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AUGUST 2016

SUN	MON	TUE	WED	THU	FRI	SAT					
	<b>6:15 AM</b> Ladies' Prayer Group  <b>7:00 PM</b> Bridal Shower for Yara Lopez at the home of Pam Peterson  	1	2	<b>6:30 PM</b> Jr. High, Sr. High  <b>5:00 PM</b> Elder's Meeting  <b>7:30 PM</b> Prayer Meeting	3	<b>7:00 PM</b> Marriage Builders	4		5	6	
<b>9:00 AM</b> Sunday School  <b>10:30 AM</b> Worship Service/Communion  <b>6:00 PM</b> Outdoor Worship Tailgate BBQ  	7	<b>6:15 AM</b> Ladies' Prayer Group	8	9	<b>6:30 PM</b> Jr. High, Sr. High  <b>7:30 PM</b> Prayer Meeting	10	<b>7:00 PM</b> Marriage Builders	11		12	13
<b>9:00 AM</b> Sunday School  <b>10:30 AM</b> Worship Service  <b>6:00 PM</b> Outdoor Worship : Tailgate BBQ  	14	<b>6:15 AM</b> Ladies' Prayer Group	15	16	<b>6:30 PM</b> Jr. High, Sr. High  <b>5:00 PM</b> Elder's Meeting  <b>7:30 PM</b> Prayer Meeting	17	<b>7:00 PM</b> Marriage Builders	18		19	20
<b>9:00 AM</b> Sunday School  <b>10:30 AM</b> Worship Service  <b>6:00 PM</b> Outdoor Worship : Tailgate BBQ  	21	<b>6:15 AM</b> Ladies' Prayer Group	22	23	<b>6:30 PM</b> Jr. High, Sr. High  <b>5:00 PM</b> Elder's Meeting  <b>7:30 PM</b> Prayer Meeting	24	<b>7:00 PM</b> Marriage Builders	25		26	<b>7:30-11:30 AM</b> Blood Drive  
<b>9:00 AM</b> Sunday School  <b>10:30 AM</b> Worship Service  <b>6:00 PM</b> Outdoor Worship : Tailgate BBQ  	28	<b>6:15 AM</b> Ladies' Prayer Group	29	30	<b>6:30 PM</b> Jr. High, Sr. High  <b>5:00 PM</b> Elder's Meeting  <b>7:30 PM</b> Prayer Meeting	31	<b>7:00 PM</b> Marriage Builders	1		2	3

# Speaking in a Foreign Tongue

by Dan Brendsel

It is of utmost importance that we learn how to use our tongues well, that we learn how to speak. Scripture is clear that the tongue is powerful to do great harm (see James 3:6–12). But Scripture is equally clear that the tongue is also powerful to speak life and grace into the world (see Prov 15:4; Eph 4:29). Much is at stake in learning how to tame our tongues and wield our words wisely. But what is involved in such learning? How do we cultivate good habits of speech, habits of biting our tongues from uttering harm and of speaking forth words that heal and help and honor?

To be sure, it is a matter of learning and cultivation. God-honoring, neighbor-loving, edifying speech does not come *naturally* to us. We aren't native speakers of the language. Born in Adam and reared in the City of Man, the language of that city is our native tongue—the language of untruth, deceit, foolishness, self-exaltation, self-protection, attack. The language of the City of God is foreign to us—the language of wisdom, humility, love, and truth.

By way of analogy, we can ask, “How do we learn to speak a foreign language such as Spanish, French, German, or Canadian?” A few crucial components come to mind. (1) We need to learn and memorize new vocabulary and the rules of grammar and syntax. (2) We need teachers to explain both these terms and rules and the dynamics of everyday discourse. (3) We need to actually use the language (to speak it, not just think about it), and ideally in our most intimate relationships. (4) We need good conversation partners, native speakers who can apprentice us in the language. And best of all is (5) when we can relocate to places (foreign to us) where the language is spoken as the mother tongue and where the culture and history make sense of and sustain the language (e.g., if I want to become fluent in German, it is best to dwell in Deutschland for a while).

If learning to speak wisely may, indeed, be likened to learning a foreign language, then consider how these aspects of foreign-language learning help us to think about growing in wise, God-honoring, neighbor-loving speech.

Think of Scripture as a kind of *language* book. It provides vocabulary. That is, it gives us the words and meanings needed to name things aright—to name God as Father, Son, and Spirit; to name Jesus as God's only Son and our Savior and King; to name ourselves as God's creatures and as sinners; to name what's sin as sin and what's righteousness as righteousness, and on and on. Scripture also teaches us the grammar and syntax, as it were, of godly speech, rules for fitting discourse. When you rise in the morning, speak forth thanksgiving to God for the new mercies he has bestowed. When you sin against God and neighbor, use your tongue to confess your sin and repent of it and seek forgiveness—and when you are sinned against, use your tongue to speak forgiveness. When you share life together in community, honor

one another with words of affirmation and edification and shun words of gossip. Scripture tells us how language works, and how it works best both for us and for others.

Think of *pastors* as language teachers whose job it is to deepen understanding of the textbook and language. God provides them to help clarify vocabulary, answer specific questions about grammar and syntax, and provide dialogue concerning the challenges of speaking the language “in the wild.”

Think of *prayer* as our first and best and final field of actually using the language. Language is, at bottom, for communion and relationship, and in prayer we are learning true language in our most intimate of relationships. We begin to speak aright when we speak with the God who has first spoken to us. We learn real words in conversation with the Word. And we gain sensitivity and wisdom for using language elsewhere when we ask the Father to help us, to grant his Spirit to guide our tongues.

Think of *mature Christians* as fluent speakers (even, by way of new birth and the guidance of the Spirit, native speakers) of the language of the City of God. They can apprentice us in the vocation of speaking truth and light and life and love, of ruling and subduing our tongues in such a way that they refrain from speaking poison and know when and how to speak truth and goodness and beauty.

Finally, think of the *church* as a kind of foreign land—or better, an outpost of the City of God among the cities of man where we can hear the mother tongue regularly spoken, where we can get practice speaking it, and where we can be immersed in the history and culture that sustains it and helps make sense of it. Particularly, when we gather for corporate worship, that worship is meant to be a guiding and directing of our speech in the proper forms of language. It teaches us how to address our God and Father and how to address one another. And it teaches us chiefly by *actually having us address God* rather than simply think about him. “Come, Thou fount of every blessing” is not just a truth to think upon but a word of personal address (as is the prayer “Our Father, who art in heaven”). Likewise, in corporate worship we learn to address one another with words like, “O Church, arise … hear the call of Christ our Captain,” and, “The Lord be with you’ / ‘And also with you.’” At its best, corporate worship (taking its cues from Scripture) helps us to name our emotions aright—our pains and joys, our protest and praise, our despair and hope—and it guides us in expressing them verbally in truth and zeal. At its best, corporate worship rehearses and enacts and inculcates in us the history of God's people and the culture which is the church, in which true language makes sense and is used most freely. At its best, corporate worship is the best of language schools.

# Political Reflections from Paradise

by Pastor Daryle Worley

As I write this month's article, I am sitting in my daughter and son-in-law's apartment in Escondido, CA. Every day here is 80s and sunny, and every night breezy and 60s. If Paradise can be found anywhere in our country, at least climate-wise, it has to be here!

But we all know Paradise cannot be found in this world. There's just too much suffering in too many places. There is too much evil in every one of our hearts. And there is too much division—differences that separate us into competing factions on almost any subject!

Rarely are these divisions more evident than in the political rhetoric and debate that escalates every election season. And this is understandable. There are wildly differing ideas among us about what this country really needs, how it should run, what sorts of values it ought to stand for, what sorts of regulations it should require, and what sorts of freedoms it must preserve.

These competing ideas generally divide us along lines that we label *liberal* or *conservative*. This distinction then sends our dialogues in the direction of affirming views that are clearly identifiable as *conservative* or *liberal*. And these dialogues soon heat up into conflict, then exasperation, as we become convinced that our interlocutors are espousing views opposite from ours simply to spite us! For surely no reasonable person could actually believe what they claim to believe!

This contentiousness is the normal course of political dialogue in our land. And we have all seen it happen again and again, even if we're not the sort to become involved in it.



So, Christians must ask, what does it take to honor Christ in such conversations, to reflect His character, to pursue His Kingdom during the election seasons in our nation? How do we responsibly engage politically while continuing to live in the glories of the gospel?

I would like to offer three quick reminders that are all too easy to forget.

First, *remember that both conservatives and liberals need to know Jesus*. Because this is true, we must conduct ourselves in political dialogues in such ways that we don't impede the ability of *conservatives* or *liberals* to hear the gospel from us. If it seems like our allegiance to a political ideology is more impassioned than our allegiance to Jesus, then people from competing ideologies will have a hard time hearing about Him from us.

Second, *remember that peace comes from heaven*, not Washington or Springfield or Wheaton. Salvation is from the Lord alone! We know that! But it can be very hard to remember it when political discussions arise!

Third, *remember that "our citizenship is in heaven*. And we eagerly await a Savior from there" (Phi.3:20). It is not possible to find Paradise on this earth, nor can we create it through a political process, even in a great nation like ours. As we engage in that process, then, we must do so as ones whose hope is fully fixed on our Lord.

## Jr. & Sr. High Back Porch

this summer  
Wednesday evenings (6:30-8:30pm)

Fellowship in a family home each week throughout the summer!  
Dessert or Dinners will be provided

**shared testimonies - offer life challenge - building relationships**

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GOD SO LOVED THE WHOLE  
OF HIS CREATION THAT,

EVEN THOUGH IT  
HAD DEGENERATED

INTO AN EVIL ENVIRONMENT  
OF REBELLION AND OPPRESSION,

HE WAS STILL

WILLING TO STEP IN

AND DO SOMETHING ABOUT IT!  
HE WAS WILLING TO GIVE HIS ONE  
AND ONLY SON TO PROVIDE ETERNAL LIFE

TO WHOEVER BELIEVES IN HIM!

"REFRESHED BY JESUS" - JOHN 3:16



Encourage &  
be Encouraged

Prayer Meeting • Wed 7:30pm • Fireside Room

Awana begins  
Wednesday, September 7

Are you a  
participant  
or  
volunteer?



Please contact Janice Gilmer  
to learn more about how to be  
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janice@gracedupage.org

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Go to "news" then "directory" or "picture directory"

For security purposes you will need to create a user name and password.

Questions? Please contact Darline Jillich at [darline@gracedupage.org](mailto:darline@gracedupage.org).