaus.edu](mailto:emr@emmaus.edu) or call Dave Glock at 1-800-397-2425.

**Emmaus Eagles**

The Emmaus Men's Basketball team this year has had a strong start to their season, winning their first 2 games at home. There are a lot of new faces on the team this year who are led by Captain Matt Caminiti a returning junior. The team is well rounded, having both good outside shooters and a strong presence underneath the basket. The men look forward to improving upon their good start and showing some strong competition to their opponents.



Nick Sardina of the Emmaus Eagles

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The Emmaus women's basketball team has had a good start to their season, winning their first 2 games and going into Christmas with a win-loss record of 3-2. The Lady Eagles are coached by Kathy Van Dine and Assistant Coach Seth Warner. Captains are senior Hilary Van Dine and sophomore Jennifer Larsen. Members of the team include seniors Amanda Cannon and Janelle Flanagan, sophomore Kristi Bell, and freshmen Lauren Ashby, Stephanie Fairbanks, and Heather Mattson. The team is excited about the season, and is looking forward to growing together as a team and continually improving.

**Personnel Addition**

In order to better maintain contact with our friends and alumni, Steve Witter ('89) has been promoted to Director of Constituency Relations. Steve served faithfully as



Dean for Student Affairs for nearly ten years and is well regarded by young people and elders alike. He is traveling to meet with elders, alumni, and young people to share the news and vision of the college. Invite him to your gathering ([switter@emmaus.edu](mailto:switter@emmaus.edu)).

Our chaplain, Ben Mathew ('98) is serving this year as interim Dean in Steve's place. He is also teaching in our Biblical Counseling minor.

Jon Glock ('91) will join us this summer as the new Dean for Student Affairs. Jon has been serving at College Heights Chapel in Murfreesboro, TN for the last ten years, as well as traveling often to speak to young people. Jon will teach part time in our Youth Ministries program, as well as helping us with our Youth Ministries initiatives nationwide.

Steve Sanchez ('94) will join the faculty this summer teaching



Biblical Studies. Steve attended our Continuing Education program after studying at Columbia

University in New York City, and then went on for a Th.M. and Ph.D. at Dallas Theological Seminary. He currently serves at Community Bible Chapel in Richardson, Texas. Pray for him as he is writing his doctoral dissertation.

These moves are examples of Emmaus' plan for succession. As our faculty and administration has matured, we have consistently found bright young stars among the assemblies who are willing to join us at Emmaus in educating the leaders of tomorrow

**JOURNAL TOPICS**

**In the Current Issue of Emmaus Journal**

- Don Tinder, "The Doctrine of the Trinity: Its Historical Development and Departures"
- Larry Dixon, "God the Holy Spirit and the Trinity"
- S. Lewis Johnson, Jr., "Moses and Abraham, or the Law Versus the Promise: An Exposition of Galatians 3:15-22."
- David J. MacLeod, "The Year of Public Favor, Part 4: The Twelve Apostles (Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16.)"

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

# 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	
<b>Dave Glock</b> , Malvern Gospel Chapel, Malvern PA April 8-10; <b>Steve Witter</b> , Good News Bible Chapel, Attleboro MA Feb 27	<b>Ken Daughters</b> , Arbor Oaks Bible Chapel, Dubuque IA Jan 23; Countryside Bible Chapel, Stratford IA Feb 6; <b>Ken Fleming</b> , Arbor Oaks Bible Chapel, Dubuque IA Feb 6, 27; <b>Dave Glock</b> , Northern Hills Bible Chapel, Cincinnati OH Feb 4-6; Plymouth Gospel Chapel, Minneapolis MN Feb 11-13; Koronis Retreat, Paynesville MN Feb 18-20; <b>John Jimo</b> , Oak Lawn Bible Chapel, Oak Lawn IL Feb 20, 27; Warrenville Bible Chapel, Warrenville IL Mar 27; <b>Dave MacLeod</b> , Northwest Bible Chapel, Chicago IL Jan 2, 9, 16, 23, 30; Park Manor Bible Chapel, Elgin IL Feb 6, 13, 20, 27; Arbor Oaks Bible Chapel, Dubuque IA Mar 6, 20, 27; <b>Ben Mathew</b> , Woodside Bible Chapel, Chicago IL Jan 9, 16, 23, 30; <b>Dan Smith</b> , Arbor Oaks	Bible Chapel, Dubuque IA Jan 2, 9, 16; Cedar Rapids Bible Chapel, Cedar Rapids IA Feb 6, 13; Park Manor Bible Chapel, Elgin IL Mar 20; <b>Mark Stevenson</b> , Arbor Oaks Bible Chapel, Dubuque IA Jan 30; Oak Lawn Bible Chapel, Oak Lawn IL Feb 6, 13; Warrenville Bible Chapel, Warrenville IL Feb 20, 27; <b>Steve Witter</b> , Hillside Bible Chapel, Oskaloosa IA Jan 16; Oak Lawn Bible Chapel, Oak Lawn IL Mar 20, 27 <b>Mark Woodhouse</b> , Cedar Rapids Bible Chapel, Cedar Rapids IA Jan 2, 9, 16, 23, 30; Woodside Bible Chapel, Chicago IL Feb 20, 27;
Northwest		
<b>Steve Witter</b> , Hope Bible Fellowship, Seattle WA Feb 6		
Southeast		
<b>Ken Fleming</b> , Park of the Palms, Keystone Heights FL Feb 12-18; Bayside Community, Tampa FL Feb 20; <b>Dan Smith</b> , Park of the Palms, Keystone Heights FL Feb 20-25; <b>Steve Witter</b> , Shannon Hills Bible Chapel, Greensboro NC Jan 9; Lake Howell Bible Chapel, Orlando FL Jan 23; Southeastern Workers Conference, Greensboro NC Feb 21-23; Emmaus Ensemble Tour, SE States Mar 4-13;		
Southwest		
<b>Dave MacLeod</b> , Littleton Bible Chapel, Littleton CO Mar 11-13;		
	South	
	<b>Dan Smith</b> , First Colony Bible Chapel, Sugar Land, TX Apr 3; Primetime Retreat, Sandy Creek Bible Camp, Washington TX Apr 4-8;	
		Canada
		<b>Dave Glock</b> , Impact, Windsor ON April 1-3; <b>Dan Smith</b> , Word of Life, Winnepeg, Manitoba Jan 27-30; <b>Mark Stevenson</b> , Kawartha Lakes Bible College, Peterborough, Ontario Mar 7-11;
		Foreign

## READINGS

*In considering our theme of evangelism, we are served well to realize the destiny of the unbeliever which will motivate us to communicate the gospel. Listen to one of the greatest of American theologians and preachers invite the lost to salvation in order to escape their dreadful future.*

### The conclusion of "SINNERS IN THE HANDS OF AN ANGRY GOD"

Jonathan Edwards 1703-1758  
-Their foot shall slide in due time- Deut. 32:35

And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands in calling and crying with a loud voice to poor sinners; a day wherein many are flocking to him, and pressing into the kingdom of God. Many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in, are now in a happy state, with their hearts filled with love to him who has loved them, and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart, and howl for vexation of spirit! How can you rest one moment in such a condition? Are not your souls as precious as the souls of the people at Suffield, where they are flocking from day to day to Christ?

Are there not many here who

have lived long in the world, and are not to this day born again? and so are aliens from the commonwealth of Israel, and have done nothing ever since they have lived, but treasure up wrath against the day of wrath? Oh, sirs, your case, in an especial manner, is extremely dangerous. Your guilt and hardness of heart is extremely great. Do you not see how generally persons of your years are passed over and left, in the present remarkable and wonderful dispensation of God's mercy? You had need to consider yourselves, and awake thoroughly out of sleep. You cannot bear the fierceness and wrath of the infinite God.-And you, young men, and young women, will you neglect this precious season which you now enjoy, when so many others of your age are renouncing all youthful vanities, and flocking to Christ? You especially have now an extraordinary opportunity; but if you neglect it, it will soon be with you as with those persons who spent all the precious days of youth in sin, and are now come to such a dreadful pass in blindness and hardness. And you, children, who are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God, who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many other children in the land are converted, and are become the holy and happy children of the King of kings?

And let every one that is yet out of Christ, and hanging over the pit of hell, whether they be old men and women, or middle aged, or young

people, or little children, now harken to the loud calls of God's word and providence. This acceptable year of the Lord, a day of such great favours to some, will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases apace at such a day as this, if they neglect their souls; and never was there so great danger of such persons being given up to hardness of heart and blindness of mind. God seems now to be hastily gathering in his elect in all parts of the land; and probably the greater part of adult persons that ever shall be saved, will be brought in now in a little time, and that it will be as it was on the great out-pouring of the Spirit upon the Jews in the apostles' days; the election will obtain, and the rest will be blinded. If this should be the case with you, you will eternally curse this day, and will curse the day that ever you was born, to see such a season of the pouring out of God's Spirit, and will wish that you had died and gone to hell before you had seen it. Now undoubtedly it is, as it was in the days of John the Baptist, the axe is in an extraordinary manner laid at the root of the trees, that every tree which brings not forth good fruit, may be hewn down and cast into the fire.

Therefore, let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation: Let every one fly out of Sodom: "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

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

Name \_\_\_\_\_  
 Address \_\_\_\_\_  
 Email \_\_\_\_\_ Phone \_\_\_\_\_

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