

# UNTIL CHRIST IS ALL

MAY - JUNE 2018

## THE CORNERSTONEPIQUA CONNECTION

Welcome to the newsletter of CornerstonePiqua. This periodical is meant to inform you of upcoming events in our church community, to discuss community matters, and to address issues relevant to the culture. Each letter includes a personal letter from Pastor Jamie, an article or two on theological matters, as well as an occasional article from a special guest. These newsletters are also available in digital form online at [CornerstonePiqua.org](http://CornerstonePiqua.org).

### UPCOMING EVENTS

:: **McSwain Baby Shower** | May 5th, 2-4pm |  
@CornerstonePiqua

:: **Mother's Day** | May 13th

:: **Membership Classes** | May 20th & 27th, 12-2pm |  
@CornerstonePiqua

:: **Prayer & Communion Service** | May 27th, 6p |  
@CornerstonePiqua

:: **Car Wash Fundraiser** | June 10th, 12p |  
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:: **Father's Day** | June 17th

:: **Prayer & Communion Service** | June 24th, 6p |  
@CornerstonePiqua



CornerstonePiqua exists to proclaim the excellencies of Jesus Christ through gospel-centered preaching, Christ-exalting worship, Christ-forming discipleship, and Christlike service in Piqua, Miami County, and the world until Christ is all and in all.

### DISCIPLE-MAKING DISCIPLES

From Pastor Jamie

*"Would you rather fight 1 horse-sized duck, or 100 duck-sized horses?"* President Obama was asked this question online while campaigning for his second term. I don't remember if he answered, so I can't say whether it helped his cause (I assume he'd take on the horse-sized duck with a drone).

The question is ridiculous, but the choice not that uncommon. How you answer depends—in part—on your philosophy. Would you rather have one big job, or 100 little ones? One big problem, or 100 little problems?

For the Christian, our "job" is probably more like the horse-sized duck. It is one single thing: to make disciples. Discipleship is one person helping another person follow Christ. Yet, many folks who fill churches on Sundays aren't involved in discipling of any kind. Why is that? In this article, I will list three reasons we don't disciple and three reasons we

should.

### Three Reasons We Don't Disciple

(1) *Since Grace Is Free, We Think It's Cheap.*  
As a pastor, this one's on me. Many pastors preach what Dietrich Bonhoeffer called in the last century "*cheap grace...the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession...grace without discipleship*". Grace is free to us, but it is in no ways cheap. God paid dearly to give it away. It cost Him the life of His only Son. Because of what God paid to give grace to us, then He can ask anything of us.

Jesus made very clear the cost of following Him. Matthew 16:24, **"If anyone would come after me, let him deny himself and take up his cross and follow me."** Luke 16:26 is even more radical, **"If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple."** ...

...The Lord is saying that in terms of priority, Jesus gets top spot, or we are not His disciples.

Becoming a Christian costs nothing, but following Jesus costs everything. So long as we continue to think grace requires nothing of us, we will do nothing with it. If grace is cheap, we won't disciple.

### (2) *We Think We're It.*

We think God saved us for us. We think God's primary work is to make us healthy, happy, and rich. Many sermon titles read more like the cover of *Cosmo* than the pages of Scripture: "See Yourself As Prosperous"; "Living In Abundance"; "Feed Your Destiny"; "Formula For a Breakthrough". In these cases, God is merely a means too an end. Church is a weekly therapy session. We're more concerned with how God serves us, than how we serve Him.

So long as we believe salvation is primarily about us, we'll see little reason to spend ourselves discipling others.

### (3) *We Think It's For the Super Christians.*

One reason Christians aren't involved in helping others follow Jesus is they think that work is reserve for super-committed Christians. But the Bible has no category for super-committed Christians and regular-committed Christians. There are only Christians. All Christians are called to love God with all their heart, soul, mind, and strength. Likewise all Christians are called to love their neighbor as themselves. Helping others grow in their knowledge of God and holiness is the most loving thing we do!

You don't have to have the entire bible memorized to disciple someone. You don't have to have a Bible degree. You just have to love God and love people enough to tell them about Him. This much is clear: everyone who follows Jesus is involved in helping others follow Jesus. There are no exceptions.

## Three Reasons We Should Disciple

### (1) *We Follow Jesus.*

We disciple people *for* Jesus because we are disciples *of* Jesus. To be a disciple of Christ means to be a follower of Christ. We do as He did. From the very beginning of His ministry in Mark 1, we see Jesus calling sinners to "**repent and believe the gospel.**" (v15) Two verses later He calls the disciples and begins their training. The Christian faith is largely about growth in Christ-likeness. Christ-likeness is largely about making disciples.

### (2) *Imitation Means Replication.*

If we imitating Christ, then we will find ourselves with an outward orientation. (See the diagram above.) Knowledge of God is never meant to end with us, it's meant to be shared! The glories we see in Scripture are meant to be taught to others who can also teach it to others. If saving us was the goal of the cross, then all Christians would already be in heaven. But since we aren't, we must conclude God has some other purpose in bringing His salvation to us. Ephesians 4:11-16 tells us what that purpose is: to do the work of ministry, to build up of the church, to help others grow in the knowledge of God, and to encourage them to maturity in Christ.

Since Jesus paid for us by His blood, we do not belong to ourselves. We do not set the agenda of our life. "**[Jesus] died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.**" (2Cor. 5:15) Our purposes are no longer our own—we belong to Christ. He directs our paths. And the path on which the Lord has directed us is the path that leads other people to follow Him.

### (3) *You Were Made For This.*

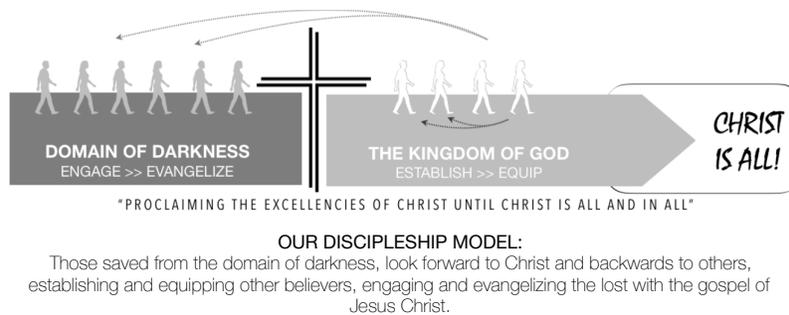
God made us to be disciple-makers. Because He is infinitely kind, He also connected our joy to this. The Apostle Paul regularly speaks of the joy of disciple-making. He writes of the Thessalonian believers, saying, "**For what is our hope or joy or crown of boasting before**

**our Lord Jesus at his coming? Is it not you? For you are our glory and joy.**" (2Thes 2:19-20) For some of us, our pride and joy is our kids. For some, it is our car or our boat. For Paul, it was the people he had helped disciple to Christ.

Dear reader, if you are not actively involved in helping someone follow Christ and grow in the knowledge of God, I would encourage to begin today. Take someone to lunch and ask them deliberate questions about their life. Invite a young couple to your home for dessert and ask them how their marriage is doing. Have breakfast with a non-Christian coworker and talk to them about the Lord. Invite your neighbor to a barbecue. After you've read a book you found meaningful, share it with someone and ask for their feedback.

Discipling is something we all get to do. It is our one joy-filled purpose, our horse-sized duck. Our God, in His unceasing kindness, has attuned the joy of our heart to the task. Why would you not want to spend your life doing this?

Until Christ Is All,  
- Pastor Jamie ❖



## IMITATING THE INCARNATION

B.B. WARFIELD

**I**t is difficult to set a limit to the self-sacrifice which the example of Christ calls upon us to be ready to undergo for the good of our brethren. It is comparatively easy to recognize that the ideal of the Christian life is self-sacrificing unselfishness, and to allow that it is required of those who seek to enter into it, to subordinate self and to seek first the kingdom of God. But is it so easy to acknowledge, even to ourselves, that this is to be read not generally merely but in detail, and is to be applied not only to some eminent saints but to all who would be Christ's servants?—that it is required of us, and that what is required of us is not some self-denial but all self-sacrifice? Yet is it not to this that the example of Christ would lead us? Are we to endure wrongs? What wrongs did He not meekly bear? Are we to surrender our clear and recognized rights? Did Christ stand upon His unquestioned right of retaining His equality with God? Are we to endure unnatural evils, permit ourselves to be driven into inappropriate situations, unresistingly sustain injurious and unjust imputations and attacks? What more unnatural than that the God of the universe should become a servant in the world, ministering not to His Father only, but also to His creatures—our Lord and Master washing our very feet? What more abhorrent than that God should die? There is no length to which Christ's self-sacrifice did not lead Him. These words are dull and inexpressive; we cannot enter into thoughts so high. He who was in the form of God took such thought for us, that He made no account of Himself. Into the immeasurable calm of the divine blessedness He permitted this thought to enter, "I will die for men!" And so mighty was His love, so colossal the divine purpose to save, that He thought nothing of His divine majesty, nothing of His unsullied blessedness, nothing of His equality with God, but, absorbed in us—our needs, our misery, our helplessness—He made no account of Himself. If this is to be our example, what limit can we set to our self-sacrifice? Let us remember that we are no longer our own but Christ's, bought with the price of His precious blood, and are henceforth to live, not for ourselves but for Him—for Him in His creatures, serving Him in serving them. Let all thought of our dignity, our possessions, our rights, perish out of sight, when Christ's service calls to us. Let the mind be in us that was also in Him, when He took no account of Himself, but, God as He was, took the form of a servant and humbled Himself—He who was Lord—to lowly obedience even unto death, and that the death of the cross. In such a mind as this, where is the end of unselfishness?

Let us not, however, do the apostle the injustice of fancying that this is a morbid life to which he summons us. The self-sacrifice to which he exhorts us, unlimited as it is, is nevertheless not an unnatural life. After all, it issues not in the destruction of self, but only in the destruction of selfishness; it leads us not to a Buddha-like unselfing, but to a Christ-like self-development. It would not make us into "*deedless dreamers lazying out a life of self-suppression, not of selfless love*", but would light the flames of a love within us by which we would literally ache for souls. The example of Christ and the exhortation of Paul found themselves upon a sense of the unspeakable value of souls. Our Lord took no account of Himself, only because the value of the souls of men pressed upon His heart. And following Him, we are not to

consider our own things, but those of others, just because everything earthly that concerns us is as nothing compared with their eternal welfare.

Our self-abnegation is thus not for our own sake, but for the sake of others. And thus it is not to mere self-denial that Christ calls us, but specifically to self-sacrifice: not to unselfing ourselves, but to unselfishing ourselves. Self-denial for its own sake is in its very nature ascetic, monkish. It concentrates our whole attention on self—self-knowledge, self-control—and can therefore eventuate in nothing other than the very [opposite] of selfishness. At best it succeeds only in subjecting the outer self to the inner self, or the lower self to the higher self; and only the more surely falls into the slough of self-seeking, that it partially conceals the selfishness of its goal by refining its ideal of self and excluding its grosser and more outward elements. Self-denial, then, drives to the cloister; narrows and contracts the soul; murders within us all innocent desires, dries up all the springs of

sympathy, and nurses and coddles our self-importance until we grow so great in our own esteem as to be careless of the trials and sufferings, the joys and aspirations, the strivings and failures and successes of our fellow-men. Self-denial, thus understood, will make us cold, hard, unsympathetic,—proud,

arrogant, self-esteeming—fanatical, overbearing, cruel. It may make monks and Stoics—it cannot make Christians.

It is not to this that Christ's example calls us. He did not cultivate self, even His divine self: He took no account of self. He was not led by His divine impulse out of the world, driven back into the recesses of His own soul to brood morbidly over His own needs, until to gain His own seemed worth all sacrifice to Him. He was led by His love for others into the world, to forget Himself in the needs of others, to sacrifice self once for all upon the altar of sympathy. Self-sacrifice brought Christ into the world. And self-sacrifice will lead us, His followers, not away from but into the midst of men. Wherever men suffer, there will we be to comfort. Wherever men strive, there will we be to help. Wherever men fail, there will we be to uplift. Wherever men succeed, there will we be to rejoice. Self-sacrifice means not indifference to our times and our fellows: it means absorption in them. It means forgetfulness of self in others. It means entering into every man's hopes and fears, longings and despairs: it means manysidedness of spirit, multiform activity, multiplicity of sympathies. It means richness of development. It means not that we should live one life, but a thousand lives—binding ourselves to a thousand souls by the filaments of so loving a sympathy that their lives become ours. It means that all the experiences of men shall smite our souls and shall beat and batter these stubborn hearts of ours into fitness for their heavenly home. It is, after all, then, the path to the highest possible development, by which alone we can be made truly men. Not that we shall undertake it with this end in view. This were to dry up its springs at their source. We cannot be self-consciously self-forgetful, selfishly unselfish. Only, when we humbly walk this path, seeking truly in it not our own things but those of others, we shall find the promise true, that he who loses his life shall find it. Only, when, like Christ, and in loving obedience to His call and example, we take no account of ourselves, but freely give ourselves to others, we shall find, each in his measure, the saying true of himself also: "Wherefore also God hath highly exalted him." The path of self-sacrifice is the path to glory.

Sermon excerpt reprinted in "The Savior of the World" by B.B. Warfield, originally preached in the Chapel of Princeton Theological Seminary, around 1886-1902.

# CHRIST & CULTURE: FOUR HELPS FOR FACING THE UNCERTAIN

Psalm 121 is a favorite of many Christians. For good reason. It is one of the fifteen Songs of Ascent, a holy playlist for pilgrims on their way to the city of God. These are fitting companions to any follower of Christ, walking the treacherous path of life in a fallen world. What makes Psalm 121 so useful is its constant reminder that God is our Keeper! When facing certain (or perceived) danger, this Psalm reminds us to look to God, trust His Sovereign hand, and press forward. Four helps for the pilgrim facing uncertainty.

#1: Remember God Is Your Helper. **“I lift up my eyes to the hills. From where does my help come? My help comes from the Lord, who made heaven and earth.”** (1-2) One of the most important things we must learn as a Christian is where to look. When facing uncertainty, look to Christ. Its unclear if the hills represent good or danger. Maybe that’s the point? They could be either. God has called you to this path, you’re His pilgrim. He will be your help. When facing uncertainty along the way, the Psalmist turns his eyes to the Lord. Help comes from the One who made all things.

#2: Remember God Is Your Sustainer. **“He will not let your foot be moved; he who keeps you will not slumber. Behold, he who keeps Israel will neither slumber nor sleep.”** (3-4) Jude 24 praises the Lord who is **“able to keep us from falling”**. He will not let your foot slip. He spilled the blood of His Son to save His people and not one of them will be lost. In the Lord’s hands, you are safe and will not be forgotten. Spend yourself freely and completely on the Lord and His purposes, knowing He will sustain you day and night. He is your sleepless Sustainer!

#3: Remember God Is Your Shelter. **“The Lord is your keeper; the Lord is your shade on your right hand. The sun shall not strike you by day, nor the moon by night.”** (5-6) When facing danger, remember the Lord is your shelter. He is shade from the hard sun, protection from the dangers of night. As you risk everything for the cause of Christ, know the Lord goes into danger with you. He is at your right hand, **“with you always, to the end of the age.”** (Mt 28:20).

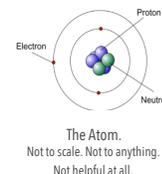
#4: Remember God Is Your Keeper. **“The Lord will keep you from all evil; he will keep your life. The Lord will keep your going out and your coming in from this time forth and forevermore.”** (7-8) God does not promise to keep you *from* danger, but He does promise to keep you *through* it. Whatever the Lord wills you to endure in this life, know this: it is for His glory and your good. Jesus promised His followers will be delivered up and put to death, hated by all, yet not one hair on their severed head will perish. (Lk 21:16)

The Lord paid the ultimate price to save you. He will not be lax in His care for you. He does not gamble with the lives of His own. Whatever uncertainty you may be facing this month or next, remember what your fellow Pilgrim has taught you in this Psalm: the Lord is your Helper, your Sustainer, your Shelter, your Keeper. And He will be so forever.

## JESUS-MADE SCIENCE

### CREATION CREATES WORSHIP

Everything God made, He made with atoms. Atoms make me worship Jesus. Do they you? They should. Atoms are really small. The only way to understand how small is to use ridiculous magnification models. Magnify a grapefruit to the size of earth. One atom inside the grapefruit would now be the size of a blueberry. But, it looks nothing like a blueberry, or like any of the models you’ve seen in science books. Inside the blueberry-sized atom are three things: teeny little protons and neutrons and even teenier electrons. They’re so small you can’t see them. An atom is 99.99999999% empty. *(That’s so much empty space, if you subtracted all the empty space in every atom in all the humans on the earth, it’d fit onto a teaspoon. Google it.)* To see the nucleus, you’ll have to magnify your blueberry to the size of a football stadium. The nucleus would be about the size of a marble—a very, very dense marble. How dense? Stupid dense. Like a shoebox-filled-with-6-billion-cars dense. What about the electron? It’s pretty hard to find. It’s not really anywhere, except when it is. It’s moving pretty fast (like circumnavigate-earth-in-18-seconds fast). But electrons don’t really revolve around the nucleus like in the model. They just sort of appear and disappear. What causes this, no one knows. What determines where they will go next...not one knows. Actually, we don’t really know where an electron is at anytime, just where they *might* probably be. But they could be on the other side of the Universe...and then come back... in an instant. So there’s that. That’s an atom. Worshipping yet?



# BIRTHDAYS & ANNIVERSARIES

## MAY

**BIRTHDAYS**  
4 :: Maddox Deeren  
5 :: Steve Minter  
16 :: Lyric Deeren; Whitney Powers  
24 :: Todd Layman  
25 :: Kindrea Hines  
27 :: Tina Flora

**ANNIVERSARIES**  
5 :: Nick & Yvonne Arling  
24 :: Steve & Bonnie Creager  
24 :: Dan & MJ Larger

## JUNE

**BIRTHDAYS**  
5 :: Claudine Lehmann  
6 :: Mason Powers  
7 :: Kyrin Hines  
9 :: Celinda Shade-Craddock  
10 :: Sage Smith  
12 :: Julian Sterns

14 :: Peyton Nitchske  
15 :: Simon Deeren

**ANNIVERSARIES**  
4 :: Matt & Darla Shaefer  
11 :: Ethan & Kindrea Hines  
26 :: Todd & Deire Layman  
27 :: Jeff & Diana Goodwin  
29 :: Cory & Mary Breth; Matt & Tina Flora