

Aud. 13

Side A Jeff Burdick – Building Your Temple

Side B Dr. Hesslegrave – Maintaining the Lordship of Christ in a Secular Age

[Side A]

Relatively new song, Praise Him, Praise Him, Praise Him, with your song and your life. And, ah, there's a bit of a trick in the middle that I'm not quite well aware of so Max is going to help us out... profoundly. How many are familiar with this, Praise Him, Praise Him? Quite a few?

[piano & singing]

You may be seated **[4:47]**

[more piano & singing]

[prayer - Thy Loving Kindness is better than life]

[more singing, standard worship songs]

I want to thank you all for coming today – it's good to see a couple bleachers full of people, again. And it's great to just come together for a few moments. And today, Mr. Jeff Burdick is going to be speaking to us. Assistant professor of Business has said that today's chapel was mandatory, for those of you who aren't here. [chuckles] We don't want to do that. But Jeff, I've gotten to know a little bit, and has a real heart for the Lord, and a real heart for us as fellow believers here at Trinity. Tomorrow we have Extension Ministries making a presentation of the Spring tours, and on Friday we have Outreach Canada coming with a presentation in regard to sending a summer team from Trinity Western to work with Arbin Bolson (??) in the Philippines **[10:00]**, so you might want to keep that in mind as well. So let's warmly welcome Jeff Burdick.

[applause]

I've been here at Trinity now for three and a half years and this is really the first time I've gotten to speak at chapel. And I have, gee, fourteen minutes to speak. So I've got three and a half years worth of things to say and 14 minutes so that's not very long. I've been thinking a lot about what to say today. And, ah, I guess what I'm going to say is just the words of my mouth coming out of the meditations of my heart. And I just hope that the Lord will take and put that to your heart, and bypass anything else that gets in the way like the way my words come out.

Part of what I have to say this morning is for you. And part of what I have to say this morning is for the people that aren't here this morning. And so if there's something that I say that they need to hear, you're going to have to tell them. 'Cause I can't tell everybody by myself. Two goals this morning: one, to challenge you to lead a Christ-like life, and two, to challenge you to have a willingness to be involved in the community of the saints. And to do that I'd like to have you turn, if you would, if you brought your Bibles, to

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Haggai. To where? 3rd to the last book in the Old Testament. Everyone is rapidly turning I can see up there in their Bibles, okay... as many people bringing Bibles as they do books to intro to business. Verse 2 Chapter 1: “Thus says the Lord of Hosts, ‘This people says, “The time has not come, even the time for the house of the Lord to be rebuilt.”’” Then the word of the Lord came by Haggai the Prophet, saying, “Is it time for you yourselves to dwell in your panelled houses, while this house lies desolate?” Now therefore, says the Lord of Hosts, “Consider your ways! You have sown much, but harvest little; you eat, but there is not enough to be satisfied; you drink, but there is not enough to become drunk; you put on clothing, but no one is warm enough; and he who earns, earns wages to put into a purse with holes.” Thus says the Lord of Hosts, “Consider your ways! Go up to the mountains, bring wood and rebuild the temple, that I may be pleased with it and be glorified,” says the Lord.”

Last Friday there was something on campus. I heard about it. People continually told me about it. There was this, black car, parked down at the end of the road just before you come to RNT. Parked in a space that was, as I recall, that was a no parking space. It was a 9-44 turbo, and I heard about that thing for about 3 days. “Wow... did you see the turbo?!” Some people on this campus are concerned with things, with getting those things. With getting 9-44 turbos, with getting panelled houses. Some people on this campus are concerned with their bodies. “Which way to the beach?” From five am in the morning until 11 at night they pump iron in here. That is their focus and their goal in life. Some people on this campus are concerned about how they’re going to maintain all four of their girlfriends, or boyfriends, or just the one that they’ve got. And that is the focus of their life. Some people on this campus may want to have four PhD’s, or maybe they just want to maintain their straight-A-plus average, and that’s the focus of their life. None of these things are necessarily bad in themselves, but our first priority has to be temple building. [15:00]Our first priority has to be temple building.

What do I mean by temple building? Alright, you know, we all know, 70 AD they destroyed the temple and the temple was supposed to be in Jeru...what do I want you to do? I mean, this Friday we’re going to be talking about missions and I want everyone to get together and go over to Jerusalem and rebuild the temple? No, no no. Maybe I’m trying to raise money for a temple-building project. No, no. What I’m interested in, is seeing a temple built at Trinity Western. A temple, built at Trinity Western. Right now we have a chapel and that’s fine but I looked up the definition of chapel this morning and it’s “a small, independent, church-like edifice”. Well, chapels are fine, but I want a temple. I want a large, beautiful, temple that glorifies God.

What kind of a temple? Well if you take a look, those of you who brought your New Testaments with you, over to First Corinthians. In chapter three, verse sixteen. “Do you not know, that you, each one of you, that have believed in Jesus Christ, that you are the temple of God, and the Spirit of God dwells within you.” How’s your temple? How’s your temple today? How is it this week? Is it a beautiful thing to the Lord? Or is your focus on the 9-44 turbo, or the perfect body or the perfect grades? Or something else?

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Each one of us needs to build up our temple. Each one of us needs to place the Lord first in our lives. Each one of us needs the intake of the Word of God on a regular basis. Each one of us needs to pray on a regular basis – whatever that means. In Haggai, the Lord says, “Consider your ways!”, and I think that’s good for all of us to do. And there are some people here probably, I don’t know this for sure, but probably there are more people here who have pretty good control of their temple – it may need a little fixing up here or there or a little beautification or a little re-modelling but probably you’re doing pretty well. And I would guess those would tend to be the people that normally come to chapel rather than the people that aren’t. I don’t know that, though. But then we also have some other people out there. Brothers and Sisters in the Lord. And their temples are a shambles. Well you know what? The Bible doesn’t stop talking about temples when it gets to First Corinthians, ’cause it goes on to Ephesians. And if you go on over to Ephesians, assuming I can find it, somewhere in the New Testament... In chapter two verse nineteen: “So then you are no longer strangers and aliens. But you are fellow citizens with the saints and are of God’s household. Having been built upon the foundation of the apostles and prophets, Christ Jesus being Himself the cornerstone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord. In whom you also are being built together into a dwelling of God and the spirit.” And then in Ephesians 4:11: “And he gave some as apostles and some as prophets and some as evangelists and some as pastors and teachers, for the equipping of the saints, for the work of service, to the building up of the Body of Christ, until we all attain to the unity of faith within the knowledge of the Son of God to a mature man, to the measure of the stature which belongs to the fullness of Christ. And as a result we are no longer to be tossed here and there by waves and carried about by every wind of dark by trickery of men who trap us with deceitful scheming.[20:00] But speaking with truth and love we are to grow up in all aspects into him who is the head, even Christ. From whom, the whole body being fitted and held together, by that which every joint supplies, according to the proper working of each individual part causes the growth of the body for the building of itself up in love.”

The Lord Jesus Christ has given us each gifts, with a purpose. That we each being a part of a body, His body, should use those gifts for the building up of that body in love. You need to use those gifts. Sometimes it’s hard. I think there’s a couple of things that we can do. One, if our temples need some work individually, I think that one of those things we can do is decide today, not tomorrow, that those things that need to be worked on, they will be worked on. And then I would make a suggestion. It works for me, or helps me, anyway. Go find somebody you trust. Not up in front of chapel and announce to the world that you need to work on it, but find somebody you trust. And say, “I’ve decided that I need to work on this. Could you please hold me accountable.” We’re supposed to hold one another accountable anyway, but usually we don’t do it. It’s a lot easier for us to do it if someone first says, “Will you please help me?” Because then you feel better about going to them and helping. The other thing is, to identify ways that you can help one another. You don’t have to come up to somebody and give them a hard time. You can do it in love, do it carefully.

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I think about last fall. I had a student walk up to me after class. And he said, “How would you like to go play racquetball with me once a week?” Now, he could’ve come up to me and said, “Hey Bertie, you fat slob, you’re out of shape. You need to get in shape. You need more exercise. So, you’d better get out there and do something.” But he didn’t. He came up and he said, “Would you play racquetball with me?” You can do the same thing. Now, it was not too difficult to determine that I needed a little additional exercise. Okay, I mean, that was obvious. Most of our spiritual deficiencies are just as obvious. It’s not that people don’t know, it’s that they just don’t do anything, so give them the freedom to do something, and then go out and help other people yourselves, even if your temple isn’t in great shape yet. That’s a part of temple building, going out and helping others. Reaching out in love to others.

One last little thing, a story that I heard once and I liked. Maybe this is a story that other people besides the ones that are here need, maybe you need it too. Story about a wealthy lady who lived in Philadelphia. And she taught Sunday School. And she was out one time and sitting in her car in front of a drug store, and her chauffeur had gone into the drug store to get her something and she had her window cracked down just a little bit, and a young lady wandered by. And it was one of the young ladies that was in her Sunday School class. And she overheard her talking to her friends: “Oh yes, someday I’ll probably turn my whole life over to the Lord and do what he wants, but now I’m going to have fun with my life. There’ll be time enough for that later.” Lady went home, she had a dozen roses that had been picked from her greenhouse about a week before, they were about shot. And so she took and wrapped them up, and sent them over by her chauffeur to this young lady. And when she saw the wealthy, when this young lady saw the wealthy lady on Sunday in Sunday School she said, “Thank you for the roses that I received yesterday,” and she made an emphasis on the ‘yesterday’ because she thought that probably the chauffeur had had them in the car, or had them around and was supposed to deliver them earlier and let them sit around and that’s why they looked so ragged. And the lady said, “Oh yes, they were beautiful, I had them out and they looked very beautiful and they were by the door and when they were about shot I boxed them up [25:00] and sent them over to you.” And she said, “Why did you do that?” And the lady said, “Because, I overheard you talking about what you might do with the Lord’s... with the Lord in your life someday. You’re going to take and waste your life, and spend it all and then what’s left over, you’re going to give to the Lord. Don’t do that. Give him all that you have. ‘Cause that’s what he’s done for you.”

Let’s pray.

Father, I just pray that you would, send your spirit to work here now, not that he hasn’t before, but just to continue to work. To build on this campus a holy temple, a body of believers, who will send up a pleasing aroma to you. Such an aroma that will be smelled all across this great nation, and all around the world. That we might glorify you, and

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praise your name, for this is what you deserve. We ask these things in Jesus' name, Amen.

[Applause] [26:24]

[End Side A]

[Side B]

I think my voice is okay but I'm not sure – because one ear is not good, so when you sing an echo song I'm getting two or three echoes. But, ah, I just hope that all this apparatus works while we're together. We were in John 14 yesterday and if you have your New Testaments and would like to open it that'd be fine. We said the disciples were in a predicament because the Lord Jesus was going to leave them. So he's explaining the basics to him. And they ask certain questions, have certain responses, and he responds to those questions and their responses on the basis of their pre-understandings and pre-commitments. Man's commitment, man's predicament today is that his world is meaningless, because he's divorced himself from eternity. Cut out the absolutes, and you do away with God. Absolutely. That's where man is today, and our challenge is to reintroduce God to our world. To its thinking. To its ethic. And that's a great challenge. Tillich took it up and said, "Well, the way to do this is just to re-define God." And so he said, "Any real commitment to an ultimate is a commitment to God." And the agnostic philosopher responded, "Well, I like Tillich, but I have one problem with Tillich. I want to be an unbeliever. And he makes me a believer by definition, not by conversion." Tillich said, "The ground of all being, that's God." And John Warwick Montgomery said, "I'm not sure what the ground of all being is unless it's a hamburger." The existentialist tries to put the god of experience up there by taking a leap of faith, and many times we evangelicals try to reintroduce God by fragmenting him. By refashioning him, according to our likes and the likes of the world. Well, Thomas didn't get hung up, because he believed in God, he believed in the God of the Bible. The God of Abraham, Isaac, and Jacob. So our Lord says, I am the way, the truth, and the life. No one comes to the Father but through me. If you'd known me you would've known my Father; now you know him and you have seen him. Now Philip interrupts, not with a question, and a question might've been appropriate, but he says, "Lord, just show us the Father! And that will be enough for us." You see, these ancients had a predicament also. God was so great, God was so magnificent, God was so omnipotent, so omniscient, he was so far away... So immediately Philip responds, "My, if you'd show us God, if you'd show us the Father, that's all we need." Notice his attitude. This communicates his pre-commitment. Lord, show us the Father. Disciples always refer to the Lord Jesus as Lord. As Master. Not simply as "Jesus". Not just as the Christ, even, but as Lord. As Master. The Holy Spirit calls him Christ. The Holy Spirit calls him Jesus. In an historical sense, the Father calls him "My Son". But we should call him Lord, in that there is a real commitment. For a matter of fact, in the New Testament even true seekers reflect this. When Nicodemus

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comes to him, he says not Lord, but he says, “Rabbi.” “Teacher.” There is a respect here; if not reverence, at least a respect.

A class in California had a examination in Public Health. One of the questions was, what is rabies and what can be done about them, and one little Jewish boy answered, “Rabies are Jewish teachers[5:00], and nothing can be done about them.”

No, this is Rabbi, and it’s an interesting study to take those various related expressions. So Jesus responds to this pre-commitment of Lord, and he says, if you have seen me, you have seen the Father. My words are his words. My words are his words. He is in me, I am in him. If you have seen me, you have seen the Father. Second person in the Trinity, is Emmanuel. God, with us. That’s a basic of Christianity. Anything less than that is not Christianity. Christor Stendal (??), a protestant theologian, says, “Well now, don’t misunderstand these disciples. They’re getting carried away. When they’re making these magnificent statements about Christ they are just... this is just a...an ordinary expression of appreciation but it doesn’t talk about reality. It’s like a husband saying of or to his wife, ‘Honey, you’re the most beautiful gal in the world!’ Now, check that out. Compare with Miss USA or Miss... No she’s not, really, but that’s an expression of his love, of his faith, and so in the New Testament what you’re getting is overstatements, hyperboles, but these are just expressions of, of ah, love and devotion, but not historical.” That is not Christianity. You don’t communicate Christ by making him something less than he really is. Compared to religionists, Oxtupe (??) has written a book in which he says, “Now when you study about the Lord Jesus in the scriptures you discover that he says the first commandment is Love God with all your heart, soul, mind, and the second commandment is love your neighbour as yourself. Now, just think about that for a moment. Suppose your neighbour is a Hindu. Or a Buddhist. Or a, a... a whatever he might be. Do you think that he really wants to be converted? Do you think that he really appreciates your insistence that Christ is the only way and that he must come in that way? Of course not. Now if you really love him and really respect him, would you insist upon something that he does not like? Obviously not. So if you’re going to obey the second commandment, you can’t insist upon conversion. You can’t insist upon the exclusiveness of the Christian way.” What... What a disastrous... understanding of the Christian faith.

A book has just come out: I haven’t read it yet. Just got the notice day before yesterday. “Send in \$6.97 – that’s half price – and we’ll send it to you with the hope that you’ll use it in your classes.” I’m not a walsher (??), but the title of the book is, *Everyone is Right*. And the gist of it is, that we’re all right, and we’re all wrong. So everywhere you go in the world, whomever you are addressing, you have to understand that you are right, but they are also right. We’re all right. And we’re all wrong. And therefore we don’t insist upon any exclusive way, but we understand the ‘rightness’ of all religions. A book has been written, by a Catholic theologian, entitled *No Other Name?* And the thesis of the book – I was just with the author on the same program out in the east a couple years ago – ah, and the thesis of the book is this: that every religion has their own Christ. It just that they’re other... they’re other names for the Christ. So that Hinduism has its Krishna,

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and Buddhism has its Gautama and so on, and Christianity has its Christ... but every tradition has its own Christ! And we must recognize the validity of all of them! ...for those who believe in them. What a parody [10:00] of New Testament Christianity. You don't introduce God to a godless generation by changing the definition, or by insisting upon a god of one's experience instead of the God of Abraham, Isaac, and Jacob, or by fragmenting and refashioning God, as many times we evangelicals do. And you don't communicate Christ by refashioning him, by making his Lordship, his Saviourhood, something that is just an expression of an overflowing faith or appreciation.

1968, toward the end of a trip around the world, I was in Korea. I was staying with a missionary friend just north of Seoul, and when evening came – it was time to retire – I noticed that he went to all of the windows, and he locked all the windows, and if you understand the Orient and their concern for typhoons you know that many of the houses have an arrangement whereby you can board up the windows and such and we do this when it comes time for a typhoon but there was no typhoon coming and here he is going around securing all these windows... and so on. And I said, "You do this every night?" "Well, no," he said. "Oh," he said, "I forgot to explain." He said that it's been on the radio that three North Korean spies came ashore just a few kilometres to the east of here. And so that everyone in this area is supposed to make their home as secure as possible, especially in the evening, until these three spies have been apprehended. Finished the trip and came home, back to Trinity. And a few weeks later, we... our chapel was addressed by Chaplain Harold Vokel (??), who was a Presbyterian missionary but was a Chaplain with the South Korean army. And he relayed a story and later I checked it with him as to time and so on and found it was these three communist spies. And Chaplain Vokel (??) said, "I want to tell you something, that I think will encourage you." He said, "Sometime ago," he said, "Three communist spies from North Korea were apprehended just north of Seoul, and they were imprisoned in a prison in my area. And that prison is my responsibility, so I went to those three communists after they were apprehended and in their cells and I went to them and I said, I am a Christian chaplain, and I'm here to help you in any way that I can. I have a copy of the Gospel of John from the New Testament of the Christian Bible, I'm here to do anything I can to help." The first one said, "I want nothing to do with you." The second one didn't say anything. And he said, the third one said "I don't want to talk to you. But I will take one of those little books." He said, "Several days later," – it was time for their execution – and he said, "Early in the morning I was called down to the prison yard and here were these three, communist spies. Standing against the wall." And he said, "Once again I was told I should go and speak to them. So I went up to them as the soldiers were standing there with their rifles. And I went up to them, and I said, "You may remember, I am the Christian chaplain. I came to see you just a couple of days ago. Is there anything I can do for you?" No response from the first one. No response from the second one. The third one, who had taken the Gospel of John, said, "No, you've already done something for me. Well... maybe... after I'm dead[15:00], you would do one thing. Would you take that little book from my pocket – you'll find it right here – and by the way, tell them that they don't have to blindfold me. I'm no longer afraid to die." He said, "I went back, with the soldiers,"

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and he said, “the command was given. Rifles were leveled, and shots rang out, and three spies fell...[slam]...on their faces.” He said, “I went up, and I took that little Gospel of John, and I found there were red markings all through it. And then there was a piece of paper marking one place in the Gospel of John. I opened it up there, and I looked: it was John 14. Underlined, over and over again, in red. “I go to prepare a place for you. If I go to prepare a place for you I will come again and receive you to myself. I am the Way, the Truth, and the Life. No man comes to the Father, but by me.” That’s because, will you sing with me, he is Lord, he is Lord... everyone know that? Sure you do.

[sings He is Lord, he is Lord]

[prayer]

Father, might we go, with that assurance, with that commitment, and even today around the world might many come to know the one who is The Way, The Truth, The Life.
Amen.

God bless you. **[18:38]**

[End Side B]