

Title: Is There Really A Finish Line in a Building Project?**Text:** Nehemiah 11-12**Main Idea:** God expects His people to sacrifice today for the sake of the church that He is building in this world.**Date & Location:** November 24th-25th, 2018 | Edgewood Baptist Church | Rock Island, IL**Introduction**

If you brought your Bible with you this morning, I invite you to open to Nehemiah 11.

We're going to be in chapters 11 and 12 but for now I'd like you to open to Nehemiah 11.

In December of 1997, the Illinois legislature approved \$95-million for a maximum-security prison. Communities from all around the state would compete for Illinois' first maximum security prison since Stateville Correctional Center was built in 1925. Thomson was chosen, in 1998, as the site of the prison. Construction began in May of 1999 and finished in early 2002. The building sat unused for almost 4 ½ years before then Governor Rod Blagojevich announced plans to move 200 minimum-security prisoners there by September of 2006. He would also hire 75 employees. Those prisoners arrived in August of 2006.

Buildings, all by themselves, are lifeless. A building can be a resource where communities—such as a town, a family, or a church—develop. If it isn't used properly a liability. That was the case in Thomson. The prison that was initially supposed to cost \$95-million became \$140-million by the time it was ready to open. By 2009, the state had invested \$170-million into the prison. And in 2012, it was sold to the federal government for \$165-million who just recently announced plans to have the prison in full operation by the end of 2019—20 ½ years after construction began in 1999.

In our text this morning, we reach a place in the book of Nehemiah (and in Israel's history) where the walls are up around Jerusalem and the project appears to be complete. Unlike what happened in Thomson, the Israelites can't wait 20 ½ years to populate Jerusalem. It's

imperative for the health of the city that Jerusalem would now grow and function once again like a holy city.

For the Israelites, now the walls are up, it looks like the finish line has been crossed, and it has, but the work of the people is not complete. Although the project to rebuild the walls is now over, the service and the sacrifice of the people is not. The people have a new challenge. Truthfully, it's a renewed challenge. Nehemiah calls on the people to present sacrifices to God for the sake of Jerusalem and these sacrifices are sacrifices that God still expects of His people today. Let's look at Nehemiah 11:1 and we will see the first sacrifice.

I. We Must Give Ourselves to God (11:1-12:26)

“Now the leaders of the people lived in Jerusalem. And the rest of the people cast lots to bring one out of ten to live in Jerusalem the holy city, while nine out of ten remained in the other towns.”

I want you to think back to the time in your life that you were house hunting or apartment shopping. Maybe you're looking for one now. What criteria did you use (or are you presently using) as you searched for a home? I reached out to Tanja Whitten and Amanda Hodge. They are both realtors in the Quad Cities and members here at Edgewood. I asked them for the different criteria home buyers have been using this year when searching for their next home and here's what they said: Location to their everyday activities such as a school or a job but also location away from things that don't entice them like main roads or the city. People have an idea in their mind of where their ideal living situation is and location is a primary factor. Condition, price, season of life, and an opportunity for a new beginning are some of the other criteria people use when selecting a new home. In general, people are just looking for a good home. They're

looking for a home that has that little something special in it like a quiet neighborhood or a master bedroom.

Well, just like we have criteria when we select a home, the Israelites had their own set of criteria for choosing where they wanted to settle their families. It's safe to say that, when the Israelites were released from captivity and allowed to return, many of them chose not to resettle in Jerusalem. Why? Let's look at some possible reasons. First, Nehemiah 7:4 says, "The city was wide and large, but the people within it were few, and no houses had been rebuilt." This statement comes after we're told in 7:1 that the walls were finished. So, most of the exiles who returned, didn't want to return to a large city with poor defenses surrounded by destroyed homes. When Suzy and I first started looking for a home, our realtor told us that resale has to be a factor in our decision. There's low re-sale happening in Jerusalem at this time. Not a lot of homes to pick from. It's definitely not a hot market.

There would be a high cost with moving to Jerusalem. As long as a holy Jerusalem was standing it would be a target for danger. A functional Jerusalem stands as a reminder to an unholy people (like the Gentiles or any of Jerusalem's neighbors or enemies) that there is a holy God. Thus, Jerusalem with its holy city, holy tabernacle, holy God, and holy people were viewed as threats to unholy nations and would be the target of malice and threats from enemies.

We also need to consider that the Israelites at that time were an agrarian society. Farming was the primary occupation of the day so to move to Jerusalem meant giving up your principal way of living so that you could serve the city. This also meant that you would have to trust those who remained in the villages outside of Jerusalem to provide for you and your family while you worked inside the city.

Moving to Jerusalem meant a change of environment, a change of neighbors, a change of friends for the children, and a change of lifestyle. But their loyalty to the purpose of maintaining the community made them willing to do it.¹

Second, Nehemiah 11:1 says, “Now the leaders of the people lived in Jerusalem. And the rest of the people cast lots to bring one out of ten to live in Jerusalem the holy city...” If you’re not interested in being “holy,” and, prior to captivity, the Israelites weren’t interested in being holy—that’s why they ended up in captivity—then, unless your heart has changed, you’re not going to pick a “holy city” to live in. By calling the city “holy,” there is an expectation on the residents of the city to also be holy. The temple is located in Jerusalem. God resided there. When God resides in your city and he says, as he did in Leviticus 11:44, “For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy”, the expectations for the citizens of your city immediately increase. People who don’t want to be holy don’t typically find themselves living in a holy city near a holy God. Rather, they would choose to live somewhere and dwell around likeminded people who shared their values.

There’s an immediate application point here. God still calls His people to be holy. Listen to the words of 1 Peter 1:14-21, “As obedient children, do not be conformed to the passions of your former ignorance—*ignorance* here means “a lack of information that may result in reprehensible conduct”—do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy.’ And if you call on him as Father who judges impartially according to each one’s deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile—*futile* means to be of no use, idle, empty, fruitless, useless,

¹ Mervin Breneman, *Ezra, Nehemiah, Esther*, electronic ed., vol. 10, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 255.

powerless, lacking truth—knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.” Just like the Israelites of Nehemiah’s day, so too, the followers of Jesus Christ of our day are expected to be holy...to be set apart...to be dedicated...to belong to God. God is calling you and me to a unique relationship with Him. It’s a relationship with moral ramifications but this relationship comes before moral behavior. Before you and I were ever called to be good, we were called to be holy. To be holy means that all we are and all we have belongs to God, not ourselves, and that every aspect of our lives is to be shaped and directed toward God.² That’s the expectation. God expects you to be holy as He is holy. He expects you to give yourself to Him. Have you done that?

Let’s make a third observation. It comes from verse 2, which reads, “And the people blessed all the men who willingly offered to live in Jerusalem.” While the first two observations were negative, this one is positive. The text tells us that there were some Israelites who wanted to live in Jerusalem. I mean, why rebuild the city if you had no plans to live there? God brought a remnant back home and He had a special job for them to do so to rebuild the city only to abandon it would obstruct the working out of God’s will through Israel. In other words, God needed people—He needed live bodies—in the holy city.

Let’s make another application point here. Never underestimate the importance of simply being physically present in the place where God wants you. You may not be asked to perform

² <https://www.christianitytoday.com/biblestudies/bible-answers/theology/what-does-god-mean-when-he-asks-us-to-be-holy.html?start=1>

some dramatic ministry, but simply being there is a ministry. The men, women, and children who helped to populate the city of Jerusalem were serving God, their nation, and future generations by their step of faith.³ You too are serving God in the place where He wants you. Thank you for your service.

In the rest of Nehemiah 11, he lists some of the ways the Jews served within Jerusalem. Some were needed to defend the city. Others, like the priests, Levites, and temple workers served God in the temple. The priests officiated at the altar, and the Levites assisted them. Some supervised the maintenance of the building (Neh. 11:16) while others ministered with prayer and praise (vv. 17, 22); and both were important. There were nearly 300 men appointed to guard the temple (v. 19). Since the tithes and offerings were stored in the temple, it was important that the building be protected. It took many people, with many skills, to maintain the ministry in Jerusalem.⁴

We have some incredibly talented people here at Edgewood...people who worship Jesus Christ by serving during the weekend so we can worship in here. Have you ever thought about the number of people it takes to execute the weekend church services? We have greeters, teachers, parking lot attendants, nursery workers, children's workers, coffee attendants, singers, musicians, and pastors. I'm sure I left someone out but by my count that's more than 100 people who worship through serving so that we can be in here and worship through this service. That's a lot of people! The abilities and the gifts that exist within you are needed in this community. God is using you to get His work done here, around the Quad Cities, and around the world.

³ Warren W. Wiersbe, *Be Determined*, "Be" Commentary Series (Wheaton, IL: Victor Books, 1996), 130.

⁴ Wiersbe, 131–132.

What God wants is that we would give ourselves to Him so that He can use us as His tools to accomplish His work. You are important and the task that you've been assigned is significant.⁵

Now, what if you're here and you haven't plugged in yet? Well, if you're a guy, maybe your first step is to serve at the Ladies Christmas Party on December 3rd or 4th. Right around 40 men are needed each night to serve food and beverages. For you, maybe that's your first step.

If that's not for you, I'd encourage you to connect with a pastor or with Sheila Kuriscak. The pastors and Sheila oversee different ministry areas at Edgewood and all of those areas are dependent on men and women who give of their time and talent. Your talent is needed here at Edgewood. Remember, what God wants is that you would give yourself to Him so that He can use you as His tool to accomplish His work. You are important and the task that you've been assigned is significant.

II. We Must Give Our Praise to God (12:27-42)

Our first point was that "We must give ourselves to God." Now, let's take a look at our second point: "We must give our praise to God."

Nehemiah is well known for his lists and beginning in verse 3 of chapter 11 and continuing to 26 of chapter 12, he gives us several more lists. In the rest of chapter 11, Nehemiah lists those who lived in Jerusalem and the responsibilities they had within the city—specifically, their responsibilities within the temple. The chapter also lists some of the villages outside of Jerusalem.

In the first 26 verses of chapter 12, we are given a list of the priests and the Levites who served in Jerusalem.

⁵ Wiersbe, 132.

But it's actually verses 27-42 that I want us to focus in on. In Nehemiah 8-10, we read that the people were dedicated. Now, it's time to dedicate the work that the people had done. Let's begin reading verse 27 and following, "And at the dedication of the wall of Jerusalem they sought the Levites in all their places, to bring them to Jerusalem to celebrate the dedication with gladness, with thanksgivings and with singing, with cymbals, harps, and lyres.²⁸ And the sons of the singers gathered together from the district surrounding Jerusalem and from the villages of the Netophathites;²⁹ also from Beth-gilgal and from the region of Geba and Azmaveth, for the singers had built for themselves villages around Jerusalem.³⁰ And the priests and the Levites purified themselves, and they purified the people and the gates and the wall.³¹ Then I brought the leaders of Judah up onto the wall and appointed two great choirs that gave thanks. One went to the south on the wall to the Dung Gate."

Now jump to verse 38, "The other choir of those who gave thanks went to the north, and I followed them with half of the people, on the wall, above the Tower of the Ovens, to the Broad Wall,³⁹ and above the Gate of Ephraim, and by the Gate of Yeshanah, and by the Fish Gate and the Tower of Hananel and the Tower of the Hundred, to the Sheep Gate; and they came to a halt at the Gate of the Guard."

So, the two choirs depart from different locations and they meet here in verse 40, "So both choirs of those who gave thanks stood in the house of God, and I and half of the officials with me..."

And now, finally, jump down to verse 43, "And they offered great sacrifices that day and rejoiced, for God had made them rejoice with great joy; the women and children also rejoiced. And the joy of Jerusalem was heard far away."

Why organize this type of service? Why take two choirs and a bunch of officials and have them march on the walls and meet at the temple area? Why not just meet at the temple and have a service? Why was the procession necessary?

Near the beginning of the month, Moody Radio had a dedication ceremony for the Chapman Center, a brand new, 4-story building on the campus of Moody Bible Institute that will house Moody Radio and Moody Publishing allowing for greater collaboration between the two media entities owned by Moody Bible Institute.

Before the building was open to the public, I had the opportunity to tour it twice. Once when it was just a shell and a second time when it was near completion and the majority of the furniture and finishes were in. Suzy and I gave a financial gift to that project just like we plan to do during our celebration weekend here at Edgewood on December 15th and 16th. Our gift to Moody for the Chapman Center was for us both significant and sacrificial. It was easily above and beyond our regular giving.

Why would we do that? Why would we give toward a building campaign that we would only experience from a distance? I mean, this is a building that, as a Moody employee, I'm going to spend time in, maybe, 4-days total out of the year. Why would we give to a building campaign that really isn't going to benefit me a whole lot, personally or professionally?

One reason is that we have tried to cultivate generosity into our marriage. It's been our joy to see the needs of friends, family, and organizations important to us and to be able to not just give but to give generously toward their needs. Church building campaigns, micro-loans, replacement appliances, medical bills, and seminary tuition are some of the projects we've been able to contribute toward. Sometimes anonymously, sometimes with others, and sometimes in person.

2 Corinthians 9:6-7 says, “The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. ⁷ Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.”

All of those instances have one benefit in common: joy. Somehow, through a mystery that only makes sense to God, He wired into us that when we give sacrificially, there is a joy that impacts us. It’s a joy that doesn’t show up when I buy things off of my “wants” list. This joy comes when we give sacrificially. So, by cultivating generosity into our marriage, and giving sacrificially, we have also brought a joy into our home that really doesn’t show up through any other type of purchase. I have tried to think and I just can’t come up with a transaction that has brought us the kind of joy that we experience through sacrificial giving. Although the mortgage isn’t paid off yet, so we’ll see what happens then.

I suspect I’m not alone. Though I have no idea what your transaction history is like, I would guess that you too have given to people and organizations and expect little to no personal benefit in return for your gift. But every once in a while, you get to see up close, the fruit of your giving. That’s what this tour of the walls could have been for Nehemiah, Ezra, the officials, and the choirs in Nehemiah 12. Just like in my two tours of Moody Radio, I was able to see the fruit of my gift up close, so too, the people were getting an opportunity to see and to touch the freshly built walls surrounding Jerusalem.

Here’s another reason for this type of service: The people were saying to the rest of the watching world that God built these walls. He did this work and He alone should be glorified. Think back with me to Nehemiah 4:3. It’s here where Tobiah the Ammonite said, “Yes, what they are building—if a fox goes up on it he will break down their stone wall!” The enemy said that these walls would be so weak that a fox could knock them down and now, here they have

people—lots and lots of people—marching on top of the walls! These guys were making a statement to an unbelieving world about the power of God and the reality of faith.

One more reason for marching on the walls: By marching on the walls, the people had an opportunity to see the results of their labor and realize one more time that the work was performed by a team of people and not just one person. While it's true that various people and families worked on different parts of the wall, nobody "owned" the part he or she worked on. The wall belonged to God.⁶ Just like Edgewood. How many of you know Edgewood is not Pastor Brian's? As a matter of fact, Edgewood doesn't belong to any of the pastoral staff, the deacons, or the trustees. It's not mine. It's not yours. It's God's. It all belongs to God and it's to be used for His glory. We are stewards of what He has entrusted to us.

Well, let's look at the most important thing that happened during this dedication service. The most important thing was the expression of joyful praise that came from the choirs and the people.⁷ Nehemiah tells us that the people were accompanied by various instruments (vv. 27, 35–36) and offered their praise in three different ways: thankfully (Neh. 12:24, 27, 31, 38, 46), joyfully (vv. 27, 43–44), and loudly (vv. 42–43). This was no occasion for quiet reflection or meditative worship. It was a time for "shout it from the roof tops", "make sure everyone can hear you" "give it all you've got" and praise the Lord with as much enthusiasm as you can generate.⁸

Verse 43 tells us that the decibel levels were so great that, "...the joy of Jerusalem was heard far away." This was now the third time in Israel's history that their shouting was "heard far away." The first time was when the soldiers shouted when the ark of the covenant came into their camp in 1 Samuel 4:5, but that eventually led to shameful defeat. The second instance was when

⁶ Wiersbe, 135.

⁷ Ibid, 136.

⁸ Ibid, 136.

the temple foundation was laid nearly a century before and the workers shouted for joy; but Ezra 3:8-13 says that their joy was mingled with sorrow. On this occasion, the shout from Jerusalem during this dedication service was absolute joy, and given to the glory of the Lord.⁹

In 2019, when our renovation is complete, it'll be our turn to glorify God, our turn to give Him joyful praise for all that He has done in this place, and all that He is doing in this place, and all that He will do in this place for His glory. We are in some exciting days and, I believe, exciting days are also ahead of us.

III. We Must Give Our Gifts to God (12:44-47)

Well, we've seen so far this morning that we must give ourselves to God and we must give our praise to God. Now, let's look at our third point. We must give our gifts to God. Let's read verses 44-47, “⁴⁴ On that day men were appointed over the storerooms, the contributions, the firstfruits, and the tithes, to gather into them the portions required by the Law for the priests and for the Levites according to the fields of the towns, for Judah rejoiced over the priests and the Levites who ministered. ⁴⁵ And they performed the service of their God and the service of purification, as did the singers and the gatekeepers, according to the command of David and his son Solomon. ⁴⁶ For long ago in the days of David and Asaph there were directors of the singers, and there were songs of praise and thanksgiving to God. ⁴⁷ And all Israel in the days of Zerubbabel and in the days of Nehemiah gave the daily portions for the singers and the gatekeepers; and they set apart that which was for the Levites; and the Levites set apart that which was for the sons of Aaron.”

In Nehemiah 10:32-39, the people covenanted with God that they would support the temple ministry and here we see in chapter 12 that they kept their promises. Some of the Levites

⁹ Wiersbe, 137.

were appointed to supervise the collecting of the produce and the storing of it in the temple. It's important for us to remember that these tithes and offerings represented the support of the temple workers so that they could serve the Lord.

The people brought their tithes and offerings, not only because it was the commandment of God, but, as verse 44 tells us, the people "rejoiced over the priests and the Levites who ministered. Verses 30 and 45 tell us that the ministers at the temple were exemplary both in their personal purity and in their obedience to God's Word. They conducted the worship, not according to their own ideas, but in obedience to the directions given by David and Solomon. It is easy to support a godly ministry that exalts the Lord and obeys the Word, isn't it? We are blessed here at Edgewood to have pastors who love God, love His Word, and faithfully proclaim that Word to us. I am grateful that we don't have pastors leading a worldly ministry that seeks only to fulfill their own ambitions. It would be hard to support that kind of ministry. I'm so glad that's not the case here.

Well, the result of this joyful service of dedication was a large supply of produce to sustain the work of the ministry. The people gave "not grudgingly or of necessity" but joyfully and gratefully. Missionary leader J. Hudson Taylor used to say, "When God's work is done in God's way for God's glory, it will not lack God's support."

Our material gifts are really spiritual sacrifices to the Lord, if they are given in the right spirit. The Apostle Paul called the gifts from the Philippian church "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18). Jesus accepted Mary's gift of precious ointment as an act of worship, and Hebrews 13:16 reminds us that doing good and sharing are sacrifices that please the Lord.

But before we can bring our material gifts to the Lord, we must first give ourselves to Him. Paul commended the churches of Macedonia because they “first gave themselves to the Lord” (2 Cor. 8:5, NKJV), before they shared in the missionary offering he was receiving for the needy believers in Jerusalem. Our gifts cannot be a substitute for ourselves.¹⁰

Application

Well, now what? What do we do with today’s message? Here are some practical steps things that we can do to apply today’s message.

First, honestly answer the question, “Have I given myself to God?” It’s possible that you’re here this morning and you’ve never surrendered your life to Jesus Christ for salvation. What do I mean by that? I mean that you’ve been trying to live your life in whatever way you want to live it and it’s left you empty inside because your greatest problem is not outside of you, it’s inside of you. You are a sinner. Apart from Christ, that’s your identity. You can claim whatever trait you want as your greatest strength; the Bible tells you that your great strength pales in comparison to the greatness of your sin. You need a remedy for your sin and God knew that so He sent His Son, Jesus Christ to come to Earth and live the sinless life you could not live, die the death on the cross that you should’ve died as punishment for your sin, be buried and rise again. You need a savior and Jesus Christ is waiting for you to surrender your life to Him. He is ready to be Lord of your life. Are you ready to place your faith in Him? Have you, honestly, surrendered your life to Jesus Christ for salvation? If not, let’s settle that in just a moment before you go home.

Second, if you have surrendered your life to Jesus Christ, I encourage you to evaluate your life and honestly ask, “Have I given myself to God? Is He Lord over every area of my life?”

¹⁰ Wiersbe, 137–138.

I want to probe this a little deeper because I think this is an important question to wrestle with. Several years ago, while I was in seminary, we had a chapel speaker come and talk about mining for idols. During that message, he listed seven questions to help identify idols and as I was working on this message, God brought these questions back to my attention for me to answer (because the sermon is always first for the one giving it) so now I'm giving these questions to you because if you really wrestle with them what you'll find are areas of your life that God wants to work on...areas that He is calling you to surrender. So, here are the seven questions.

1) When do I lie? 2) What do I defend? What do you find yourself arguing with people about? What area of your life do you not welcome questions in? 3) Where do I go for comfort? Food? Sex? Alcohol? Study? Facebook? Twitter? 4) What am I proudest of? This is what you lead with when you meet new people. 5) What are you anxious about? Future? Health? 6) What makes me angry? 7) What, if I lost it, would cause me to want to die? Idols hang out in your nightmares so what is it that if you lost it you would cease to want to live?

So, what do I do once I've answered the questions? You can't just change your affections you have to exchange them. Jesus has to seem to you more reliable, more beautiful, more desirable than your idol. Repent of your sin and accept that God has accepted you because of Jesus Christ. You have to see that you are God's son that you are God's daughter, that you're completely safe. That He does not relate to you based on your behavior and work and your righteousness but on Christ's behavior, work, and His righteousness. If you're going to have the freedom to repent deeply, you have to know that safety. Repentance is fueled by being certain that you are loved and accepted by Christ.

So, have you given yourself to Christ? Is He Lord over every area of your life? Listen, He wants this from you more than He wants a song of praise from your lips or a generous financial gift. Is He Lord over every area of your life?

Let me give you one more application. One commentator summarized the scene of Nehemiah 12 like this,

“Two choirs, specially gathered for the occasion...walked the walls singing and met in the temple for more songs of praise and thanks, backed now by cymbals, harps, lyres, and trumpets (12:27-41). Singing was the order of the day. So it is constantly in the worship prescribed. This is not true of other religions. Many use repetitive chants. In some, clergy sing. But generally the religions of the world are grim things...Christians write hymns...choruses...oratorios. Why is this? Obviously because Christianity itself is joyous. It is a response to the great acts of God on our behalf, particularly in the life, death, and resurrection of Jesus Christ, which secured our salvation.¹¹ ‘Let the word of Christ dwell in you richly...as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God,’ writes Paul (Col. 3:16). Do we sing enough? Enough to sustain our own joy in salvation? Enough to give God the honor and appreciation that is His due? How much singing to God have we done today—did we do yesterday—shall we plan to do tomorrow?”¹²

If the Thomson Correctional Center is fully operation at the end of 2019 that project will have taken 20 ½ years to go from start to finish. Unbeliever, don’t wait 20 ½ years to surrender your life to Jesus Christ. You might not have 20 ½ years left to surrender.

Follower of Christ, you may have an idol in your life that you’ve been bowing down to or flirting with for 20 ½ years. Don’t wait another 20 ½ years to repent. Know that you are loved and accepted by Christ and He based on all that He has done for you, He alone is worthy of your worship. Start exchanging your worship of your idols for worship of Christ, today.

Let’s pray.

¹¹ James Montgomery Boice, *Nehemiah: Learning to Lead* (Old Tappan, NJ: Revell, 1990), p. 194.

¹² J.I. Packer, *A Passion for Faithfulness: Wisdom From the Book of Nehemiah* (Wheaton, IL: Crossway, 1995), p. 164.