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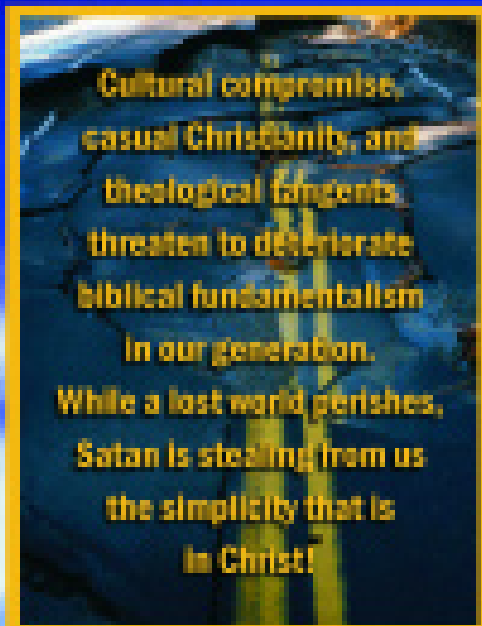
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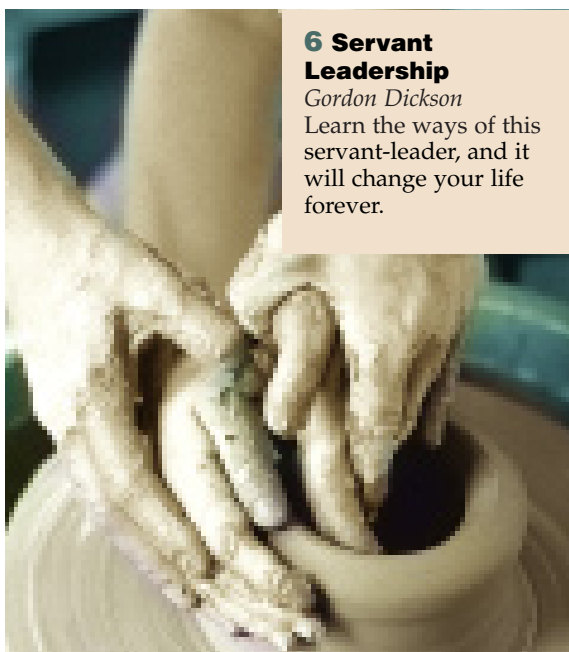
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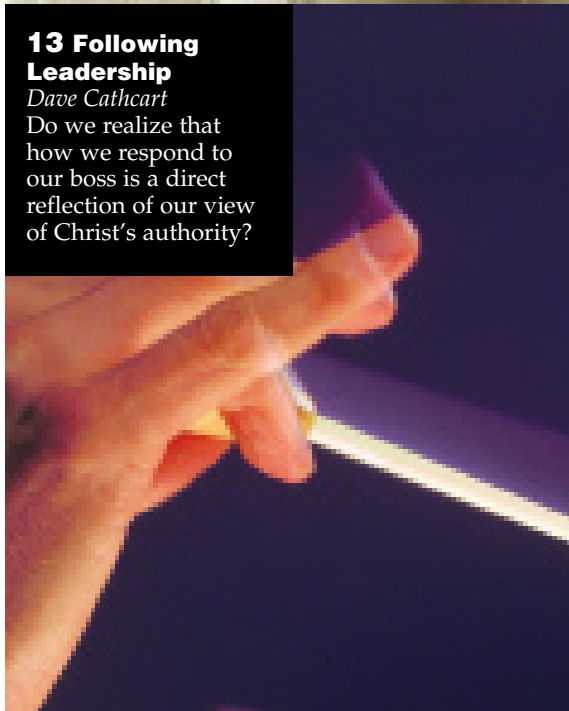
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*Ann Rielly, secretary to
Pastor Cunningham
Atlanta, Ga.*

Acept my warmest greetings and invaluable thanks. . . . I have been blessed in many ways reading your magazine. Thank God for your kindness in supplying me with the issues you were able to.

*Ngwabi Polycarp
Cameroon*

Pragmatism growing in most churches today

says if it feels good, do it. Little do they know about what our Lord and Savior Jesus Christ wants, and that is preaching and teaching, according to God's word, and God's word only. *FrontLine* tells the truth.

*Dave and Sandy Eshbach
Sinking Spring, Pa.*

Your *FrontLine* magazine is the only fundamental Baptist magazine that I could get. It is a very blessed manna for my personal life and for my ministry as well. May I also request you to mention in your magazine that we do need fundamental Baptist pastors who are interested in coming over to Myanmar to teach the Word of God to our students. We have 84 students.

*Timothy Sui Lian Mang
President of Biblical
School of Theology
Myanmar*

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Charting the Course: Dangers We Must Guard Against

For several issues I've been sharing my heart in these articles on "Charting the Course" for the FBFI. Leadership is the theme of this issue of *FrontLine*, and leadership is the key to charting the course. In the last article I pointed out some things we must emphasize. Now I want to emphasize some things we must guard against. We must watch for and avoid several dangers.

The first great danger is selfishness. The flesh wants its own way. When men get into leadership, they have more power to promote their own desires. Leadership is a God-given opportunity to promote His way, and if your own way lines up with His, you will be a happy leader. If the leadership of the FBFI ever grows selfish, promoting self-agendas, self-goals, promoting a personal ministry or playing politics within the Fellowship, we're finished.

I believe in battlefield promotions: leadership should come out of the trenches. Those who have been tried and proven, who are unselfish and loyal, are the ones who understand the battles and can provide leadership. It is dangerous to install leaders who come with an agenda to have their own way instead of honoring God. The Fellowship will die if we don't have leadership that is willing to die to self—to sacrifice blood, sweat, tears, time, and money to honor God. We've got to be vigilant to ensure we always have leadership that knows how to sacrifice self on the altar of service for others.

Another great danger is extremism. We have to avoid it like the plague. Any good thing can be taken to extremes. Extremism is a form of excess. It lacks moderation and bal-

ance. It takes things too far. It follows the idea that if a little bit does a little bit of good, then a whole lot will do a whole lot of good. However, you can poison yourself with the medicine that would cure you. And you can burn up your lawn with fertilizer. The captain of the ship has a simple job: in order to keep the ship safe in the ocean, he has to keep the ocean out of the ship and the people on his vessel. He can't let them "go overboard." Extremes are dangerous.

Then there is the danger of distraction. Little groups with a preoccupation on a minor issue must not set the agenda for the Fellowship. A clique will gather around one issue, or one man, or one opinion. Selfishness is not limited to individuals; selfish groups can sidetrack a Fellowship. Conventionism is one distraction. Conventions are political bodies that usurp authority over the churches. They allow peer pressure to fester and corrupt the pastor's ministry. Many controversies are distractions that should be ignored. Of course, we have to speak out for truth and against error, but we don't have to strain at every theological gnat that buzzes by.

Intellectualism is not just a danger to the Fellowship, it's a disease in the Fellowship. Hear me out. I thank God for every good seminary. I have one. Seminaries are essential, but we've got to be careful that intellectualism doesn't destroy the fellowship of good men. Intellectualism is not being proud about your intellect. A Fellowship can go bad by "degrees." An honorary degree should be an honor,

and the man who receives one should bring honor to the institution that bestows it. However, an honorary degree can make a man proud, and this has happened. Now, we've reached the place that some men are quick to point out that their degree is "earned," as if to say that an honorary degree is "undeserved." The man who is proud of what he has learned hasn't yet learned the essentials.

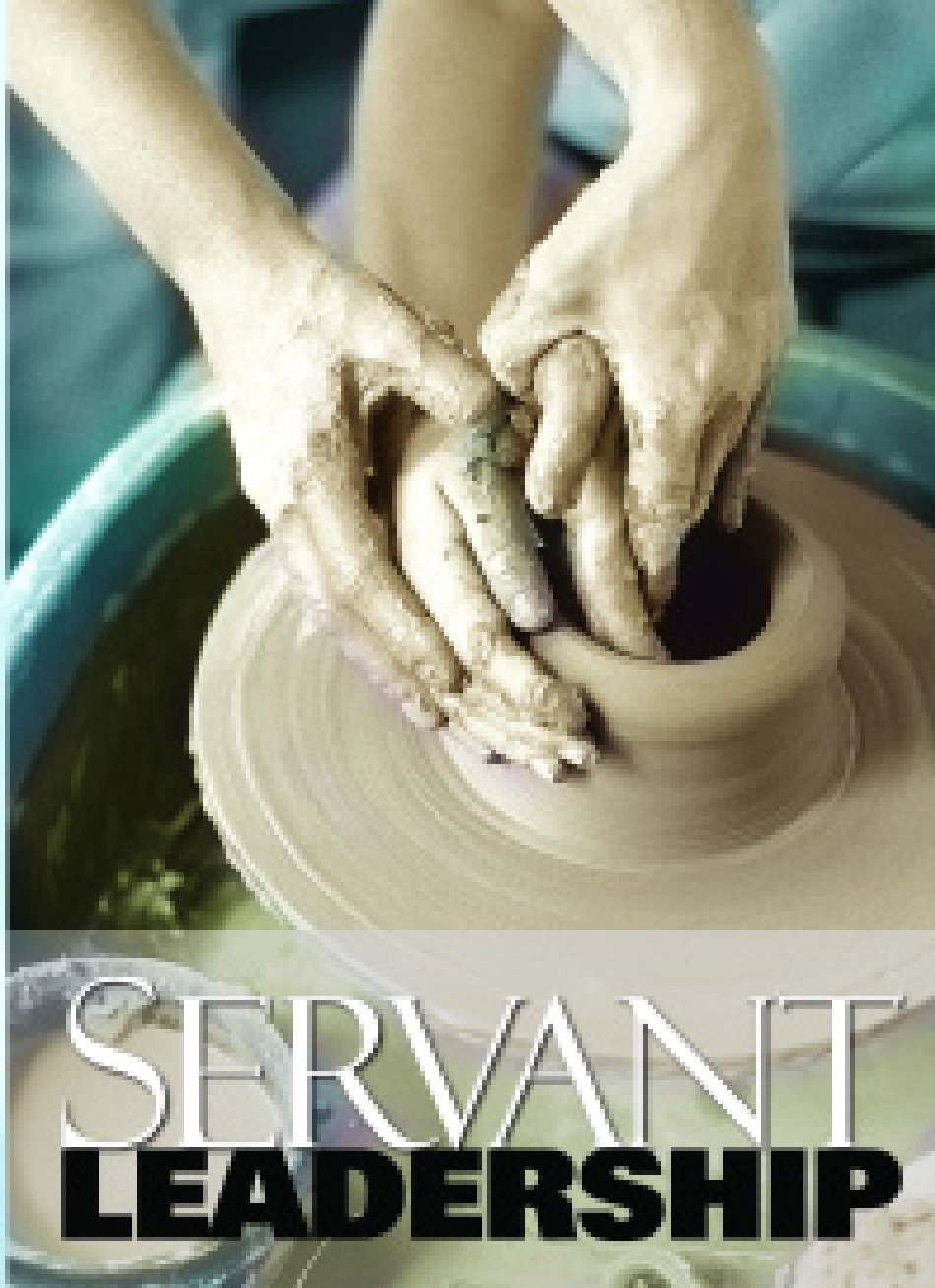
We don't fellowship around our degrees. Dr. Monroe Parker suggested a solution to the problem when he said, "I think we ought to give them all a doctorate when they're born—spank them and give them a degree." Young preacher, you'd better watch out for the dangers of intellectualism. Don't fall into the trap of an intellectual hierarchy where you always have to be one rung ahead of everyone else. The ladder of academic ambition leads to New Evangelicalism.

Of course, there is nothing wrong with scholarship. Thank God for it. But if you are arrogant about it, you are in danger. Too many schools lean toward one extreme or the other: "wildfire enthusiasm" or "scholarship on ice." What we need is "knowledge on fire" to keep our hearts burning with truth like the disciples on the road to

Emmaus (Luke 24:32). Fundamentalists love truth. They love truth because they love Christ. The more they love Christ, the more they want to learn about Him. But it's possible to love learning without learning to love Christ. That's dangerous.



DR. ROD BELL



**Gordon
Dickson**

His boss had given him a sharp reprimand. He probably felt like giving up. After all, he had been asked to do something he had never done before. He was also instructed to go somewhere he had never been. The boss had even asked him to locate a person whose name even the boss didn't know. And, of course, the boss wanted the job done exactly right. To receive a reprimand on top of all that would have been the final straw for most people. But this was no ordinary employee. This was a true servant-leader. You can read all about him in Genesis 24. Though he is not named in this chapter, we'll assume this is Eliezer, Abraham's steward, named in Genesis 15:2. Learn the ways of this servant-leader, and it will change your life forever.

1. The servant-leader must recognize that he is both a servant and a leader (24:1, 2).

Abraham wanted a trustworthy man to find a wife for his son Isaac. He turned to "his eldest servant of his

house, that ruled over all that he had." Eliezer was both a servant and a leader. Through the years, he had served his way to the top. When Abraham wanted someone who would act with a heartfelt concern for his concerns, he knew exactly where to turn. He picked a man who led by serving and served by leading. If you examine your life carefully, you will find that you are a servant to some and a leader to others. To be effective, you must lead others by being a good servant.

2. The servant-leader will be asked to make difficult commitments (24:3, 4).

Abraham asked his assistant to do what seemed impossible. There were simply too many unknowns and imponderables. This servant didn't complain, "But I've never done that before!" Here you begin to understand his faith. He believed that "with God all things are possible."¹ This helped him to act in faith rather than react in frustration. You will be asked to make similar difficult commitments. Your trust in the Lord will take you

through those same “impossible” projects in your workplace.

3. The servant-leader anticipates problems and makes recommendations (24:5).

Genesis 24:4, 5 reveals truly remarkable characteristics of the servant-leader. Think about Eliezer’s possible responses to his “impossible” task. He could have waited until he was forced to take action. He could have refused to budge until he asked for every detail of his mission. On the other hand, this servant could have rushed into the project without concern for Abraham’s values. In order to do his own thinking and to ensure that his thinking matched his master’s, Eliezer anticipated a problem and made a recommendation. If you want to serve your boss well, you will develop the ability to foresee potential problems and make recommendations about handling them. Only in this way can you assure that you are genuinely concerned about your leader’s concerns. How did this assistant develop these characteristics? The answer can be found later in the story.

4. The servant-leader learns that his mission is only a part of his master’s larger mission (24:6–8).

The servant’s recommendation earned him a reprimand (v. 6), not a reward! If he were like most people, Eliezer would have stopped making recommendations. After all, why risk more pain? But this servant-leader had a genuine interest for his leader’s concerns. He wanted to be sure that he had Abraham’s concerns firmly in mind. It’s important to note that Abraham didn’t know exactly how this job should be done. He knew some of what he wanted. He also knew exactly what he didn’t want (Isaac’s absence from the Promised Land). Can you really submit to this kind of a boss? “Submission” implies that you are responsible for a portion of your leader’s larger mission. Abraham’s assistant responded well to the reproof and in so doing grasped Abraham’s deeper concerns (vv. 7, 8). He gained a new, practical understanding of God’s character and promises. The same thing will happen to you as you model this style of leadership.

5. The servant-leader makes difficult commitments (24:9).

Through the active process of anticipation, recommendation, and attentiveness, this servant-leader faithfully made a difficult commitment. You can take on your difficult tasks the same way. You won’t do this if you are lazy. For instance, one man once asked another man, “How long have you been working here?” The other replied, “Since the day they threatened to fire me!” But that kind of fearful approach won’t lead you to make the tough commitments.

6. The servant-leader makes plans and prepares himself for his mission (24:10).

This assistant was a man of action. He didn’t insist that Abraham tell him the unknowable details. By faith, he applied himself to what he did know in order to fully discover what he didn’t know. Note how he applied what he knew (vv. 11–22). This leader didn’t use the “melpew”

approach. What’s “melpew?”² (Hint: It’s the first word that comes out of the mouth of the 17-year-old who has to work at the fast-food restaurant to pay for his car.) We can’t be “melpew” leaders; we need to say, “May I help you?” and mean it from our hearts.

7. The servant-leader knows how to talk to the Lord (24:12–16).

Earlier, we learned that Eliezer made recommendations when he faced problems. In verses 12–16, we can see how he learned to make recommendations: in prayer. The great prayers of the Bible are not mere pining and whining; they are recommendations made by submissive people to the Almighty God. This man made a respectful recommendation for the Lord’s glory, and the Lord acted on that recommendation. If you want to learn how to serve people, start by serving the Lord. If you don’t know how to talk to your boss, begin by talking to “the God of the impossible.” Eliezer, like Nehemiah, made prayer the foundation for his style of leadership.

If you want to serve your boss well, you will develop the ability to foresee potential problems and make recommendations about handling them.

8. The servant-leader uses God-given discernment to evaluate the service and spirit of others (24:18–21).

Imagine this scene: Eliezer requested a drink of water, and Rebekah offered to water his camels from the well. (This probably involved drawing about fifty gallons for each of the camels.) As she did so, he just stood there and watched her! How would you respond if a complete stranger watched you do his job without assisting you? Abraham’s servant wasn’t being lazy. He was prayerfully using his God-given discernment to locate Isaac’s bride. Servant-leaders quickly recognize other servant-leaders. They love to build teams of servant-leaders to serve the Lord more effectively.

9. The servant-leader knows God well enough to recognize His work (24:22).

After watching that woman work, Eliezer knew that God had answered his prayer. He saw the woman’s actions and attitudes and knew that the Lord was at work. Without reservation, he acted with confident trust in the Lord.

10. The servant-leader acquires all the information necessary to complete his mission (24:23–25).

This man asked precise and pointed questions to get

the information he needed. He wasn't content to "take it easy." This servant-leader wanted to be sure that things were done correctly. He wanted to know about the proper authorities to whom he would make his next appeal. You can well imagine that if you had asked Eliezer a question about his mission, he wouldn't have muttered, "I don't know." He would have declared, "I'll find out."

11. *The servant-leader makes sure that God receives the glory (24:26–31).*

This man was not interested in getting the glory for himself. He was very intent on giving the Lord all of the praise and glory. He immediately stopped to pray and to magnify the Lord for His leading. Undoubtedly, when Rebekah reported all of these things to her family, that prayer was included in the report. Laban greeted the man by saying, "Come in, thou blessed of the Lord!"

12. *The servant-leader is genuinely concerned about his followers (24:32).*

It seems only incidental to the story, but the details of verse 32 are interesting. The servant-leader paid close attention to his men and his animals. He wanted to be sure that their needs were met. This is exactly what you would expect from a man who leads by serving. It appears from the text that he selflessly checked on their needs before he would even sit down to eat.

13. *The servant-leader considers his mission more important than creature comforts (24:33).*

After all these accomplishments, you would think that this leader would sit back and relax. But such was not the case. Before he would even eat the meal that was placed before him, he wanted to check on his mission. To be a servant-leader, you must think more of your mission than your own "creature comforts."

14. *The servant-leader uses the accurate account of God's dealings to motivate and persuade his listeners (24:34–48).*

The servant-leader does not resort to manipulation to get his way. Instead, he chooses to motivate his hearers with the importance of his

mission. Verses 34–48 record this motivational story: (1) He described the greatness of his master. (2) He described the goal of his mission. (3) He concluded with the goodness of God. This servant-leader didn't use an appeal designed to twist emotions or stir up pity. He knew that God would use a truthful account to accomplish His work. You don't have to manipulate people to get your job done. The Lord will use your truthful persuasion to help you finish those "impossible" tasks.

15. *The servant-leader patiently waits on the Lord to work through authorities (24:49, 50).*

There seems to be no end to the modern techniques of manipulation. Entire books have been written about how to get your own way—no matter what it takes. Against this modern backdrop, it's even more important for servant-leaders to study Genesis 24. Eliezer didn't try to squeeze or subvert Rebekah's authorities. He knew that God was big enough to work on them and through them. As Laban and Bethuel said in Genesis 24:50, "The thing proceedeth from the Lord: we cannot speak unto thee bad or good." If you want to be a godly leader, you will patiently wait on the Lord to work through your authorities as well. If you want to serve the Lord, be a servant-leader.

16. *The servant-leader overcomes resistance in order to complete his mission (24:54–61).*

They all agreed with the marriage and decided to celebrate, but there was one remaining conflict. It was customary to have an extended celebration, but Eliezer and his men were ready to travel home the next morning. Eliezer requested permission to depart. The family politely protested. Then Eliezer repeated his appeal and asked permission (v. 56). When they put the question to Rebekah, she was willing to forgo the celebration and get on with the mission. You may face "traditional" resistance; but with humble persistence, you can

overcome such hurdles.

17. *The servant-leader gives his master a report of his mission (24:66).*

"And the servant told Isaac all things that he had done." When a servant-leader finishes a job, he reports its completion to his boss. Most people don't like this step because the boss proceeds to give them another assignment! But it is essential for your boss to know that a job was completed and (in some cases) how it was completed.

If you want to serve the Lord, be a servant-leader. Instead of asking how you can make more, why not concentrate on being worth more to your employer? Learn the ways of the servant-leader, and your life will change forever.

Dr. Gordon Dickson is the Research Secretary for the FBFI and pastors Calvary Baptist Church in Findlay, Ohio.

¹ Matthew 19:26.

² Olive, David. *Business Babble, A Cynic's Dictionary of Corporate Jargon*. New York: John Wiley and Sons, 1990. p. 99.

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THE RESPONSIBILITY TO INFLUENCE

Tim Locke

As a young man I found that my concept of leadership had developed through the personalities that influenced my life. I have been under leaders who were direct, intense personalities, and I have had leaders who were gracious and gentle. In trying to decide what kind of leader to be, I often refer to my mentors to determine my course. The problem with this lies in my personality. I am Tim Locke, though sometimes I wish I were a log truck. I find that if I try to be something I'm not, I inevitably wind up causing offense. In desperation I looked for some clarity of what a leader is, to gain the confidence to be me, and still lead.

I found it. It was there all the time in a common definition of leadership that says, "Leadership is accepting the responsibility to influence the beliefs and behaviors of people so that God's purpose for them is accomplished." What a relief. I don't have to be you, and you don't have

to be me, a comfort to many I'm sure. Let's consider the implications and applications of this definition.

"Leadership is accepting the responsibility . . ."

Hurray! I can do this. In fact, anyone can do this—so much for feeling special. Accepting responsibility doesn't take personality; it requires only willingness. Responsibility focuses on what I must do for God and others. It remains the same no matter what the outcome. I may not see much progress, but I can still fulfill my obligation, which is comforting when rearing children since my one-year-old doesn't always get it. It is my stewardship of that obligation that matters. I will answer for the discharging of my responsibility, not for the response. What a comfort to know that I don't have to assume another's personality. I just have to accept a responsibility. Whatever role, I will accept this responsibility.

“... to influence ...”

This explains the responsibility. The word *influence* was a great relief to my conscience because it doesn't say that I am responsible to change people. That fact is encouraging when I consider leading my three-year-old son. Influencing him helps me stop short of trying to be in control. Influence takes time and energy, but it keeps me from getting frustrated with his behavior. When he misbehaves, I know he needs more influence, sometimes intense influence. As he grows older, I can focus more on his beliefs. This principle applies to husbands, wives, subordinates, employers, pastors, Sunday school teachers, everyone. We are responsible to influence, not to change or control. It also brings a moment of pause to reflect on the unintentional influence I am having.

“... the beliefs and behaviors of people ...”

This focuses on the area of influence. First, I'm dealing with people. People have minds (although at times some wonder about me). It is my responsibility to influence those minds, created in the image of God, with truth. People don't change their minds quickly or easily. Most of my beliefs are the result of careful thought or carnal desire. All of my behaviors are the result of my beliefs. I'm not dealing with robots or animals but with people who have reasoning capabilities. This means that the explanation, “Because I said so,” is a temporary fix at best. Minds change only through illumination, which means the Spirit of God must take my influence and use it. This makes me dependent on God for results and content to pray and

wait for Him to work. I must maintain influence until the Lord turns the light on.

It also means that I had better consider my beliefs and behavior. Jim Berg, dean of students at Bob Jones University, has influenced me more than most. The reason is twofold: his teaching makes me thirsty for Christ, and so does his living. His belief matches his behavior, and it looks a lot like my Lord. He offers me compelling arguments with consistent example. I understand that my living is part of influencing others—it's really the main part. This makes me hungry for God's influence in my life.

“... so that God's purpose for them is accomplished.”

Here is the rub. Why am I influencing this person? Why do I want this person to change? “Because he is driving me crazy, and I have only so much hair to pull out.” This is often my motive for influencing my children. But influence for a selfish goal results in manipulation or control. Most people can spot these self-serving goals and resist and resent that influence. Wanting what God wants will remove much of the tension we feel in our homes, careers, and churches. My purpose for influencing others must be for their good and God's glory.

So put your mind at ease. Be you. Focus on the influence that you are having already and look for opportunities to influence others around you for the Lord. Accept the responsibility, and influence others for God.

Tim Locke is the Managing Editor of *FrontLine* magazine and serves as an associate pastor at Faith Baptist Church in Taylors, South Carolina.

COMING SOON TO Frontline

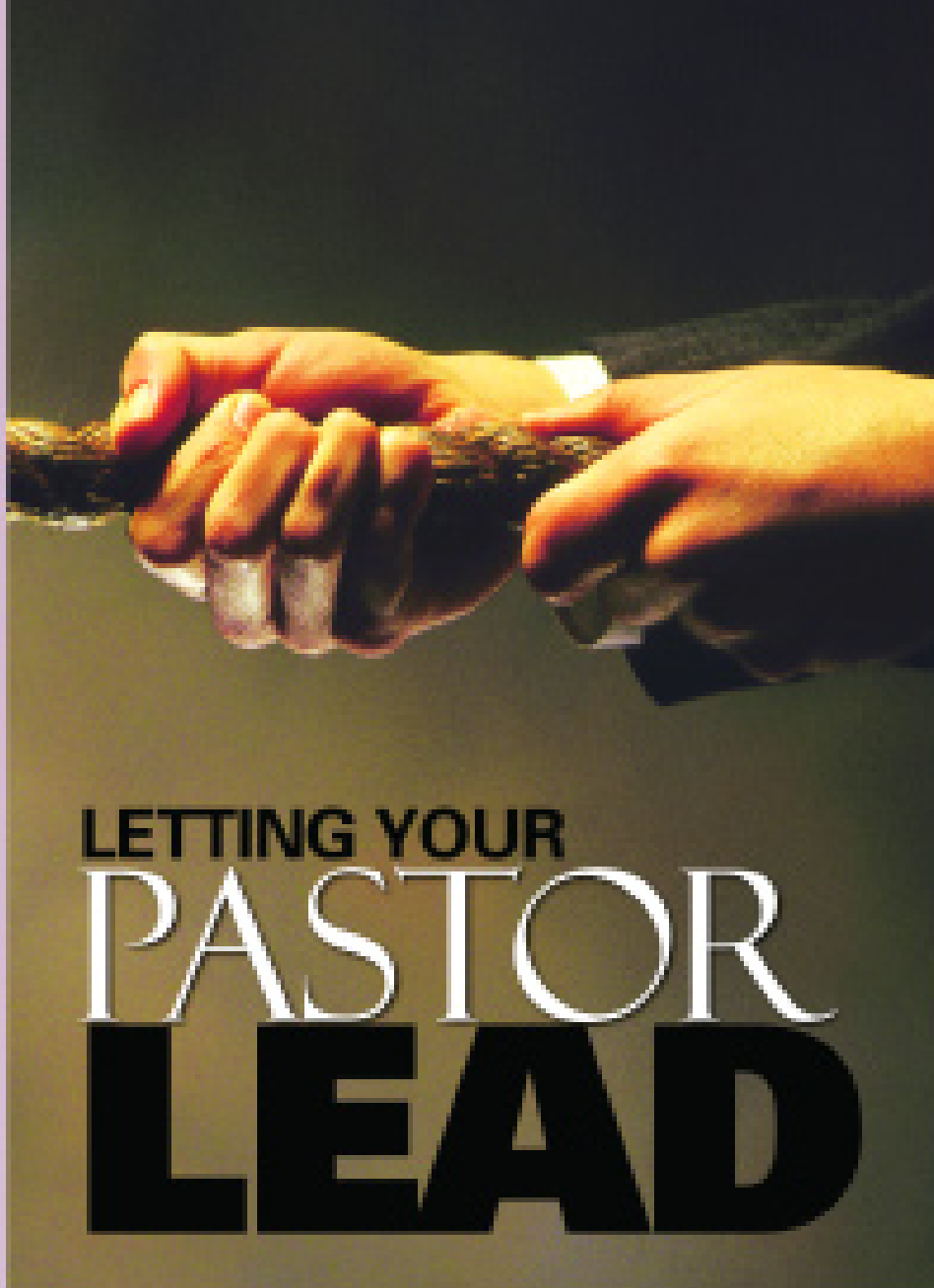
New Local Church Ad Listing Section

In response to numerous requests, we will be adding a new **Local Church Ad Listing** section to *FrontLine* soon. This section will give pastors associated with the FBFI an opportunity to advertise their church and will assist believers who travel or relocate in finding a local, independent Fundamental church domestically and internationally.

Layout and design services will be provided by the *FrontLine* staff, and all ads will be created from submitted specifications and materials. Ads must fit within a one inch by four inch horizontal space and will be in full color. Ads may include church logos and photographs and will be custom designed for each church.

The cost to advertise in this new **Local Church Ad Listing** is \$75 per issue or \$375 for an entire year. Ad layout is free for churches signing up for a full year, otherwise the ad layout cost is a one-time charge of \$50.

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LETTING YOUR PASTOR LEAD

Drew Conley

One of the tangible tokens of the Lord's love for the sheep of His flock is His supply of godly undershepherds to care for their needs. The Great Shepherd infallibly assigns each undershepherd to his post in keeping with His purpose and timetable for the health of His people. It is not surprising, then, that the Scriptures give clear instruction not only regarding a pastor's responsibility to the flock, but also about a congregation's relationship with its Christ-appointed leaders. One of the clearest presentations of that proper interaction is found in Hebrews 13. Verse 17 instructs, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." This verse lists several responsibilities for the congregant.

First, *follow your pastor*. That's essentially how verse 17 begins: "Obey them that have the rule over you," that is, the ones leading you, "and submit yourselves." To obey is to assent to another's directives. To submit is to yield to another's opinion. Verse 7 of this same chapter admonishes us to "remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." In other words, we are to keep their Biblical teaching and godly life in the forefront of our minds. Doing so helps us to imitate their faith and conduct and thus to enjoy the outcome of living such a life.

The writer of Hebrews clearly has confidence in the leaders of those to whom he writes. He knows them to be godly men chosen of God. They are true pastors. They are faithful watchmen. They are servant-leaders, not lording it over God's heritage (1 Pet. 5:3). According to Acts 20:28, it is God the Holy Spirit who makes a man the overseer of

a particular flock. And each overseer must give an account to God.

Christ, the Head of the church, rules His church through Spirit-called and Spirit-controlled men. They are to be men who are mature spiritual examples, so they are called “elders.” They are to be men committed to the care of the flock, feeding and leading them with God’s Word, so they are also called “pastors.” They are to be men who maintain an awareness of the flock’s needs and respond to those needs in right ways, so they are called “overseers.” When a congregation sees their pastor as provided by Christ, they can and should keep their hearts open to him and follow him as Christ’s ambassador to them. As long as he follows Christ, they can follow him wholeheartedly, and in doing so, they will thrive.

But why should we obey and submit? Those words grate against the modern ear. We should do so “for they watch for your souls, as they that must give account.” To watch is to stay awake and alert, as a shepherd does for the flock. He does so, not because they are his own personal flock, but because they are God’s own personal flock. He knows that he will give an account to God for the sheep committed to his care. In fact, in the daily wrestling in prayer that a faithful pastor does, he will give account from day to day and in the middle of many a night.

Good pastors labor not to gain you for themselves, but for Christ. They are not “blind mouths,” as Milton put it, but those who exercise Christlike compassion for the sheep. They bind up the wounded, feed the hungry, seek the lost, fight the wolves, carry the lambs, and sacrifice themselves to do all this, for they are not mere hirelings. To yield to such a shepherd who loves you—to follow a leader who follows Christ—is a blessing, not a chore.

This passage reveals that your response to your pastor can make his accounting one he gives with joy rather than with grief. By grief, the writer means an inner, unexpressed groaning. You hear it in the agonizing cry of Jesus Christ as He weeps over Jerusalem: “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” How much better for your pastor to be able to say with Paul in 1 Thessalonians 1:19, 20, “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.” God will reward your pastor’s faithfulness, regardless of whether you cause him joy or grief, but the resistance that brings him grief is ultimately, as verse 17 says, “unprofitable for you.”

Second, this passage in Hebrews 13 teaches you to *pray for your pastor*. Hebrews 13:8, “Pray for us: for we trust we have a good conscience, in all things willing to live honestly.” If the writer of Hebrews, a compatriot of the apostles (or an apostle himself, depending on your view of who wrote Hebrews), needed the prayers of those he addressed, how much more does your pastor need your

fervent prayer for him and his family!

As you intercede for him in the holy calling that he exercises for your good and for Christ’s glory, you will actually improve his ministry effectiveness. You will have less to criticize, and your desire to build him up spiritually, rather than tearing him down, will measurably increase. A critical spirit squelches prayer, but a prayerful spirit takes the wind out of fault finding and gossip.

Finally, this passage teaches to *love your pastor*. Hebrews 13:24 reads, “Salute them that have the rule over you, and all the saints.” To salute someone means to greet him. It conveys an attitude of esteem and affection toward someone with whom you are on speaking terms. This is the same spirit Paul encourages in 1 Thessalonians 5:12, 13:

We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly [literally, beyond all measure] in love for their work’s sake. And be at peace among yourselves.

In 1 Timothy 5:17, 18, Timothy writes:

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

Paul is calling for authentic love and esteem for those who labor to feed the flock faithfully. This kind of love expresses itself not just in words but in tangible, practical ways.

Consider the benediction of Hebrews 13:20, 21:

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect [mend you, set you straight, equip you] in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

It is the working of God’s grace in you that makes the pastor-congregation relationship what it should be. Christ the Great Shepherd has made you His people and the sheep of His pasture by means of the everlasting covenant, ratified in His blood and confirmed by His resurrection. He will work in you. He will work through your pastor. And the God of peace will make you of one heart and soul and mind in His Holy Spirit to the pleasure and glory of God.

This article has been adapted from a sermon preached by Pastor Conley on April 1, 2001, for the installation of Pastor Gary Ledbetter as the pastor of Kennerly Road Baptist Church in Irmo, South Carolina, which Pastor Conley planted and pastored from October 1991 to October 2000. Pastor Conley now serves as the pastor of Hampton Park Baptist Church in Greenville, South Carolina.



Dave Cathcart

Through several discussions with my family, I was confronted with my need to model submission to authority. I also became more conscious of the struggle that husbands often have in submitting to their authorities. A good example of this struggle can be observed in the workplace. Consider Bill, a 37-year-old businessman, who feels conflicts with his new supervisor. When the supervisor implements some changes, Bill's comments to his wife reveal the battle in his own heart.

"You wouldn't believe the nerve of that know-it-all kid!"

"Another run-in with your supervisor?" responded his wife, Judy.

"Supervisor' is hardly the word! 'Dictator' would be more like it. I have 13 years' experience with this company and have built the marketing department from the ground up. After a couple of courses in marketing and a college degree, this punk thinks he can tell me how to do my job."

"But, Bill, he is in charge of the department, and . . ."

"I don't care if he owns the place! What he's asking me to do isn't what I was hired to do. I refuse to let him

tell me how to do my job!"

As Bill flipped through the mail, a long silence hung in the room. His head hurt, and he didn't feel like eating dinner. Finally, his wife spoke.

"Bill, I wonder if this isn't a pattern in your life. Three months ago you were angry with the pastor for asking you to change the way you format the bulletin. Last month you refused to make that sales call Bob asked you to make and were upset all week that he insisted you make that call. Then, when you got that ticket for driving through a red light, you blew up at the officer. It seems that every time someone tells you what to do, you get mad."

Judy's words stung. But as Bill thought about it, he knew she was right: he resented instruction and authority.

Of course, a number of factors might contribute to a response such as Bill's. But the Scriptures offer some basic truths that should shape our views of our supervisors in the workplace. These truths are essential for the believer to combat this culture's philosophy that authority is oppressive and evil.

In his work environment, the Christian has an opportunity to demonstrate something radical—submission to authority. He is called to be a living picture of the

renewed relationship between God and man made possible through Jesus Christ. First Timothy 6:1 exhorts, "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed." How should this verse govern our attitudes and actions in the workplace?

First, let's consider the attitude God wants us to have toward our employers. According to this verse, even slaves are to consider their masters worthy of all honour. Thayer notes that the term Paul uses for "count" denotes, "a belief resting not on one's inner feeling or sentiment, but on the due consideration of external grounds, the weighing and comparing of facts."¹ In other words, a person's feelings toward the boss should not affect the respect shown to him. The respect and honor due the employer are not based on the employer's merit. Rather, Christian employees show respect because God's Word affirms that employers have a right to exercise authority.

Since the employer's authority is derived from God, we may note a link between the attitude we have toward our earthly authority and how we regard God's authority in our lives. Did we realize that the way we respond to our boss is a direct reflection of our view of Christ's authority? Paul states in Colossians 3:22–24,

Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. (See also Ephesians 6:5–8.)

Our desire to please Christ should motivate us to respect the authority of our employers and supervisors. It should be as if Christ Himself were running the company.

A proper attitude toward our employers will result in proper actions. Titus 2:9, 10 points out that appropriate actions on our part reflect well on the doctrine we proclaim. Note the proper actions that Paul mentions in this passage:

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Servants are exhorted to do the following:

Be obedient unto masters—Following directions and carrying out assignments. This implies compliance with company regulations and policies.

Please them well in all things—Going beyond what is asked. Not getting by with a minimum effort. (Cf. Matthew 5:41.)

Not answering again—Resolving disagreements and conflicts honorably and professionally. Avoiding gossip and backbiting. (Cf. Ephesians 4:29–31.)

Not purloining—Using company property, time, and resources honestly. Resisting the temptation of petty theft.

Shewing all good fidelity—Showing you can be trusted fully. Being a person of integrity.

In other words, honoring our bosses through submission, respect, and quality work will enhance the credibility of our verbal witness. These truths do not change, regardless of the circumstances. If the employer is a believer, Paul warns us not to take advantage of him (1 Tim. 6:2). If the boss is unreasonable and unfair, Peter states that we must still be submissive and respectful (1 Pet. 2:18, 19).

Do the Scriptures encourage blind obedience to earthly authorities? Jerry White offers a response to this question when he writes,

A Christian can discuss the facts of his job and bring grievances to the attention of management. But he is to do so in an orderly fashion within the system of that company. Difficult circumstances normally do not develop from serious grievances, but rather from petty personal irritants. We complain to other employees, to our family and friends. Eventually the complaints affect our performance on the job, and we enter into a conflict with authority. Finally this brings about circumstances that infect every aspect of our lives.²

As long as an employer does not step beyond his God-ordained sphere of authority, this attitude of respectful submission must remain. Our response to an unjust or unreasonable authority should follow the pattern of Peter and John in Acts 4 when they respectfully refused to stop preaching Christ. Their actions toward their authorities demonstrated a willingness to obey as long as it did not interfere with their obedience to God. Verse 21 states, "They let them go, finding nothing how they might punish them." So the attitude behind Peter and John's refusal to cease preaching Christ did not unnecessarily provoke the rulers. The rulers found no other reason to punish them. So, although a bold resolve to obey God characterized their actions, they did not demonstrate the "in-your-face" defiance that characterizes our world's response to authority.

We see this same attitude in Acts 5:29 when the apostles answered the high priest by saying, "We ought to obey God rather than men." Although the words resulted in a beating from the rulers, the apostles rejoiced in their spirits because they were counted worthy to suffer shame for the name of Christ. Even when we cannot righteously obey our authority, our spirit must seek to advance the testimony of our Lord.

We must also recognize that our attitude and actions on the job serve a higher purpose than to climb up the corporate ladder. As Paul explained to Timothy, it is "that the name of God and his doctrine be not blasphemed" (1 Tim. 1:6). He adds in Titus 2:10 "that they may adorn the doctrine of God our Saviour in all things." Interestingly enough, in Titus 2:5 this is the same reason he gives to

wives regarding submission to their husbands. Their relationship to their husbands should not detract from the Gospel. Rather, it should promote the Gospel. Once again we're forced to consider whether our example of submission enhances or distorts our Christian testimonies.

One Christian writer notes that "the worst people in terms of exercising authority are the people who have never learned to receive authority."³ Do we believers give the right opinion of God to those who observe our relationships to authority? Do our own responses teach a Biblical response to authority? Or, to state the question bluntly, do our attitudes and actions conform to the example of Christ?

Dave Cathcart is a Bob Jones University graduate who lives in Columbus, Ohio.

¹ J. H. Thayer. *The New Thayer's Greek-English Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers, 1979). p. 276.

² Jerry and Mary White. *On the Job: Survival or Satisfaction* (Colorado Springs: NavPress, 1988). p. 40.

³ Steve Smallman. "Respect Those in Authority." *The Journal of Biblical Counseling* Vol. 20, No. 1 (2001): 59.

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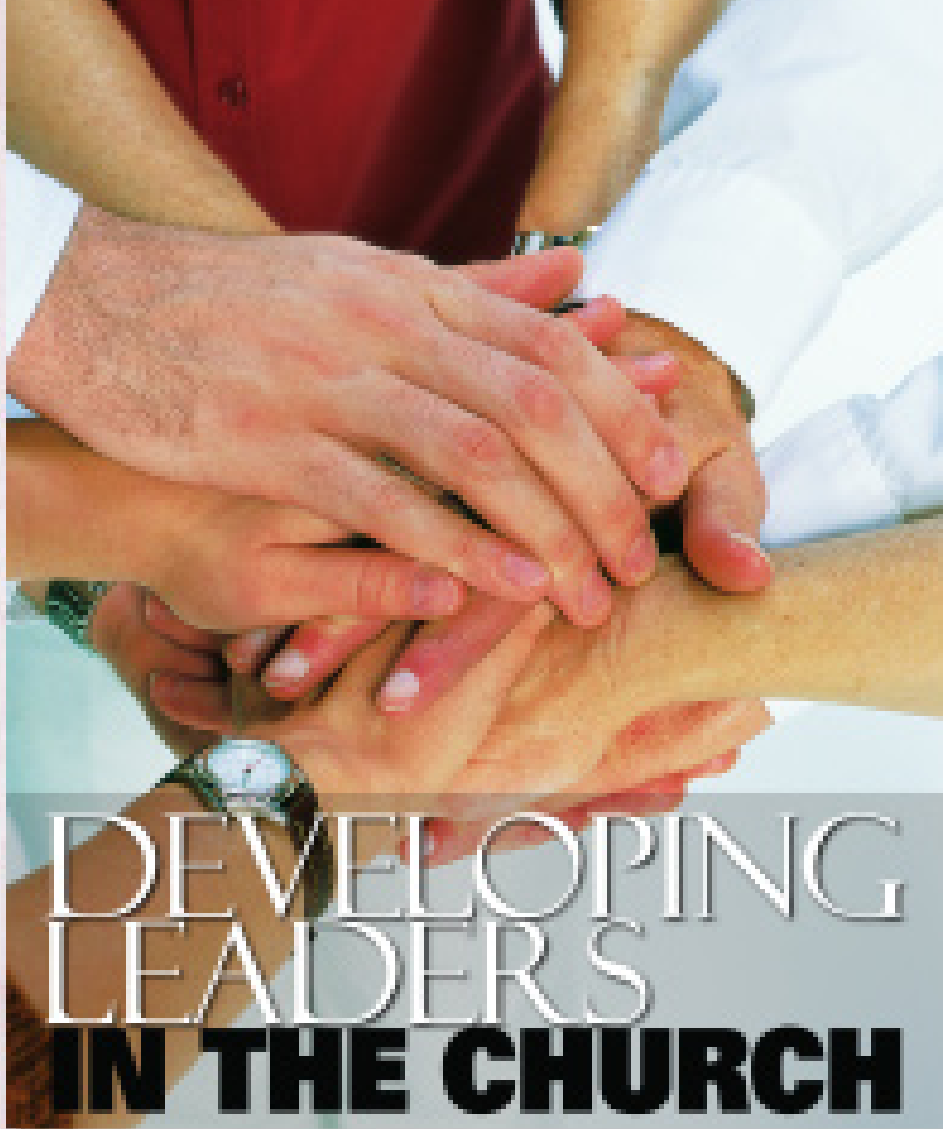
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DEVELOPING LEADERS IN THE CHURCH

Ken Hay

Through the years church-growth specialists have published articles, books, and surveys that demonstrate a vital principle: when the pastor is the leader of the church and is inspiring the lay people to be the ministers, that church has growth potential. But on the other hand, when the people become the leaders and the pastor is the only minister, a church's growth potential diminishes.

I have a vivid childhood memory of how a Sunday school superintendent illustrated this truth. He instructed the pastor to stand in front on the left side of the auditorium, and the superintendent stood on the right. At a signal, each one went into the audience and brought a person down to the front. The pastor returned to the audience by himself to bring down a second person, then a third one. The Sunday school superintendent led someone down front, and then the two of them went back into the audience and brought two more people. Then the four went out and brought down four more. This process continued until everyone was either on the right side of the auditorium or on the left. All but four or five of the congregation were on the side of the Sunday school superintendent. We immediately understood that, although the pastor was working hard, the real growth came

from the people reaching others. In light of this principle, I appreciate the way my local church bulletin lists its staff, "Ministers: The Congregation at Large."

In his book *Management: A Biblical Approach* (pp. 15-17)¹, Myron Rush points to the tower of Babel in Genesis 11:1-9 as an unusual outline for success in ministry. He outlined their building efforts as follows:

1. They were committed to a goal (vv. 3, 4).
2. They were united in the cause (v. 6).
3. They had an effective communication system (vv. 1, 6).
4. They were doing the will of God (vv. 7-9 shows they were not).

God said nothing could keep them from success in their project (v. 6), but because they were not doing God's will, He disrupted their communication system and confused their construction efforts.

If a church's leadership is going to successfully build a growing, stable body of believers, it must be committed to training ministry leaders. When a church is united in its mission, has a proper philosophy of ministry, and establishes an effective communication system, God can abundantly increase and bless its ministries.

Effective communication involves delegating areas of ministry to responsible individuals. D. L. Moody understood this concept when he said, "I would rather put 1,000 men to work than to do the work of 1,000 men." However, not all church leaders have grasped this idea. As a result, their churches grow until they reach a plateau. Then growth levels off or dwindles because the leadership does not involve its lay people in ministry opportunities.

The Bible cites many Biblical examples of delegation:

- God gave responsibility to Adam in Genesis 2:15 and reiterates it in Psalm 8 to guard the garden and to have dominion over the earth.
- Moses was advised wisely by Jethro to delegate the work of judging the Israelites (Exod. 18).
- Nehemiah chose good men to help carry on the work of establishing the people and their city (Neh. 7).
- Jesus Christ delegated the responsibility of witnessing to His disciples (Matt. 28:19, 20).
- The disciples delegated specific ministries to the deacons (Acts 6).

The following is a simple formula for delegation.

1. **Create an assignment**—This involves giving proper instruction so that the people know exactly what the task is and how to accomplish it.
2. **Give authority**—This empowers the person and gives incentive to achieve the assigned responsibility and not simply be an "errand boy."
3. **Insist on accountability**—This involves establishing performance guidelines and a date for completion of the task.

Obviously, the key to the success in delegating is each person understanding what the goals are, why they should be carried out Biblically, and how the task will be done in line with the pastor's philosophy. Without this clear communication, ministries easily change directions with each change of leadership. Furthermore, staff and lay people become frustrated when the leadership is *reactive* to someone's action rather than *proactive*. This also leads to members doing what is right in their own eyes regardless of whether it is in line with the pastor's methodology. The church's programs could, therefore, become like a rocking chair: "There is a lot of action, but no one is getting anywhere."

In contrast to the above, note the positive results of delegation:

- It makes the leader's job easier.
- It increases the productivity of the congregation and provides growth.
- It develops additional leadership.
- It gives the pastor more time for personal spiritual development (see Acts 6:1–7).

- It stimulates creativity.
- It demonstrates a confidence in members' ability to minister. (Someone has advised that if you want more Sunday school teachers, make heroes out of the ones you already have.)
- It also stimulates a member's motivation and commitment to his church and pastor.

Myron Rush notes, "As long as leadership avoids delegation, he is making sure the organization never accomplishes more than he personally can plan, think, create, and produce" (p. 148).

Therefore, we leaders need to recognize our limitations in time, energy, and ability. We need to determine why we should delegate and then select projects and activities to be delegated. We must be sure to select the proper people according to (1) their abilities, (2) their interests, (3) their available time, and (4) their energy level. We need to thoroughly instruct the person to whom we delegate responsibility and maintain an open line of communication with that one.

Many leaders make excuses for not delegating. The excuses may include the following:

- "The job will not be done the way I would do it."
- "My subordinates lack the necessary training to perform the job."
- "I enjoy doing the work personally, so I don't want to delegate."

These excuses often grow out of personal insecurity or pride, and they are certainly self-incriminating.

With proper delegation, we can be assured that lay people will be involved, and church growth will result. Therefore, it is important for pastoral leadership to know what their goals are, how they are going to achieve them, and to instill these goals in the minds of the congregation. It is equally important for the congregation to recognize its responsibility to take up the yoke and accept delegated responsibilities.

¹*Management: A Biblical Approach*. Victor Books, a Division of SP Publications, Inc., Wheaton, IL 60187.

Dr. Ken Hay is the founder and president of the Wilds Christian Camp. He lives in Greenville, South Carolina.

Effective communication involves delegating areas of ministry to responsible individuals.



THE CRITICAL NATURE OF LEADERSHIP

**Layton
Talbert**

The storyline is all too familiar. A well-known leader of God's people—popular, well intentioned, and godly—forges an alliance with a notorious enemy of Biblical truth. Why? In the interest of unity, he says. An act of magnanimity and compassion—of “getting along”—no doubt. He even sought the advice of a godly advisor yet, in the end, ignored his warnings.

It may surprise you to discover that this episode was not reported in a Fundamentalist newsletter or Christian magazine. It is recorded in your Old Testament, and the man's name was Jehoshaphat.

New Evangelicalism Is Not New

New Evangelicalism is not new. Its mindset, its most distinctive traits and guiding philosophies, can be traced back to examples in both the New and Old Testaments. Jehoshaphat was the “New Evangelical” of his day. His defining flaw was his habitual alliances with the enemies of God's Word, alliances that he forged and defended in the interest of unity (2 Chron. 18:3; 2 Kings 3:7). But they were alliances that had a devastating impact.

Nevertheless, despite his foolish and disobedient

alliances, Jehoshaphat was a good, sincere, and godly man. God's own inspired account makes that abundantly clear. How can this be? It seems to undermine every Fundamentalist instinct and argument. To understand, we need to look closely at God's Word and allow it to govern our instincts and arguments. One of the clearest and most instructive patterns to be found in the pages of Scripture is the example of Jehoshaphat.

Establishing the Pattern

If any of this is to be convincing, we must first fix the Biblical facts of Jehoshaphat firmly in our minds. The authority for the statements and conclusions below rests solely on observations from the Biblical record. To appreciate the correlation fully, we need to read the account for ourselves (2 Chron. 17–22).

In summary, Jehoshaphat was one of only eight godly kings in Judah, and one of only *three* kings compared to David. He walked in the ways of David, took delight in the ways of the Lord, and appointed leaders to teach God's law throughout Judah. His positive acts of godliness are further described in 2 Chronicles 19–20, and God's concluding assessment of Jehoshaphat is almost entirely positive (2 Chron. 20:31, 32).

However, for our instruction God's record of Jehoshaphat includes his alliances: (1) first a marriage alliance between his son and Ahab's daughter, Athaliah (2 Chron. 18). That "family tie" led very naturally into (2) a military alliance with Ahab (2 Chron. 18); (3) a mercantile alliance with Ahab's son, Ahaziah (2 Chron. 20), and finally (4) another military alliance with Ahab's other son, Jehoram (2 Kings 3). In every case, God's prophets directly or indirectly rebuked Jehoshaphat. And in each case, godly Jehoshaphat seems to have ignored or rationalized away God's warnings. Again, how could this be?

Confronting the Paradox

How can a godly man compromise so blatantly and so continually? Does compromise actually prove that his godliness is only in appearance? The most striking aspect of Jehoshaphat's life is this odd incongruity between his godly character and his damaging alliances. Fundamentalists often wrestle with this same incongruity as it is personified by today's Evangelicals. What is a *Biblical* assessment of such men? Second Chronicles 19:1–3 addresses and resolves much of the enigma of Evangelicalism.

After his joint military venture with Ahab, Jehoshaphat "returned to his house in peace." A prophet named Jehu—whose prophet-father, Hanani, had been imprisoned by Jehoshaphat's father, the godly King Asa (2 Chron. 16:7–10)—went out to meet King Jehoshaphat. The prophet minced no words. Yet his message and spirit are refreshingly even-handed:

Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Nevertheless, there are good things found in thee, in that thou hast taken away the [idol] groves out of the land, and hast prepared thine heart to seek God.

Fundamentalists are convinced on Biblical principle that many Evangelical practices and alliances are wrong. Yet they write such good books. They often preach powerfully and Biblically. Their ministries seem strong and successful. And they appear to be godly and sincere. How can they ally with those who reject fundamental Biblical truth? Or how can they share platforms with other men who do such things? How can they sustain relationships with those who make these kinds of alliances without rebuking them for it?

These are hard questions to answer. That is why some (usually younger) Fundamentalists are tempted to focus only on the positive elements of Evangelicalism—positive features which, they argue, make Fundamentalism appear by contrast to be weak and petty. That preoccupation with the appealing elements of Evangelicalism leads some to conclude, "These Evangelicals can't be so bad—certainly not the evil men some Fundamentalists make them out to be."

And quite often, *they're not! They're Jehoshaphats!* Their gifts and godliness are precisely what make them

appealing. They may, like Jehoshaphat, be good men. But they are *men whose alliances contradict and undermine the very truth they believe*. And like Jehoshaphat's alliances, their own alliances dilute the distinction between truth and error, blur the discernment of God's people, and damage the cause and testimony of the Lord.

Formulating Biblical Conclusions

The Scripture emphatically colors our assessment of Jehoshaphat by insisting that throughout his life and reign, "he did right in the sight of the Lord." But after surveying the course of the kingdom under his son and grandson, how can anyone conclude that the alliances of the leaders of God's people have no lasting influence on God's people? Can anyone who carefully considers this historical record still argue that all this emphasis on "separation" is an overblown exaggeration of a few isolated verses by pugnacious hypermilitants?

The parallel between Jehoshaphat and a number of household names within modern Evangelicalism seems inescapable. There is some heated dispute whether Billy Graham or others like him are, in fact, good, godly, or even sincere men. But it is a moot point. In the final analysis, we have no infallible guide to their hearts. Besides, that debate misses the whole point. We are not to judge hearts; we are to rebuke improper actions. We do, however, have an infallible guide to Jehoshaphat's heart, and according to Scripture, he was a good, godly and sincere man. But the impact of his disobedient alliances on the people of God was still devastating.

The example of Jehoshaphat alone argues that it is entirely possible—indeed, probable—that an Evangelical may well be good and godly and sincere. Fundamentalists ought to offer no contest on that point. That is not the issue; it is a rabbit trail that undermines the Biblical argument. The issue is that the Evangelical often undermines the cause of Christ through unbiblical alliances. Whether those alliances arise out of gullibility, or good intentions, or misplaced priorities is inconsequential. Jehoshaphat's alliances certainly seem to suggest a degree of gullibility and naiveté. His own words indicate that he was motivated by good intentions: a desire to see all of God's people, Israel, unified. But what is most clear is that his alliances demonstrated his misplaced priorities: he valued "getting along" over genuine allegiance to the Lord and external unity over faith in God's Word as the criteria for determining his alliances.

But the Jehoshaphat narrative shows both sides of the coin. Granted, an Evangelical may be good, godly, sincere, and successful. But that does not excuse him from rebuke when his alliances undercut the truth and purity of God's Word. God's view of Evangelicalism, ancient or modern, is always the same: Should you help the wicked and love them that hate the Lord? Therefore the wrath of the Lord is upon you . . . even though good things may be found in you.

Continued on page 22

FBF NEWS AND EVENTS

Tim Locke, Managing Editor

New Directories

FBFI membership dues must be paid by May 1 if you want to be included in the next directory. Annual dues are \$35, which includes a one-year subscription to *FrontLine* and a copy of the membership directory released each year at the national meeting in June. If you are unable to attend, your directory will be mailed to you.

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Pastor Richard Coursen
First Baptist Church
511 State Street
Sedro-Wooley, WA 98284
(360) 855-1100

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Southeast Regional Meeting
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Oakwood Baptist Church
304 Pearman Dairy Road
Anderson, SC 29625
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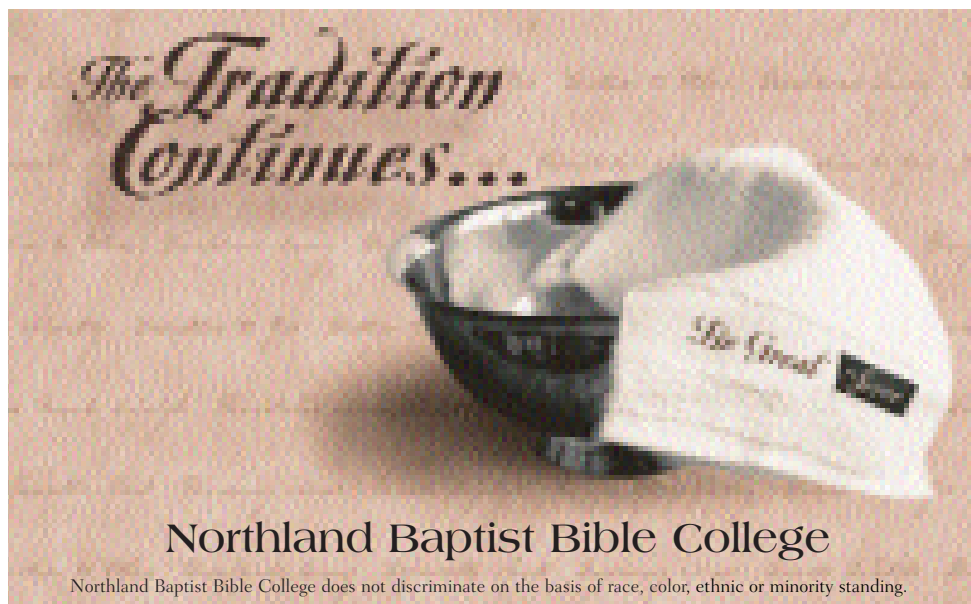
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(603) 225-3999

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International Meeting
Pastor David Cortez Pena
Iglesia Bautista Puerta Abierta
Ave Quintana Roo Y Calle 12 #2111
Tiquana, Baja California Norte
011-52-664-684-7045

July 28-30, 2003

Alaska Regional Meeting
Pastor Earl Barnett
Soldotna Baptist Church
223 E. Redoubt Avenue
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SOUND WORDS

HOLD FAST THE FORM OF SOUND WORDS—2 TIMOTHY 1:13

First Partaker

Not an Atom More of Sacred Service

At his death in 1892 at the age of just fifty-seven, C. H. Spurgeon left behind a church numbering in the thousands, a Sunday school attended by over 8,000 and taught by some 600 instructors, a Pastor's College, an orphanage housing some 400 children, a magazine (*The Sword and Trowel*), almshouses, twenty-three missions works, and over thirty other institutions. In addition, his greatest legacy was what grew to be sixty-three volumes of sermons (3,561), the greatest collection of printed sermons in the history of preaching.

In those days before automobiles, telephones, copy machines, office equipment of all kinds, and even ball point pens (!), how did one man accomplish so much in such a short lifetime, months of which were often spent recovering from debilitating illnesses that left him prostrate and unable to preach for weeks at a time?

In one of the most inspirational ministerial biographies ever written, the beloved Pastor's wife, Susannah, devoted two chapters to his

schedule, entitled, "A Typical Week's Work." I first read it over twenty years ago and then many more times since. It's always both a delight and

a rebuke. I wish it were possible to include all of the nearly thirty pages here, complete with their interesting pictures of the busy man at work in his study. But perhaps this regrettably much-trimmed version will still provide some encouragement to those who sometimes feel that they simply can't face another week in the Lord's work.

"The husbandman that laboreth must be first partaker of the fruits"
(2 Tim. 2:6)

Many people have wondered how it was possible for Mr. Spurgeon to do all the work that he was able to perform, for so many years with such happy results. He had efficient helpers in various departments of his service, and he was always ready to render them their full meed [recompense] of praise. Yet, with all the assistance upon which he could rely, there still remained for the chief worker a vast amount of toil which he could not delegate to anyone.

In describing a typical week's work, a beginning can most appropriately be made with an account of the preparation for the hallowed engagement of the Sabbath. Up to six o'clock, every Saturday evening, visitors were welcomed at "Westwood" [the Spurgeons' residence], the dear master doing the honours of the garden in such a way that many, with whom he thus walked and talked, treasure the memory of their visit as a very precious thing. At the tea-table, the conversation was bright, witty, and always interesting; and after the meal was over, an adjournment was made to the study for family worship. At six o'clock every visitor left, for Mr. Spurgeon would often playfully say, "Now, dear friends, I must bid you 'Good-bye,' and

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turn you out of this study; you know what a number of chickens I have to scratch for, and I want to give them a good meal tomorrow." So, with a hearty, "God bless you!" he shook hands with them, and shut himself in to companionship with his God. The inmates of the house went quietly about their several duties, and a holy silence seemed to brood over the place. Sometimes, but not often, he would leave the study for a few moments to seek me, and say, with a troubled tone in his dear voice, "Wifey, what shall I do? God has not given me my text yet." I would comfort him as well as I could; and after a little talk, he would return to his work, and wait and watch for the Word to be given.

Lord's-day morning.—Mr. Spurgeon always set a good example to his people by being early at the sanctuary. He usually reached the Tabernacle at least half an hour before the time for commencing the service. During that interval, he attended to any matters that were of special urgency, selected the hymns that were

. . . and after preaching, except on communion nights, however weary he might be, he was never too tired to point a poor sinner to the Saviour, and to act the part of the true shepherd of souls to those who seeking entrance to the fold.

to be sung, and arranged with the precentor the tunes best adapted to them; and the remaining minutes were spent in prayer with all the deacons and elders who were not already on duty elsewhere.

Punctually at eleven o'clock, Mr. Spurgeon was seen descending the steps leading to the platform, and after a brief pause for silent supplication, the service began. There is no necessity to describe in detail even one of those memorable assemblies. In the course of his long ministry, many hundreds of thousands of persons, from all parts of the globe, heard him proclaim that gospel which became to multitudes of them the power of God unto salvation.

On every Sabbath morning in the month, except the second, there was usually a long procession of friends from the country, or from foreign lands, waiting for just a shake of the hand and a hearty greeting from the Pastor. All through the summer season, some hundreds of visitors from the United States helped, at each service, to swell the contingents from other parts; and most of them afterwards sought to secure a personal interview with the great preacher to whom they had been listening.

The informal reception being over at last, the Pastor was able to leave—unless, as not seldom happened, some poor trembling soul was waiting in the hope of having a word or two of cheer and direction from him.

While Mr. Spurgeon was residing at "Helensburgh House," he was able to return home to dinner on the Lord's day; but after removing to "Westwood," he soon found that the distance was too great, so he remained for the afternoon within easy reach of the Tabernacle, with friends who were only too glad to minister in any way to the comfort and refreshing of one who had been so greatly blessed to them. Sometimes, there was a sick member whom the Pastor felt that he must visit after dinner; otherwise he had an hour or so of rest and Christian conversation before retiring, at about four o'clock, for the preparation of his evening discourse. Some, who were very little children then, can probably remember the injunction given to them on such occasions, "You must be very quiet, for Mr. Spurgeon is getting his sermon."

Before the evening worship, on ordinary Sabbaths, the Pastor often saw an enquirer, or a candidate for church-fellowship, who found it difficult to get to the Tabernacle during the week; and after preaching, except on communion nights, however weary he might be, he was never too tired to point a poor sinner to the Saviour, and to act the part of the true shepherd of souls to those who seeking entrance to the fold.

Each Sabbath, except the second, the ordinance of the Lord's supper was observed at the close of the evening service. It was a most impressive scene—sublime in its simplicity—and those who have ever taken part in it can never forget it.

By the time he reached his home, he had certain "earned a night's repose," yet his day's labour was not always finished even then; for, if he was going to preach a long way in the country on the morrow, he was obliged to start at once revising the report of the discourse which he had delivered in the morning. That, however, was quite an exceptional arrangement; and, as a general rule, his first work, every Monday was the revision of the Lord's-day morning sermon.

This was always a labour of love, yet it was a labour. But the Pastor knew that, to delay the publication even for a week, would materially affect the circulation.

As soon as the messenger brought the reporter's manuscript, Mr. Spurgeon glanced at the number of folios to see whether the discourse was longer or shorter than usual, so that he might judge whether he had to lengthen or to reduce it in order that it might, when printed, fill the requisite space—twelve octavo pages—and at once began revising it. When about a third of the manuscript was ready, the messenger started off with it to the printers, returning for the second supply, and sometimes even for a third if the work of revision was delayed.

There was little breathing-space for the busy toiler after the boy was sent away with the first portion of the sermon manuscript; but usually, other work at once claimed the Pastor's attention. His private secretary, Mr. J. W. Harrald, had been busy opening the morning's letters, and arranging those that required immediate answers. The Pastor occasionally dictated replies

to a few of the letters before continuing sermon revising, but, more often, with his own hand, he wrote the answers in full, for he never spared himself if he could give greater pleasure to others. He found it necessary also to have a considerable variety of lithographed letters prepared, ready to send to applicants for admission to the College and Orphanage, or persons seeking situations, asking him to read manuscripts, or to write the Prefaces for new books, or to do any of the thousand and one things by which so many people sought to steal away his precious moments.

It was usually far into the afternoon before the last folio of the sermon was reached, and the messenger was able to start with it to the printing-office. Then there were more letters to be answered, possibly books to be reviewed, magazine proofs to be read, or other literary work to be advanced to the next stage; and it was with the utmost difficulty that even a few minutes could be secured for a quiet walk in the lovely garden that, all day long, seemed to be inviting the ceaseless worker to come and admire its many charms. He could hear the voice of duty calling him in another direction, and soon it was time to get ready to start for the Tabernacle.

The Pastor arranged to be at Newington at half-past five, either meeting the elders, and considering with them the very important matters relating to the church's spiritual state which specially came under their notice, or presiding at the first part of a church meeting, which often lasted throughout the whole evening, and was mainly occupied with the delightful business of receiving new members. As seven o'clock approached, he left the meeting in charge of his brother, or one of the deacons or elders, that he might be at liberty to begin the prayer-meeting at the appointed hour. All who know Mr. Spurgeon's writings, know that he regarded the prayer meeting as the thermometer of the church; and judged by that test, the spiritual temperature of the large community under his charge stood very high. The Pastor always gave one or more brief addresses, and never allowed the interest to flag; and, all too soon, half-past eight arrived, and the meeting had to be concluded, for many of the workers had other prayer meetings or services following closely upon that one.

On some Monday nights, an extra service was squeezed in; and, leaving the Tabernacle a little before eight o'clock, the Pastor preached in some other neighboring place of worship or spoke at some special local gathering. When, at last, he was really *en route* for home, his first question was, "Has the sermon come?" and the second, "What is the length of it?" If the reply was, "Just right," it was joyfully received, for the labor of adding or cutting out any made the task of revising the proof still more arduous.

Ordinarily, the correction of the proof of the sermon was completed by about eleven o'clock on Tuesday morning, leaving a couple of hours for replying to letters, and attending to the most pressing literary work.

When there were only four Thursdays in the month, an extra sermon was required to make the usual number for the monthly part, and that entailed heavy labour. The discourses available for this purpose were the shorter ones delivered on the Sabbath and Thursday evenings; and, as a rule, two or three pages had to be added to them.

Tuesday afternoon, with rare exceptions, was devoted to the truly pastoral and important work of seeing candidates and enquirers at the Tabernacle; and in no part of his service was Mr. Spurgeon more happy and more completely at home. On reaching his vestry, at three o'clock, he always found some of his elders ready at their post; and usually they had, by that time, conversed with the first arrivals, and given them cards which were to introduce them to the Pastor. In the course of three or four hours, twenty, thirty, or even forty individuals were thus seen; and anyone who has had much experience in such service knows how exhausting it is. At five o'clock a brief interval was secured for tea; and during that half hour, the Pastor

. . . he liked to retire to his favourite retreat [a little booth in the garden], where the hours fled all too swiftly as he wrote his comments on the Psalms, or some of the other books that now remain permanent memorials of his studious and industrious life.

compared notes with his helpers concerning those with whom he had conversed, and related specially interesting incidents which some of the candidates had described to him. Then he returned to the happy task, and kept on as long as any were waiting; and, often, as the crowning of his day's labour, he went down to the lecture-hall to preside at the annual meeting of one or other of the Tabernacle societies, such as the Sunday-school, the Almshouses Day-schools, the Evangelistic Association, the Country Mission, the Loan Tract Society, or the Spurgeon's Sermons Tract Society. He frequently said that the number of Institutions, Societies, Missions, and Sunday-schools connected with the Tabernacle was so large that it would have been possible to arrange for an anniversary of one of them every week in the year!

Wednesday was the only possible time available as a mid-week Sabbath. Mr. Spurgeon told his secretary to keep his diary clear of all engagements on that day; but, alas! soon one, and then another, and yet others, had to be given up in response to the importunate appeals to which the self-sacrificing preacher had not the heart to say, "No," although he knew that the inevitable result would be a breakdown in health, and

the canceling for a time of all arrangements for extra services. But there were some red-letter days when, with a congenial companion, he would go off for a long drive into the country.

Thursday morning was principally devoted to letter-writing and literary work in general. Mr. Spurgeon's position naturally brought him into correspondence with vast numbers of people all over the world; and he willingly wrote those thousands of letters which are now of almost priceless value to their possessors. Yet he often felt that he could have employed his time to far better purpose. Again and again, he sorrowfully said, "I am only a poor clerk, driving the pen hour after hour; here is another whole morning gone, and nothing done but letters, letters, letters!"

Then there were magazine articles to be read and reviewed, or sent to some of the brethren who helped in that department of The Sword and the Trowel; and, by the time the gong sounded for dinner, the Pastor was often heard to say, "Well, we have got through a good morning's work, even if there is not much to show for it."

If Mr. Spurgeon's correspondence was not quite as burdensome as usual, or if he had literary work that had to be done—when the weather permitted he liked to retire to his favourite retreat [a little booth in the garden], where the hours fled all too swiftly as he wrote his comments on the Psalms, or some of the other books that now remain permanent memorials of his studious and industrious life.

After dinner, the Pastor's definite preparation for the evening service began, though the subject had probably been, as he often said, "simmering" in his mind all the morning. His private study, commonly called "the den," became, on such occasions, his place for secret retirement and prayer; and very joyously he came forth, carrying in his hand his brief pulpit-notes.

For many years, Mr. Spurgeon had, on Thursday evening, in the Tabernacle lecture-hall, from six o'clock till nearly seven, what he termed "The Pastor's prayer-meeting." This was an extra gathering, specially convened for the purpose of pleading for a blessing upon the Word he was about to preach; and most refreshing and helpful it always proved both to himself and the people. At the close, several of these hearers desired a few min-

utes' conversation with the preacher, so that it was late before he could get away; and then, though not weary of his work, he was certainly weary in it.

On Friday morning, the usual routine of answering correspondence had, to some extent, to give way to the President's more urgent work of preparation for his talk to the students of the College. Hundreds of "our own men" have testified that, greatly as they profited by the rest of their College curriculum, Mr. Spurgeon's Friday afternoon class was far beyond everything else in its abiding influence upon their life and ministry. From three till about five o'clock, there was a continuous stream of wit and wisdom, counsel and warning, exhortation and doctrine, all converging to the one end of helping the men before him to become good ministers of Jesus Christ. Then, when the class was dismissed, another hour, or more, was ungrudgingly devoted to interviews with any of the brethren who desired personally to consult the President.

Perhaps, between six and seven o'clock, Mr. Spurgeon was free to start for home; but, more likely, there was another anniversary meeting—possibly, of the Evening Classes connected with the College—at which he had promised to preside; or there was some mission-hall, at which he had engaged to preach or speak; or there was a sick or dying member of the church to whom he had sent word that he would call on his way back from the College.

Saturday morning was the time for the Pastor and his private secretary to clear off, as far as possible, any arrears of work that had been accumulating during the week. The huge pile of letters was again attacked; various financial matters were settled, and cheques dispatched to chapel-building ministers or those engaged in pioneer or mission work, or needing some special assistance in their labour for the Lord. It was usual, often, on that morning, for the President to see some of the applicants for admission to the College, or to examine the papers of others. Brethren just leaving for the foreign mission field were glad of the opportunity of a personal farewell, and of the tender, touching prayer, and tokens of practical sympathy with which they were speeded on their way. Then there were magazine articles to be read and reviewed, or sent to some of the brethren who helped in that department of *The Sword and the Trowel*; and, by the time the gong sounded for dinner, the Pastor was often heard to say, "Well, we have got through a good morning's work, even if there is not much to show for it."

The greater part of the afternoon was spent in the garden, if the weather was favourable; and one of the few luxuries the dear master of "Westwood" enjoyed was to stroll down to the most secluded portion of the grounds, and to rest awhile in the summerhouse, to which he gave the singularly appropriate title, "Out of the world." Here, with his wife, or some choice friend, the precious moments quickly passed.

Surely there never was a busier life than his; not an atom more of sacred service could have been crowded into it. ☞



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Bring . . . the Books

*Abandoned to God—The Life of John G. Paton,
Missionary to the Cannibals*

Amongst many who sought to deter me, was one dear old Christian gentleman, whose crowning argument always was, “The Cannibals! You will be eaten by Cannibals!” At last I replied, “Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by Cannibals or by worms; and in the Great Day my resurrection body will arise as fair as yours in the likeness of our risen Redeemer.”

With these words, a young Scottish preacher gave up the comforts and accolades of a successful and growing work in Glasgow, rejected the appeals of those who urged him to consider a more reasonable course of life, and set his gaze toward reaching the heathen on the islands known as the New Hebrides. His ministry to these islands lasted over forty-three years, during which time he buried a wife and at least one child, suffered great afflictions and illnesses, endured shipwreck and the dangers of the deep, experienced both the anguish of the indifference of God’s people back home as well as the betrayal of friends and converts on the field, and grieved over martyred coworkers. He also knew the deep and lasting joy of seeing an entire culture transformed by Christ.

The story of this remarkable man and his labor for the Lord has been preserved for us in his autobiography, *John G. Paton: Missionary to the New Hebrides*. First published in 1889, a more recent and updated edition was produced in 1994 by Banner of Truth publishers and is easily available.

Paton’s interest in foreign missions started when as a child he listened to the prayers of his godly father.

How much my father’s prayers at this time impressed me I can never explain, nor could any stranger understand. When, on his knees and all of us kneeling around him in family worship, he poured out his whole soul with tears for the conversion of the Heathen World to the service of Jesus . . . As we rose from our knees, I used to look into the light on my father’s face, and wish I were like him in spirit, hoping that, in answer to his prayers, I might be privileged and prepared to carry the blessed Gospel to some portion of the Heathen world.

He went on to study at Glasgow and upon graduation was accepted as one of the ministers of the Glasgow City Mission. He started a small inner city “Sabbath school” in order to reach the urchins and the downtrodden that


had come to Glasgow to seek their fortunes, and his first school quickly bore spiritual fruit. His labors were abundantly blessed by God, and he soon came to the attention of the leadership of his denomination.

However, God was stirring Paton’s heart. During the annual meeting of his denomination, a moving appeal was made for volunteers to join the Rev. John Inglis in his missionary endeavors to the islands of the South Seas. After listening to the debate and seeing no decisive response to the call that had been extended by the leadership of the denomination, John felt the Lord move upon him in an unusually powerful way. After a brief but intense struggle over the thought of leaving his successful and beloved ministry in Glasgow, Paton surrendered in obedience to God and was accepted as a missionary to the South Sea islands of New Hebrides. His account is full of delightful and stirring details. By the end of his ministry, an entire culture was reached for Christ. Men who once ate one another out of hatred came to sit down together to worship the God of Heaven.

One of the most valuable sections of the book consists of a brief explanation of the methodology he and his coworkers employed in reaching a culture for Christ, after which he exhorts,

Plant down your forces in the heart of one tribe or race, where the same language is spoken. Work solidly from that center, building up with patient teaching and life-long care a Church that will endure. . . . Rush not from land to land, from people to people, in a breathless and fruitless mission. Kindle not your lights so far apart, amid the millions and wastes of Heathendom, that every lamp may be extinguished without any of the others knowing, and so leave the blackness of their night blacker than ever. The consecrated common sense that builds for eternity will receive the fullest approval of God in time.

His closing comments should stir us up to such abandonment to Great Commission living:

Oh that I had my life to begin again! I would consecrate it anew to Jesus in seeking the conversion of the remaining Cannibals on the New Hebrides. But since that may not be, may He help me to use every moment and every power still left to me to carry forward to the uttermost that beloved work. 

“. . . when
thou comest,
bring with thee
. . . the books”
(2 Tim. 4:13)

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“But he knoweth the way that I take; when he hath tried me, I shall come forth as gold” (Job 23:10).

Job 23:10 has traditionally been used to express a Scriptural truth that has comforted and encouraged countless believers: God knows all we are going through and intends it only to strengthen and purify us. One writer cites this verse as proof that “for the Christian, affliction is gold in the making. If we will cooperate in the process, we will come forth as gold” (Ron Lee Davis, *Gold in the Making: Where Is God When Bad Things Happen to You?*, 32). Certainly, God uses the fiery heat of adversity and the pressure of affliction to remove impurities from our lives and to refine our faith and character. Scripture teaches in many passages that trials have a refining effect on believers and their faith, but Job 23:10 is not one of them.

The Problem

Too often, doctrine relies on popular clichés and surface impressions. Every time we derive an interpretation and application of a text that is not native to the context—no matter how Biblical the concept itself may be—we are robbing that text, and ourselves in the process, of the meaning and applications that God intended when He gave it. The key is not to read any verse as a devotional island, isolated from its immediate and larger context. To ignore the context is to gag the original, Spirit-intended meaning of a verse, while commandeering the terminology to a noble but hermeneutically erroneous use. Job 23:10 is one of those verses whose familiar words have taken on a hallowed life of their own and are used to teach a concept that, though good and Biblical in itself, is as foreign to the actual contextual meaning of the verse as a bowl of grits is to New England. The instant you drop the verse back into its local and larger context, the meaning is unmistakable.

The Text

Literally Job 23:10 reads, “But He knows [the] way [that is] with me; if He should test me, I would come forth as gold.” Job is simply calling God to be his witness, to testify that He *knows* Job to be righteous and undeserving of what has happened to him—a point the book is careful to concede three times at the book’s beginning (1:1, 8; 2:3). To paraphrase Job: “God knows my ways; if He were to put me to the test, I would come through like gold.” A stunning assertion—but one entirely in keeping with both the broader and more immediate context.


The Context

Despite his confusion and frustration not only at his circumstances (e.g., 13:3) but especially at God’s silence (e.g., 19:7), Job has (throughout the book) maintained an

unshakable faith in God (e.g., 13:15, 16), a confidence in His sovereign control over all his experiences (e.g., 12:9, 10), and a belief that he would one day, someday, see and hear God for himself and receive a divine explanation for his inexplicable circumstances (e.g., 19:25–27). In the meantime, Job bluntly insists that *if* his friends are right (that God sends this kind of suffering only as a punishment on the wicked), then God has turned against him and inexplicably wronged him (16:7ff.; 19:6ff). *Nowhere does Job ever express any assurance that his circumstances are only a temporary test through which he will successfully pass and which he understands God has designed to perfect him.* Instead, Job is simply waiting to die (e.g., 6:8, 9; 7:21) and anticipates no end in sight in this life to his circumstances (e.g., 10:18–22).

The more immediate context further clarifies Job’s meaning. In 23:3–7, Job wishes he could find God and come before His seat. If he could do so, he would arrange his arguments and present his case before God. Then he would hear for himself how God would explain what He has allowed to happen to Job, and why. But Job’s major frustration is that God is nowhere to be found (23:8, 9). He searches for Him everywhere, but God remains silent and invisible. Nevertheless, even though Job cannot see God, he knows that God sees him (23:10a; cf. 16:17, 19). And though Eliphaz has just maligned Job’s record with false accusations (22:5ff.), God sees Job’s way and knows his record (23:10a).

On that basis Job posits: “If he should test me, I would come forth as gold” (23:10b). How can Job be so confident? Because he has closely followed in God’s steps, kept to His way, and not turned aside from it (23:11). He has not departed from God’s commands, but has treasured up His words as more valuable than all the wealth God had previously allotted to him (23:12). Nevertheless, Job is resigned to the fact that God is inscrutable and sovereign—He does whatever He wants. Job just does not understand *why* God has done *this* to him (23:13–17).

One might argue that Job spoke truer than he knew. He did not know at the time that all his adversity was actually a temporary test of the integrity of his faith, and had no anticipation of deliverance from his circumstances. But as readers we know better. In retrospect, we know that what Job thought was a permanent affliction from God was, in fact, a temporary test through which he was refined and purified. In that sense, then, these words convey even more comfort for the suffering saint. What we, like Job, may feel is dark and mysterious with no way out is, indeed, only a temporary test (2 Cor. 4:17–18). Nevertheless, that’s not what Job meant. The Scripturalness of the sentiment which this verse has traditionally been used to express is more accurately reflected elsewhere (Ps. 66:8–12; cf. Zech. 13:9; James 1:12; 1 Pet. 1:7). 

**“Rightly
dividing
the Word
of Truth”
(2 Tim. 2:15)**

Windows

The Power of the Overcoming Life

This edition of “Windows” illustrates the power and function of the overcoming nature of the Christian Life found in the Greek words *nike*, *nikos*, and *nikao*.

The Presupposition of Scripture —Built in Victory

“Nay, in all these things we are more than conquerors through him that loved us” (Romans 8:37).

“But thanks be to God, which giveth us the victory through our Lord Jesus Christ” (1 Corinthians 15:57).

The Inheritance of Victorious Power at Salvation

When you received Jesus Christ as your own personal Savior, you inherited a lot more than you may have realized at the time. The Bible teaches that (1) He *has saved* you from the penalty of sin, which is eternity in the Lake of Fire, that (2) He *currently is saving* you from the power of sin which until now has kept you from being able break away from sinful living or even wanting to, and that (3) He *will save* us from the very presence of sin by giving us an eternal home in Heaven.

The first and the last of these gifts are automatic and were settled once and for all the moment you made your great transaction with God by trusting Jesus to save you. The gift of victory over the power of sin was also bequeathed to you at that same moment, but you have to access it now by faith. You might say that it is in your spiritual “bank account,” but that you have to continue deciding to “write the checks” from your account in order to have its benefit.

The Plan for the Overcoming Life

Jesus Is the Plan

“Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world” (1 John 4:4).

The Characteristics of Cold Iron and the Counteraction of Fire

Victory is described in Scripture as a gift and not something that we get, by working toward it. In Galatians 3:1–3 Paul chides the Christians in Galatia for receiving grace for salvation as a gift and then struggling to gain the ability to live for Christ in the flesh. Christ is the ONLY ONE who has ever lived the victorious Christian life. He wants to give you the power of His life, but we must choose to

depend on Him. Paul taught “yet not I, but Christ liveth in me.” It is Christ’s life lived out in the believer who is choosing to depend on Him. Paul makes it clear that he, Paul, is the one who is living, yet it is Christ who is living in him. A good illustration of this may be a piece of iron. It is cold, dull black, and unbending. If that same piece of iron is put into the blacksmith’s fire, it becomes hot, glowing red, and malleable. We could say that the fire is in the iron and has changed its characteristics, though its tendencies would return it to its former state as soon as it is removed from the influence of the fire. Christ is the fire and we are the cold, dull, unbending iron. What is seen in the iron is not the iron-life, but the fire-life. What is seen in the Spirit-filled Christian is not the self-life, but the Christ-life.

The Tendency of a Dark Room and the Counteraction of a Bright Light

The word “manifest” is an interesting word that appears often in the Bible. It does not mean merely being Christ-like. It means showing Christ’s life through yours. A good illustration of this is a room that has an inherent tendency to be dark. Imagine a room without any windows or doors. It has no ability in its own nature to be light. The characteristic of the room is darkness. Now place a bright light in the center of the room. Immediately the characteristics of the room are changed from darkness to light. The room itself did not change. If the light were to be turned out (stopped being depended upon), the characteristics of the room would once again plunge into darkness. Our life has the awful characteristics of darkness with no ability to have light, but Jesus is light. When we place Him at the center of our life through yielding to Him and depending upon Him, He changes the characteristics of our life from those of darkness to those of light. It is not that we have simply become Christlike, but that we have allowed the Christ-life to shine through us. This is having the life of Jesus being made *manifest* in our body.

Faith Is the Access

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John 5:4,5).

“To every preacher of righteousness as well as to Noah, wisdom gives the command, ‘A window shalt thou make in the ark.’”

Charles Spurgeon

The Story of a Man Accessing God's Sufficient Grace

In the late 1800s a preacher, Webb Peplow, struggled with the answer to this question. He had been on a holiday on the seashore. He tells the story, "My little daughter was taken sick and died. I had to carry the little coffin in my arms all the way home where I buried my little one with my own hands." He was to preach the next morning and settled on the text, "My grace is sufficient for thee."

"I sat down to prepare my notes," he continues, "but soon found myself 'murmuring in my tent' against God for all He called upon me to bear. I flung down my pen, threw myself on my knees and said to God, 'It is not sufficient, it is not sufficient! Lord, let thy grace be sufficient. O Lord, do!'"

He had recently had a beautifully illustrated text hung on the wall above his table. "As I opened my eyes I was saying, 'O God let thy grace be sufficient for me,' and there on the wall I saw, 'MY GRACE IS SUFFICIENT FOR THEE.' The word 'is' was in bright green; 'my' was in black, and 'thee' in black. 'MY grace IS sufficient for THEE.' I heard a voice that seemed to say to me, 'You fool, how *dare* you ask God to make what is! Get up and take, and you will find it true. When God says "is" it is for you to believe Him and you will find it true at every moment.' That 'IS' turned my life; from that moment I could say, 'O God, whatever thou didst say in Thy Word I believe, and, please God, I will step out on it.'"

The Story of Mr. Fact, Mr. Feeling, and Mr. Faith

Imagine three men walking in a line. Mr. Fact knows which way to go, but Mr. Feeling doesn't feel right about that direction and wants to go another way. Mr. Faith is the one who must decide which direction to take. If he follows Mr. Feeling, they will leave Mr. Fact behind, because he never changes. If Mr. Faith follows Mr. Fact, Mr. Feeling will come along behind. He never goes away. In fact, he will be complaining all along the way, but if Mr. Faith will hold firm, and keep following Mr. Fact, eventually Mr. Feeling will change his mind, and they will all go along together happily—until Mr. Fact and Mr. Feeling disagree again.

The Analogy of the "Infirmity" of Our Flesh

Paul uses an analogy that we all understand because we all have to live with the weakness of our own flesh. Have you ever been in a conversation in which you only meant to tell a small tidbit of gossip, and you ended up saying a whole lot more than you intended to say? What about the teen boy who decided to take a peek at something that he knew he shouldn't look at and ended up watching the whole thing, or looking at the whole magazine, etc.? Paul is telling us that just

like sin carries us along in an ebb tide of seemingly irresistible current once we choose to yield to its influence, even so grace carries the Christian along who chooses to yield to the Holy Spirit's influence in dependent obedience. Grace is the energy that enables the "instrument" to function in power.

Defeat Is Possible

"Be not overcome of evil, but overcome evil with good" (Romans 12:21).

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (2 Peter 2:19).

The Condition of Myopia and the Counteraction of Corrective Lenses

All the promises of victory over sin and power for ministry do not remove from the Christian the tendency to do wrong. Romans 7:15–19 clearly teaches that the law of sin still resides in the believer and has a tendency to keep us from doing what is right even when we desire to do it. What Jesus has promised us is not a removal of the principle of sin, but a counteraction of it. For example, a person with myopia will have trouble seeing things at a distance for as long as he lives, but corrective lenses will counteract the problem. The problem is not removed, but as long as the lenses are in place he can see as well as if he didn't have the problem. He has to choose to depend on the glasses before they will help him, and as soon as he takes his glasses off he will revert to his former way of seeing. In a similar manner Romans 13:14 teaches us to "put . . . on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." As long as we are depending on Him, He gives us the ability to not fulfill the desires of our old man, though we may still feel them.

The Pull of Gravity and the Counteraction of a Hot Air Balloon

The law of indwelling sin (Romans 7:23–25) is like the law of gravity. Gravity is the constant pull toward the center of the earth. It is a law that can never be broken, though it can be overcome through a stronger force. The law of indwelling sin is the constant pull within each man toward sin. The principle dwells in every man and cannot be broken. No wonder Paul cries out in such anguish! Verse 25 does, however, let us know that there is hope. "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Just like gravity can be overcome with the law of hot air rising in a hot air balloon, the law of indwelling sin can be overcome with the law of righteousness found in Jesus Christ. ☞



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The Critical Nature of Leadership

(Continued from page 19)

Interestingly, we read of no visible manifestation of that “wrath of the Lord” in Jehoshaphat’s lifetime. Likewise, we do not know what form God’s wrath may take against the compromising alliances of His people. It may be internal, personal, spiritual, unseen by us. But we cannot doubt that such alliances deeply stir God’s displeasure, not only with the deed but also with the person. We have His own word on it.

Final Thoughts

God’s rebuke of Jehoshaphat through the prophet Jehu is remarkably applicable to our day. The fact that a man, like Jehoshaphat, is good and godly (1) does **not** mean that all his actions are correct (19:2); (2) does **not** mean that his wrong actions should be overlooked or unrebuked (19:2); (3) does **not** mean that there is not “wrath on him from the Lord” for his alliances (19:2); and (4) does **not** mean that his wrong actions necessarily nullify his good, godly, and sincere character (19:3).

That’s why it is inappropriate for us, as Fundamentalists, to castigate such men with verbal abuse. When we go beyond an accurate application of Scriptural terminology to the error of such men, we ignore Paul’s insistence that we treat the erring and compromising believer “not as an enemy but as a brother” (2 Thess. 3:13–15). But if we fail to warn them and others of the error and danger of such alliances, we ignore the Biblical force of Jehu’s inspired example. The sincerity of brethren in Christ does not exempt them from rebuke. In fact, it obligates us to that very responsibility, rightly exercised (Lev. 19:16–18).

Jehu, Micaiah, Eliezer, Elisha—these prophets who confronted the godly but compromising Jehoshaphat were the Fundamentalists of his day. If that is the case, and we would be like them, then we must take our cues from them and pattern our speech after them. For our criticism of unbiblical alliances to carry credibility, we must be willing to acknowledge the positive features of modern-day Jehoshaphats. But for our emphasis on the positive to be Biblically

balanced, we cannot ignore unbiblical alliances. To focus on either without the other is skewed, even dishonest. In 2 Chronicles 19:2, 3, the rebuke and the “nevertheless” go hand-in-hand.

The question is, with whom in the narrative would you most desire to be identified? The wicked Ahab and Ahaziah and Jehoram? The genuinely godly but consistently compromising Jehoshaphat? Or those “negative”—but honest—prophets? Who is most clearly and consistently on the Lord’s side? After all, isn’t *that* what matters most?

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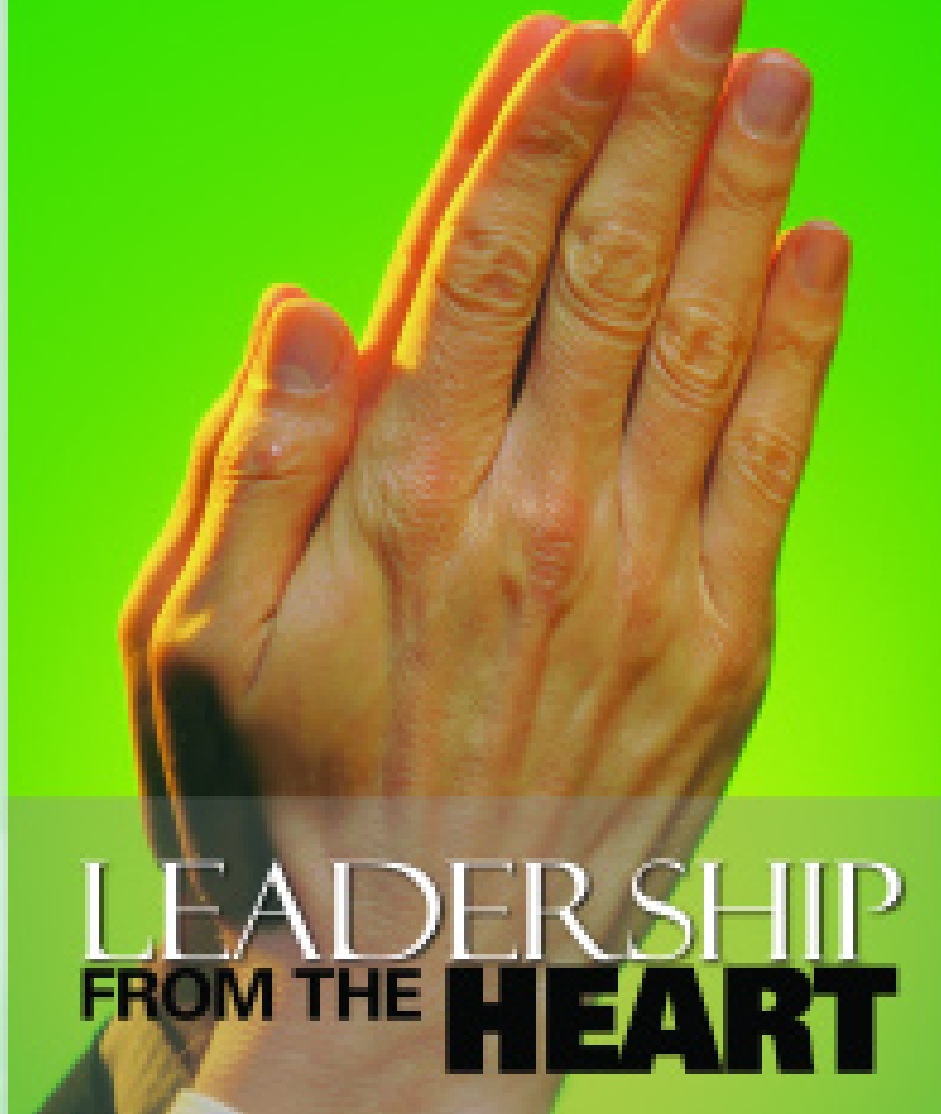
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Warren Stuber

Everything rises or falls on leadership." This has proven to be a true statement; therefore, leadership is extremely important. But what is leadership? Many define it as "influencing the thinking or activities of others toward accomplishing tasks or achieving goals in a particular situation." Since it involves influencing others' thinking and actions, leadership is the opposite of, and incompatible with, a dictatorship.

Many people would readily decline leadership; they fail to realize that good leaders are made, not born. A. W. Tozer said,

A true and safe leader is likely to be one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and the press of the external situation ... the man who is ambitious to lead is disqualified as a leader.

In the Christian community we need to understand and honor Biblical standards for leadership. We need to set the standard for those outside the church. What does God require? What are the spiritual qualifications? Let's examine the word LEADERSHIP

letter by letter as an acrostic to consider the "heart" of the matter.

L-OVE

Love begins with God (1 John 4:7). It is extended to man, and those who know the Lord can let it flow out from them to others. The love of Christ should motivate and control our actions (2 Cor. 5:14). Love is the first and unifying factor in the fruit of the Spirit (Gal. 5:22, 23). We owe others a debt of love (Rom. 13:8). Paul says we are to "be kindly affectioned one to another with brotherly love" (Rom. 12:10). Leon Bloy said, "Love does not make you weak, because it is the source of all strength, but it makes you see the nothingness of the illusory strength on which you depended before you knew it." Blessed are the people who have a leader who genuinely loves them with a self-sacrificing desire to meet their needs.

E-XAMPLE

The most effective form of leadership is example. Those following need to see how truth is actively applied in the life of the leadership. There is nothing more confusing than someone who gives good advice but sets a bad example. Our example must be genuine, a pattern to

follow (1 Tim. 4:12), and a pattern of growth (2 Pet. 3:18) that our profiting may appear to all (1 Tim. 4:15), even an “imitation” of God Himself (Eph. 5:1). The best thing you as a leader can do is to get followers to mirror your actions by being what you wish them to be. Leaders always teach by example whether they mean to or not. There are no vacations or down times, and we need grace for the task from the One who is our primary example (2 Cor. 12:9).

A-COUNTABLE

Yes, leaders must be accountable, i.e., answerable and responsible to those who may be over them, as well as to those surrounding them, and ultimately to God (Rom. 14:12). This is the safe way to operate, and accountability will help you to be disciplined. It may be necessary to designate a particular, spiritual individual to help you to maintain accountability via regular reporting. An additional aid to accountability is transparency, i.e., being free from pretense and willing to acknowledge limitations and errors to those you lead. In my church, the pastor regularly leads in this quality with the deacons. My pastor has said, “No one is a failure until he blames somebody else. As long as you accept the blame for failure, you won’t be a failure because you’re in a position to change the situation.” Since the primary goal is to glorify God, in our human frailty we must be accountable and transparent.

D-EDICATED

One of R. G. Letourneau’s guidelines for life was “Anything worth doing is worth doing well.” This goal requires a setting apart to a definite use or service, a devotion to that use or service, and a diligent effort (Gal. 6:9; Prov. 10:4). The dedicated leader will be intimately involved, giving a “tireless” performance (Rom. 12:8). The Lord’s service has no room for laziness, regardless of whether you’re in full-time ministry or working a secular job. If what you do for the Lord is a sideline, it just might become a slide-line as well. The way to face any task is with enthusiasm (it’s contagious, Rom. 12:11) and submission to the Lord as we serve Him and others selflessly (Phil. 2:19–22).

E-NCOURAGING

One of the Devil’s chief weapons against God’s people is to entice them to discouragement by getting them to doubt God’s goodness. People will respond positively to the leader who encourages, gives credit, expresses faith in them, and demonstrates that he cares. Businessmen Jack Eckerd and Sam Walton practiced such leadership and built successful businesses because they believed their employees were their number one assets. People are always more important to achievement and true success than situations and things. Your people, whether employees or family, need a demonstration of personal, active concern for their personal, spiritual, and material needs. Our work is urgent and important, but shouldn’t we get as excited about helping our people as we are about our work? And after you as a leader continually encourage, inspire, and minister to needs, what do you do when you

feel discouraged? Do the same thing David did. He “encouraged himself in the LORD his God” (1 Sam. 30:6).

R-ELIABLE

The apostle Paul recorded the greatest requirement for anyone who serves the Lord when he said, “Moreover it is required in stewards, that a man be found faithful” (1 Cor. 4:2). Faithfulness is a must in leaders. People must have confidence in their leader. Faithfulness or reliability can be abundantly demonstrated by our integrity, regularity, stickability, punctuality, and availability. My pastor has said, “Loyalty is something you give regardless of what you get back, and in giving loyalty you’re getting more loyalty.” God is truly honored when we deal honestly and sincerely with those we lead. There are many things that each person cannot do, but everyone can be faithful.

S-ERVANT

The most synonymous word for leader is servant. A servant is one who exerts himself for the benefit of another. Nehemiah, the leader of the tremendous project of building the walls of Jerusalem, considered himself a servant (Neh. 1:11), claiming no advantage of position (Neh. 5:15). As a true servant he considered himself part of the work crew since he deserved nothing and owed everything. Leadership is learning to give whether you get anything or not. Calvin Coolidge once said, “No person was ever honored for what he received. Honor has been the reward for what he gave.” We may look everywhere for examples of servant-leaders, but we will find none greater than Jesus Christ, the One who came to minister (serve), not to be ministered unto (Mark 10:45). Ronald Hawkins said, “A leader’s greatest attribute is to possess the heart of Christ and to minister out of that servant’s heart” (Phil. 2:5–7). May our sincere prayer be, “Give me, Lord, a servant’s heart.”

H-UMBLE

During the Korean War when General Douglas MacArthur conquered the capital city, Seoul, President Syngman Rhee gave him a hug and declared, “You are the savior of our country.” Standing in a bombed-out building with glass falling out of windows, MacArthur replied, “Let us pray,” and he did. Truly great people are humble people, accepting no glory, and free from ambition and pride. That is why God said, “He resisteth the proud, but giveth grace unto the humble” (James 4:6). Humility is a leader’s most enduring quality. We only need to look to Jesus, our Great Savior, to see humility personified as He laid aside His garments, knelt before the disciples, and washed their dirty feet (John 13:4, 5). As William Penn said, “Sense shines with a double luster when it is set in humility. An able and yet humble man is a jewel worth a kingdom.”

I-NITIATOR

Someone spoke truly when he said, “Many watch and wait and never initiate.” To initiate is to introduce by a first

Continued on page 27

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.
—Blaise Pascal

Was it through his grandfather or his grandmother that he claimed his descent from a monkey?
—Samuel Wilberforce

Men are immortal till their work is done.
—David Livingstone

All the possessions of mortals are mortal. —Metrodorus

All greatness is unconscious. —Sir Walter Scott

An egotist is a man who thinks that if he hadn't been born, people would have wondered why. —Dan Post

Tyrants seldom lack pretexts. —Edmund Burke

God clothed himself in man's vile flesh so that he might be weak enough to suffer woe. —John Donne

The chamber of sickness is the chapel of devotion.
—English proverb

Faith is to believe what you do not yet see; the reward for this faith is to see what you believe.
—Saint Augustine

He who praises you for what you lack wishes to take from you what you have. —Don Juan Manuel

None but a coward dares to boast that he has never known fear.
—Ferdinand Marshall Foch

What a man's mind can create, man's character can control.
—Thomas Edison

Try not to become a man of success, but rather a man of value.
—Albert Einstein

It is impossible to win the great prizes of life without running risks.
—Theodore Roosevelt

The less a voter knows about you, the longer he is liable to vote for you.
—Will Rogers

A Republic must either preserve its virtue or lose its liberty.
—John Witherspoon

One cool judgment is worth a thousand hasty counsels. The thing to be supplied is light, not heat.
—Woodrow Wilson

The foremost art of kings is the power to endure hatred.
—Seneca the Younger

The most practical kind of politics is the politics of decency.
—Theodore Roosevelt

Poor human reason, when it trusts in itself, substitutes the strangest absurdities for the highest divine concepts.
—St. John Chrysostom

Great spirits have always encountered violent opposition from mediocre minds.
—Albert Einstein

Wit and Wisdom is taken from *The Federalist* with contributions from Pastor David Atkinson.

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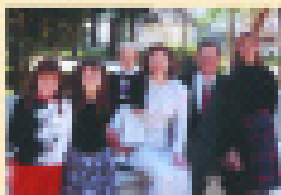
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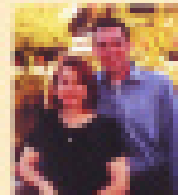
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Mothering Men for God

Someone once said that the highest challenge to womanhood is not greatness but to produce great men who will achieve great things.

Rearing a son to greatness is the privilege of a few. However, rearing a son to godliness is an opportunity available to any mother willing to trust God and faithfully train up her son according to God's Word.

What are we mothers doing right now to prepare our sons to become godly men? Certainly, the task is great, so it may be helpful to find a role model. We find such a model in the New Testament character of Eunice. How did she raise her son, Timothy, to be a man of God? What influence did she have in helping Timothy maintain a well-spoken testimony in his hometown and in the neighboring cities as well? What role did she play when the apostle Paul described Timothy as a "man of God"? (See 1 Tim. 6:11.)

Paul introduces us to Timothy's mother Eunice in 1 Timothy 1:5. One aspect of her influence is seen in the name she chose for her little boy. Why do we choose certain names for our children? In some cases, we just like the sound of the name. Other names are intended to honor a favorite relative or friend. But for the Hebrews, a person's name was part of his personality and carried great significance. At a baby's birth the child received a name that was to have an effect on the child, molding his life into expressing what the name declares. And "Timothy" means "honoring God." In a simple and practical way, Eunice expressed her desire for the kind of life she intended for her son. Timothy's name served as a *constant reminder of her expectations*.

But what if our sons' names do not carry a special meaning? In what other ways can we express our expectations to our sons? Consider the past week or month. For what did we praise our sons? Was it for outward achievement such as the winning goal at the big game? Or for inward growth of self-control when the referee made a bad call? Do our sons know that faithfulness is more important than recognition in the "game of life" by the things we reward them for? Do we openly communicate our priorities to our sons and explain why we value what we do?

Sharing our expectations is a start, but let's take it a step further. *Eunice was an example of how to live out those godly expectations.*

Consider the special home situation of Eunice and Timothy. In Acts 16 we read that the husband and father of the home was a Greek. He was probably not a believer since he did not have his son circumcised. (Paul did that later in Acts 16:3.) Eunice doubtless wanted to have her son circumcised into God's covenant, but likely his heathen father would not consent. Yet Eunice must have understood that circumcision was just an outward sign and that true religion is a matter of the heart. The father might forbid the Jewish rite, but Eunice seized other opportunities to nurture her son in the faith of Israel. In this difficult home situation, the Bible

says that, "unfeigned faith . . . dwelt . . . in thy [Timothy's] mother Eunice" (2 Tim. 1:5).

Eunice was a woman of sincere faith. The word here for "feigned" is the same one that was used to describe the Greek actors who wore masks onstage to portray different characters. It is also the same word from which we derive our modern term "hypocrite." But Eunice's faith was un-hypocritical, and the masks do come off at home, don't they? The apostle Paul could instruct Timothy to observe in his mother the example of sincere faith. This was the goal of their own Biblical instruction to others, as we read in 1 Timothy 1:5, "Now the end of the commandment is . . . faith unfeigned."

If our sons fail to honor God by giving in to the pagan pressures of the world, it may be because they fail to see consistent, genuine faith in the home. And if Eunice could rear a God-honoring son without the help of a godly husband, her example should encourage any mother that she can do the same today.

Finally, we learn that while it is good to have expectations for our sons, it is critical to let them see our example. *We must take them to the source, God's Word.* Here the mother assumes a bedside pulpit of teaching Biblical truth in the home.

In 2 Timothy 3:14, 15, we read that Timothy's mother taught him, and he accepted the lessons when she showed him her teachings were based on the God-breathed Word.

When did Eunice begin her Scripture teaching? Verse 15 says, "from a child." It is never too soon to begin!

How did she teach him? Eunice may have taught Timothy his ABCs from Scripture. We read of no synagogue or even prayer-meeting place in Lystra (Timothy's hometown, where the people worshipped Greek gods). Eunice and the grandmother Lois may have accepted the full responsibility for Timothy's education.

Why did Eunice teach him? The verse goes on to explain that the Scriptures can make a person wise unto salvation. We cannot believe for our sons, but we can give them all they need to know. We can plant the seed and water it faithfully. And note that verse 16, the famous verse on the inspiration of the Bible, is in a child-rearing context. The phrase "instruction in righteousness" actually refers to the whole training of children in the cultivation of mind and morals.

What was the end result of Eunice's teaching? Timothy became a "man of God . . . thoroughly furnished unto all good works" (2 Tim. 3:17).

So how do mothers rear men of God? We clearly express our expectations, live an example of genuine faith, and show them from God's Word the basis for it all.

Let's joyfully respond to our great and high calling to mother godly men!

Sheila DePenning is a freelance writer living in Owatonna, Minnesota.

Leadership of the Heart (continued)

act, to begin, to make the first move. When the direction is clear, the choice is obvious, and the time is right, then initiate (lead) and others will follow. On September 11, 2001, President Bush, through his tears, became an initiator and took control of an unbelievable situation. Close behind him was the mayor of New York who became an initiator in dealing with the biggest mess any mayor ever faced. But then there was the ordinary airline passenger on United Flight 93, Todd Beamer, who became an initiator, and at his signal people rallied to defeat the terrorists and their plan. Leaders must make decisions and be prepared to live or die by them, if need be. Once we make a decision, persistence must prevail to see it through to completion.

P-RAYERFUL

All of the above qualifications may be present in a leader, but if that leader is not given to regular, specific, prevailing prayer, then he will fail. Prayer is the key that unlocks the door, the indicator of our dependence on God, the exercise of our faith, and the communication we need with the Commander in Chief. A leader in his own right, Abraham Lincoln said, "I must confess that I'm driven to my knees by the overwhelming conviction that I have nowhere else to go. My wisdom and that of all about me is insufficient to meet the demands of the day." Oh, to be like the brokenhearted prophet who prayed, "God forbid that I should sin against the LORD in ceasing to pray for you . . ." (1 Sam. 12:23), or like the concerned apostle who wrote, "Always in every prayer of mine for you all making request with joy" (Phil. 1:4), or like the dear Savior, who prayed, "I pray . . . for them which thou hast given me; for they are thine" (John 17:9).

Jesus met all of the above qualifications perfectly. Someone said, "A true Christian leader is determined, through the power of God, to carry out God's will in his life. A leader leads by his lifestyle and his devotion to the Lord Jesus Christ. That godly leader will always be seeking first the kingdom of God and His righteousness" (Matt. 6:33).

Good leadership begets good followers. It's time for us to get qualified and report for duty so that we can lead "from the heart." The world needs to see Christians leading at work, in the home, within the community, and in church.

Warren Stuber is retired pastor and freelance writer who lives in Greenville, South Carolina, where he serves as a deacon at Faith Baptist Church.

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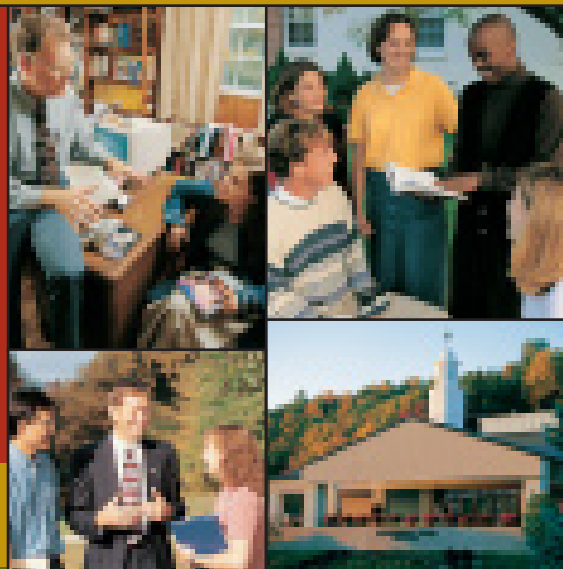
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Evangelism In The Chaplaincy

Dan Hall

I was a senior, just a few months away from graduating from high school. Our daily chapel was always a time of challenge and included a lot of memorization and graded note taking. Whenever a visiting preacher spoke, it was a welcome break. This one, however, was different. He passed out slips of paper that day and had asked each of us to have a pen ready to write one word. A naval officer, he arrived in sharp dress whites that would have passed any inspection. But the tone of his voice and his mannerisms were certainly at ease. Because I had joined the Navy's Delayed Entry Program the previous summer, this figure in Navy dress whites particularly captivated my attention.

"Think of one word that describes a Navy chaplain to you."

We were only 20 miles from the largest inland Naval Air Station in the world, NAS Millington. The majority of our students were Navy brats. Most had immediately noticed that he was a chaplain, not to be confused with a line officer. Having no experience with the facts about chaplains, I recalled some things I had heard preachers say about chaplains. Then I jotted my one word, folded the paper, and dropped it in the passing offering plate.

The chaplain unfolded several slips before he came across mine. He hadn't read any of the previous words. Nor did he read any of the slips that came after mine. But he did stop and publicly read my word in a loud, matter-of-fact manner: "Compromiser."

Perturbed, the school administrator put a hand to his head. "Who wrote that?" he asked.

I raised my hand and tried to look as if I weren't embarrassed.

My mind flooded with images of a drill instructor chewing me out in front of all my friends and my shocked school administrator. Instead, with that same at-ease tone, the chaplain thanked me for candidly sharing my thoughts with him and the group. He elevated me as a young man who speaks what he thinks and encouraged all the students to follow my example.

"He's unusual," I thought.

That man proceeded to use my one word to discuss the chaplaincy in detail. I'm no longer the naive 17-year-old that I was then. Having served on active duty in the U.S. Navy for five years, I have met my share of Navy chaplains. I remember the good ones as well as the others. My

concept of the chaplaincy has undergone many transformations. Now, with facts in hand and the myths and disinformation refuted, I have a new one-word description:

"Missionary."

This is the primary view any believer should have regarding the chaplaincy, whether the chaplain ministers to law enforcement, prisoners, patients, or the military. Like any other God-called man, he is a man of God. He may wear a uniform, displaying a badge or a bar, but he is God's man serving the Lord in a neglected field. He must overcome all the barriers that any missionary faces: language, culture, customs, misunderstandings, and *mistrust*. His field, perhaps dangerous at times, is short-lived. Unlike an average missionary, he does not have the luxury of years to overcome the difficulties. Transfers, temporary assigned duty, and a dozen other elements keep his field in constant flux. His opportunities to reach lost souls for the Lord, to minister to those who are saved, and to make an impact for righteousness is shortened by the nature of military life.

My unsaved brother served four years in the Marine Corps. During a difficult time in his marriage he sought out a Navy chaplain. "Plastic" was Ernie's one word description to me when I told him the Lord was leading me to become a Navy chaplain. His advice for me was "to be real, like you are." The men and women in the service are honorable, sincere, blunt, and need a chaplain—like our chapel guest preacher was—a man who is "at ease" with them, but genuine, strong in the Lord, and a fisher of men.

Concerning believers in the military, a chaplain should strive to be the link between them and their church. The false conclusion that it is impossible for a Christian to serve the Lord in uniform can be dispelled by the encouraging, discipling efforts of the man of God who wears that same uniform. A chaplain has a tremendous opportunity to help build strong, faithful, godly church members. By his life he can prove that service to the Lord and to country need not conflict. Like young Daniel, he has the opportunity to develop exemplary service members by demonstrating how they can faithfully serve the King while not bowing to the pressures of a strange and ungodly culture.

For the command in which he serves, the chaplain is

Continued on next page

Evangelism in the Chaplaincy

(Continued)

in a unique position to provide godly counsel and leadership—a clear opportunity to influence morale as well as morality at a unit level. If a values-based organization such as the military wants help with what they refer to as “religious support,” let them receive it from a true man of God who views his ministry as a mission field. Like Hezekiah listening to Ahab’s prophets, true leaders know when they are receiving mere lip service—when the speaker merely voices what he thinks they want to hear. Men with great responsibilities need godly men who can share what a great God has to say.

As on any mission field, the threats against the chaplaincy are real. And, unfortunately, the feared label of “compromiser” isn’t always inaccurate. For instance, I remember one Protestant chaplain who asked to sit with a shipmate and me in a small, crowded restaurant in Toulon, France. He offered to buy the wine if he could join us. He chuckled when we responded, “We don’t drink; we’re Christians—but you can join us anyway.”

God’s men in the military must depend on the Lord for the ability to please the human king while faithfully serving the King of kings. Nehemiah and Daniel are Biblical examples of “cooperation without compromise.” In an environment that is geared for pluralism, the chaplain missionary is continually dependent on the grace of God to accomplish his ministry and to grow in favor with God and men.

Now I am looking forward to passing out my own little slips of paper at Christian school chapels.

Dan Hall, a military chaplain endorsed by the Fundamental Baptist Fellowship International, serves in San Diego, California.



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FI. F. Bruce correctly argues that “Old Covenant” and “New Covenant” would be more suitable labels for the two divisions of our Bible; or “The Books of the Old Covenant” and “The Books of the New Covenant.”

If we think of the Bible as comprising these two collections, we shall be well on our way to understanding what the Bible is and what it contains. . . . The books of the Old Covenant . . . tell how God made the necessary preparation for the sending of His Son to inaugurate the New Covenant. The books of the New Covenant tell how the Son of God came to do this and set forth the implications of the New Covenant. Both collections alike speak of Christ; it is He who gives unity to each and to both together. The former collection looks forward with hope to His appearance; the latter tells how that hope was fulfilled (*The Books and the Parchments*, 76–77).

Major Passages on the New Covenant

While Jeremiah alone uses the term “New Covenant,” other prophets use synonymous terminology in presenting what they describe as “an everlasting covenant (of peace).” There are numerous references to the New Covenant in a number of the prophets. Here are ten of the most extended references describing the New Covenant.

■ Isaiah

- 55:3–13—everlasting covenant
- 59:20, 21—covenant (described in eternal terms)
- 61:8–11—everlasting covenant

■ Ezekiel

- 16:60–63—everlasting covenant
- 34:20–31—covenant of peace
- 36:21–38—no explicit reference to “covenant” but uses identical descriptions of the effects of the New Covenant
- 37:15–28—(everlasting) covenant (of peace)

■ Jeremiah

- 31:31–40—New Covenant
- 32:36–44—everlasting covenant
- 33:14–26—“that good thing that I have promised to the house of Israel and . . . Judah”

The Contents of the New Covenant

A careful reading of the full context of these passages on the New Covenant reveals a lengthy list of specific promises. (*Those promises marked with an asterisk [*] describe spiritual conditions also experienced by NT believers.*)

1. Universal regathering of Israel from all the nations [Jer. 32, 33; Ezek. 36, 37]
2. Israel’s humbling remembrance and repentance of her unfaithfulness to Jehovah [Ezek. 16, 36; cf. Jer. 50:4, 5]
3. *Cleansing from sin [Ezek. 36]
4. *Forgiveness of iniquity, forgetfulness of sin (eternally) [Jer. 31, 33]
5. *God’s law internalized [Jer. 31]
6. *Internal enablement to obey God [Ezek. 36, 37]
7. *A new heart and spirit [Ezek. 36]
8. *The indwelling Holy Spirit [Is. 59; Ezek. 36]
9. *A heart to fear and follow God forever [Isa. 59; Jer. 32]
10. *Deliverance from all sin (uncleannesses) [Ezek. 36, 37]
11. *God will be their God and they His people [Jer. 31, 32; Ezek. 34, 36, 37]
12. Nationwide individual knowledge of God (all Israel will know Him) [Jer. 31]
13. Israel’s permanent restoration to the land given to their fathers [Jer. 32; Ezek. 36, 37]
14. Israel and Judah to be reunited into one nation [Ezek. 37; cf. Jer. 50:4, 5]
15. Establishment of David as their shepherd and prince [Isa. 55; Ezek. 34, 37]
16. Ministry of Levites restored [Jer. 33; cf. Mal. 3]
17. Jerusalem rebuilt and eternally secure [Jer. 31, 32, 33]
18. Security, rebuilding, blessing throughout the land of Israel [Isa. 55; Jer. 32; Ezek. 34, 36]
19. “Eternal” existence of Israel as God’s chosen nation [Jer. 31, 33]
20. Universal knowledge of Israel as uniquely blessed by God [Isa. 55, 61; Ezek. 36, 37]
21. God’s sanctuary in their midst forever [Ezek. 37]

THE NEW TESTAMENT? (PART 2)

The Motivation for the New Covenant

The only motivation God states for establishing this New Covenant “with the house of Judah and with the house of Israel” is for His own glory among all the nations. His ultimate goal in so graciously working in this nation is the universally restored sanctification of His holy name. *“I do this not for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name . . . and the heathen shall know that I am the Lord GOD, when I shall be sanctified in you before their eyes”* (Ezek. 36:21–23).

The Problem of the New Covenant

Ironically, one phrase in the New Covenant presents a potential problem for both Covenant Theology and Dispensational Theology.¹ The problem is that the covenant is explicitly said to be made *“with house of Israel and with the house of Judah”* (Jer. 31, 33; Ezek. 34, 36). The problem for Covenant Theology is obvious. How can all of the elements of this covenant possibly be said to be fulfilled (spiritually) to the Church, if it was made with the nation of Israel? The problem for Dispensational Theology is equally serious. If the New Covenant was made with Israel, how can the NT imply (as it clearly does by its very name, as well as in several passages) that the New Covenant is, at least in some sense, now in operation?² Let’s focus on the central New Covenant passage in the OT—Jeremiah 31–33.

The Problem for Covenant Theology

Covenant Theology generally argues that since the NT intimates that the New Covenant is now in place for the Church, it clearly does not apply to Israel anymore. National Israel, says Covenant Theology, forfeited any right to this covenant by virtue of their unbelief and rejection of Messiah; instead, the Church inherits all the blessings of the New Covenant. God bears no more covenantal obligation to Israel as Israel. There are several difficulties for this view within the New Covenant passage itself.

- Jer. 31:31–32 specifies that this New Covenant with the house of Israel and Judah will not be like the one God made with *“their fathers”*—referring to the Mosaic Covenant He made with their ancestors at Sinai. In other words, He is specifying in yet another way that

He is making this covenant not with a spiritual seed, but with ethnic, national Israel.

- In Jer. 31:35–37, God goes to extreme and explicit lengths here to insist that national Israel, *as* national Israel, would *never* cease to exist nor ever be cast off and rejected—not even “for all that they have done.” In other words, the timelessness of His commitment is not merely to believers in general but to a *nation* that He will graciously convert into a *nation of believers*.
- Jer. 31:38–40 includes as part of the New Covenant explicit geographical language about what God is going to do to Israel’s land and capital city (cf. 31:38 and 31:31).

The Problem for Dispensational Theology

Dispensationalism must also deal with the full force of Jer. 31:31. If the New Covenant was cut with Israel, how can the NT infer that the New Covenant is enjoyed by Gentiles and the Church? Dispensationalism has traditionally offered three possible explanations.

1. Some have suggested that there must be *two* New Covenants in view—one for Israel (yet future) and one for the Church (Ryrie, ³Chafer). But this seems both arbitrary and unnecessary.
2. Some argue that there is, in fact, only one New Covenant and it is reserved exclusively for Israel, with whom it was made. The Church enjoys the benefits of the work of Christ, which will provide the basis for the New Covenant with Israel. These benefits happen to parallel those of the New Covenant, but the New Covenant itself is not fulfilled in the Church (Darby, Larkin, John Master). The weakness of this view is that it fails to account adequately for NT statements that the New Covenant has, in some sense, been activated and implemented.
3. Still others argue that there is, in fact, one New Covenant, but with a twofold application—one to Israel in the future and one to the Church in the present. In other words, even though the covenant was not made with us, its benefits may be ministered to us; God can, in grace, extend the same benefits to whomever He chooses. Thus the Church experiences the benefits of an inauguration of the New Covenant, while a future fulfillment of all the terms of the New Covenant awaits national Israel (Sauer, Scofield, McClain, Pentecost,

Continued on next page

At a Glance (Continued from page 31)

Showers, Saucy, Bock). This has historically been the most widely held view among Dispensationalists, and seems to be the most exegetically defensible.

The New Covenant in the New Testament

Though some of the NT contexts dealing with the New Covenant are Jewish (Christ's words introducing the New Covenant at the Last Supper, and the Book of Hebrews), some of the NT passages regarding the New Covenant are Gentile.

- *1 Corinthians 11:25*—Paul writes to the Greek believers in Corinth reminding them that every time they (and you) celebrate the Lord's Supper, they (and we) are commemorating the initialization of the New Covenant. God has opened a door into the enjoyment of the spiritual benefits of the New Covenant for Gentiles, who would otherwise be aliens to this covenant of promise (Eph. 2:12).
- *2 Corinthians 3:6*—Again, writing to the Greek believers in Corinth, Paul announces that God has made him—along with the other apostles and preachers of the gospel—"able ministers of the New Covenant." Paul, a Jew, was ministering to Gentiles the blessings of the inaugurated New Covenant!
- *Romans 11:27*—Paul's language in this passage (vv. 25–29) makes a clear contrast between Israel and the Church; they are distinct and simultaneously parallel institutions not to be confused. The gifts and calling of God—namely, His whole covenantal relationship with Israel—will not be repented of or abandoned, but sovereignly, graciously brought to fruition.
- *Ephesians 2:12*—The "covenants of promise" must certainly be a reference to the unconditional promissory covenants made with Israel—notably the Abrahamic, Davidic, and the New—but with Gentile ramifications. Gentiles are now included as beneficiaries of these promissory covenants by faith.

A Last Word

The promises of the Abrahamic Covenant (especially the universal blessing through his seed)—as well as overcoming of the failures of the Mosaic Covenant—are wrapped up in the New Covenant. The institution of the New Covenant is wrapped up in the Person and work of Christ. Our association, as Gentiles, with Christ by faith—making us the spiritual seed of Abraham (Gal. 3)—opens up the spiritual benefits of that New Covenant to all who are attached to Him. God may institute it when He chooses and extend any of its benefits to whom He chooses, without abridging or altering the original terms or recipients of the covenant. In short, the fact that the New Covenant was made with Israel does not mean its benefits cannot be graciously extended to others; but it does mean that it must still be fulfilled, as stated, to those to whom it was made.

The church has its place in the new covenant, but there is yet more for Israel to experience under this covenant [in the millennium]. There is only one covenant, one Mediator of the covenant, one ratification of the covenant (the cross), but the effects of the covenant are manifold.⁴

At the heart of how we interpret the New Covenant is the trustworthiness of God's character not to mislead in the terms He uses, the reliability of His words as stated, and His ability to bring it to pass precisely as promised. If the words God uses mean anything, if all the repeatedly emphasized, Israel-oriented terms of the New Covenant are to be taken seriously at face value and given their full grammatical-historical force, there awaits a future and full realization of this New Covenant for national Israel as national Israel (including the political and geographical details repeatedly underscored in the New Covenant's various prophetic affirmations).

In the meantime, God has graciously opened the door of the New Covenant's unprecedented spiritual benefits to all—Jew or Gentile—who put their faith in Christ, "the mediator of the new covenant" (Heb. 12:24), and will "through the blood of the everlasting covenant, make you perfect in every good work to do his will" (Heb. 13:20, 21).

¹ A brief primer for readers unfamiliar with Covenant and Dispensational Theology. Both are humanly devised systems based on very different views of Israel's relation to the Church and, consequently, of many prophetic passages of Scripture. Covenant Theology typically regards Israel as God's people until their rejection of Messiah, at which point they are permanently rejected, set aside, and replaced with a new, multinational institution identified in the NT as the Church. Consequently, promises made to Israel in the OT are now applied to and fulfilled (spiritually) in the Church. Dispensationalism, on the other hand, sees God's covenant relationship to Israel as eternal (based ultimately on the gracious and unconditional Abrahamic covenant), although they are temporarily set aside because of their unbelief while God works primarily in and through the Church. Consequently, God will still fulfill for Israel all the promises He made to Israel in the OT. The culmination of all these promises is rooted in the New Covenant, which specifies not only a magnificently gracious spiritual work in Israel on a national scale, but specific national, geographical, and political promises as well.

² For New Testament references implying that the New Covenant is in operation, see this column in the January-February 2003 issue of *FrontLine*.

³ "If something as monumental as a New Covenant for the church—distinct from Israel's New Covenant—had been instituted in the economy of God, one wonders why there is no record of its institution, and why it is cited with no clear distinction from the New Covenant of Jer. 31. . . . The absence of any definitive contextual delineation of the allegedly different covenants is, to say the least, confusing and suspicious. The most natural reaction of the reader is to identify the [alleged] two covenants as one [and the same New Covenant]" (McComisky, *The Covenants of Promise*, 159).

⁴ Stewart Custer. "The New Covenant." *Biblical Viewpoint* XVIII.2 (November 1984). 39–40.

United States of Europe?

Former President of France Valéry Giscard d'Estaing published a blueprint constitution for the European Union that suggested, among other things, that the group change their name to the United States of Europe. This blueprint sets the stage for radical change in the union by suggesting the establishment of a president able to sign treaties and sit on the board of the United Nations and by granting dual citizenship in local government and in the union, a provision that would allow free movement among the states and voting rights in local and European elections. The proposed constitution left out the greater points of contention and was presented as a framework to build on. (Steven Castle, 10/29/02)

Texas Sodomy Law under Attack

The U.S. Supreme Court has agreed to hear a case involving a Texas law forbidding homosexual sex. The challenge comes from a case in which Texas police invaded a house under suspicion of an armed intruder but instead found two men physically involved, whom they arrested and fined \$200 apiece. The High Court will hear the case early this

year with a ruling expected sometime this summer. Only thirteen states still have laws prohibiting sodomy: Texas, Alabama, Florida, Idaho, Kansas, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, Utah, and Virginia. (Baptist Press, 12/03/02)

Minority Status For Homosexuals

Nashville city councilman Chris Ferrell proposed an amendment to the Fair Employment and Housing Law which added the words "sexual orientation" to the list of antidiscrimination clauses. The measure would elevate homosexuality to minority status, making it illegal to fire or refuse employment or housing to professed homosexuals. The terminology does not eliminate transvestitism, pedophilia, and other more deviant behavior. The proposal does not exclude religious organizations, though Mr. Ferrell promises an exemption clause. This means a church could hire a man who showed up the next day in a dress, claiming freedom of expression, and the church would have no recourse. The proposal may be motivated by Ferrell's own religious beliefs: he is a member of Glendale Baptist, "a renegade congregation" that boasts an ordained lesbian pastor. Ferrell said, "If I

am not fighting for what I believe in, why do I want to be in office in the first place?" The amendment was scheduled for a second reading in February but had already passed the two preliminary votes by the council. The proposal concerns the Southern Baptists, who have scheduled their national convention in Nashville and since it is the home of the convention's Christian resource ministry, LifeWay. (Baptist Press, 1/23/03, 1/28/03)

Mel Gibson Directs Jesus Film

Terrance McNally in his play *Corpus Christi* portrayed Jesus as a homosexual, while Martin Scorsese in *The Last Temptation of Christ* portrayed Him as a self-doubting, fallible, and fallen man. So what is the latest talk of tinsel town? It is Mel Gibson's *The Passion*, in which Gibson portrays Christ as the suffering Savior. Gibson says he is committed to accurately depicting Christ as He is revealed in the Gospels. He has gone so far as to have the screenplay translated into Latin and Aramaic in order to give it authenticity, and he is not planning to provide subtitles. The film focuses on the last twelve hours of Jesus' life, culminating in His crucifixion. Gibson said, "This is a movie about love, faith, and forgiveness. He [Jesus]

died for all mankind. He suffered for all of us. It's time to get back to that basic message." The only holdup is that Hollywood distributors are not offering to carry the film, so an opening date has not been set. (Baptist Press, 1/17/03)

The Death Penalty Deters Crime

Emory researchers conservatively estimate that for every criminal executed, the lives of 18 potential victims are saved. This news comes in the wake of outgoing Illinois Governor George Ryan's commuting the sentences of 167 inmates. The Governor said, the death penalty is "one of the great civil rights struggles of our time. The system is haunted by the demon of error—error in determining guilt and error in determining who among the guilty deserves to die." Jesse Jackson praised Ryan for "ending the legal lynching in Illinois" and promised to nominate him for the Nobel Peace Prize. Southern Baptist Richard Land, during his call-in radio program, said, "Death penalty opponents say if we do away with the death penalty, fewer innocent people will die. But statistics show that in states without the death penalty, more innocent people may die—the victims." (Baptist Press, 1/15/03)

Bible Club Loses to Gay/Straight Club

In Boulder Colorado's Monarch High School, officials have refused to allow students to form a Bible club. Yet they have allowed the formation of a homosexual club, saying the group is "directly linked [to] the curricula of health classes" and is permitted because "our Health education, Living On Your Own, and Understanding Diversity classes all . . . cover issues related to sexual orientation." Ashley Thiele, the senior who leads a student group, believes the Bible club is directly related to the curriculum by teaching Bible history, literature, and philosophy. It will meet the educational goals of the school district by encouraging a healthful lifestyle and good citizenship. A lawsuit has been filed through the American Center for Law and Justice. (AFA, 1/08/03)

Deferred Gratification Then and Now

The followings statistics were produced by Mark Hanky as a comparison between how Americans spent money 50 years ago and how they do so today.

Then: 12% savings rate
Now: 1% savings rate

T: March 30 tax freedom day
N: May 3 tax freedom day

T: 12-year mortgage norm
N: 30-year mortgage norm

NOTABLE QUOTES

Posterity — you will never know how much it has cost my generation to preserve your freedom. I hope you will make good use of it. —John Quincy Adams

We have lost our reverence for the profession of teaching and bestowed it upon the profession of acquiring. —Calvin Coolidge

The Leftists aren't defeated . . . they're coiling up and getting ready to strike again. —Neal Boortz

The problem is not just Saddam's weapons. The problem is Saddam. —William Kristol and Robert Kagan

We have discovered that the scheme of "out-lawing war" has made war more like an outlaw without making it less frequent and that to banish the knight does not alleviate the suffering of the peasant. —C.S. Lewis

After weeks of negotiation, hesitation and general vacillation, our "friends" on the UN Security Council—France and Russia—have agreed to pretend to crack down on Saddam Hussein. In return, he can pretend to obey. —Paul Greenberg

Democrats were defeated because the election was dominated by a conservative president espousing conservative principles. Issues like homeland security, the Iraqi threat and lower taxes—issues many Democrats openly opposed—were popular with voters. —Oliver North

The Hand of providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations. —George Washington

I've spoken of the shining city all my political life, but I don't know if I ever quite communicated what I saw when I said it. But in my mind it was a tall, proud city built on rocks stronger than oceans, windswept, God-blessed, and teeming with people of all kinds living in harmony and peace; a city with free ports that hummed with commerce and creativity. . . . After 200 years, two centuries, she still stands strong and true on the granite ridge, and her glow has held steady no matter what storm. And she's still a beacon, still a magnet for all who must have freedom, for all the pilgrims from all the lost places who are hurtling through the darkness, toward home. —Ronald Reagan

T: 18-month car note norm
N: 60-month car note norm

T: 1.22 vehicles/household
N: 1.87 vehicles/household

T: House=22% of budget
N: House=40% of budget

T: <100,000 bankruptcies per year
N: 1.4 million bankruptcies per year

T: Government debt \$257 million
N: Gov't debt= \$6 trillion

T: US advertising=3 billion
N: US advertising =\$244 billion

T: No credit cards
N: 16.7 credit cards/person

T: No credit card debt
N: Credit card debt > \$600 billion

T: No individual credit card debt
N: \$8,367/person credit card debt

T: No foreign-owned US debt
N: Foreign-owned debt=42%

T: Average Christian giving = 6%
N: Average Christian giving = 2.6%

T: Average divorces/year =385,000
N: Average divorces/year =1.2 million

Cloning Ban Passes House

On February 27 the House of Representatives easily

approved, as expected, a comprehensive ban on human cloning. The House voted 241-155 in favor of the Human Cloning Prohibition Act, H.R. 534, which bars cloning not only for the purpose of reproducing a child but with the intention of creating an embryo on which to perform research. Rep. Jim Greenwood, R-Pa., offered an amendment that would have permitted the cloning of embryos for research, but his colleagues turned it back, 231-174. Research on cloned embryos requires their destruction, a result called for under the Greenwood measure and a similar bill in the Senate. Thirty-five Democrats and an independent joined the 195 Republicans in defeating Greenwood's amendment. On final passage of the comprehensive ban, 198 Republicans, 42 Democrats

and an independent voted in support. The battle over cloning will intensify in the Senate. (Baptist Press, 02/28/03)

Court Delivers 8-1 Win to Pro-life

Pro-lifers hailed the Supreme Court's Feb. 26 decision in favor of antiabortion activists as a triumph not only for their movement but also for the First Amendment rights of Americans. The high court ruled in an 8-1 opinion a federal anti-racketeering law did not apply to protest activities at abortion clinics. The justices reversed a 2001 federal appeals court decision that found a network of pro-life demonstrators was guilty of violating federal and state extortion laws. The lower court also had endorsed a federal judge's nationwide injunction barring pro-lifers from interfering with

clinic business and with the rights of women seeking abortions. The opinion brought to a close a case that began in 1986, when the National Organization for Women sued the Pro-life Action Network, led by Joseph Scheidler, and Operation Rescue, as well as leaders affiliated with the groups. The Supreme Court ruled the pro-lifers did not violate the anti-racketeering law because their activities did not qualify as extortion. The Hobbs Act, a federal, anti-extortion law, requires "not only the deprivation but also the acquisition of property" in order to reach the definition of extortion, Chief Justice William Rehnquist wrote in the majority opinion. The protesters may have been guilty of coercion, but that crime was not included in the Hobbs Act, the chief justice said. (Baptist Press, 02/27/03)

OBX Ministries

The Outer Banks Ministries (OBX Ministries) is an outreach of Still Waters Independent Baptist Church located in Kitty Hawk, NC. The Ministry provides an opportunity for couples to experience a time of spiritual refreshment while accessing the relaxed atmosphere of the beach. Currently the ministry provides three weeks of retreats: the Ultimate Retreat, in November, for couples in full-time ministry; and the Lighthouse Retreat, twice in March, for all couples. Additionally, the OBX Ministry is equipped to host retreats for a church or group of churches.

For more information about OBX Ministries you can contact Pastor Tony Facenda at (252) 255-1835 or e-mail at swibc@juno.com.

This news is presented to inform believers. The people or sources mentioned do not necessarily carry the endorsement of the Fundamental Baptist Fellowship International.

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Leading and Following

Perhaps you have seen the poster with a flock of geese milling about. One prominent goose stands out as if saying the words of the caption, "Lead, follow, or get out of the way!" We've all been in that position and have probably shared that thought. There is something that grabs our attention in the notion that leading and following are legitimate, but if neither of them is chosen, then confusion will result.

Occasionally, someone suggests that leading is better than following, and in some cases that is true, but leading depends on following for its existence. Both are necessary. In our ordination councils, we test a man's leadership by asking him about the fruit of his influence. "Have you lead anyone to Christ? Is there evidence that your preaching has promoted a lasting change in the lives of your listeners?" What we are asking the would be leader is, "Is anyone following you?"

I was a brand new Christian the first time I realized the ministry application of this truth. A group of preacher boys had come to our church for a Saturday of yard work and a Sunday of ministry. We were cutting trees when one of them asked me to give my testimony. In just a matter of seconds, they had organized themselves into a spontaneous congregation, having rolled logs into a semicircle to serve as pews. I was preaching to this impromptu audience before I realized it. That was nearly thirty years ago, and today, nearly every one of them is a Christian leader. They have become good leaders because they knew how to be good

followers. The same thing was happening to me.

Paul justified his leadership on the basis of his "followership." He based his leadership on following the Person and principles of Christ. "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9). "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Paul often commended the value of following, but he did not do it just so he could be a leader. I once read the observation of a columnist who described the leadership style of a

well-known civil rights activist as "finding the parade and getting in front of it."

The term "servant leadership" has become a helpful way of identifying the Biblical view of leadership. Scriptural leaders are not just willing to serve in order to get to lead, they lead in order

to serve. Their focus is on glorifying God and genuinely helping others do the same through their leadership. They are not just concerned with "finding the parade and getting in front of it," but with helping their followers glorify God.

A pair of verses in Hebrews makes the point. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever" (13:7, 8). Those who are accountable to follow leadership often justify their rebellion

on the basis of the inconsistency or human weakness of their leader, but when the "end [goal] of their conversation [behavior: leadership]" is the unchanging Christ, that argument is unjustified.

Then, it is easy for a strong leader to fail to demonstrate the meekness of Moses. Numbers 12:3 reports, "Now the man Moses was very meek, above all the men which were upon the face of the earth." This is an astounding statement. The man who defied Pharaoh and freed the Hebrew slaves from his stubborn hand, leading them through the wilderness for forty years, shaping them into a nation while serving as their prophet, general, and judge, is said to have been, "the most submissive man on earth"! Here was a man who understood that his leadership was based on his "followership." We read in Numbers 20:10-12 that the one time he allowed his flesh to express itself against the rebellion of his followers, it cost him his right to enjoy the goal of his own leadership.

During his active ministry a friend had a painting hanging in his office that featured Moses on Mt. Nebo looking back over his shoulder into the Promised Land. The painting hung on the wall in front of the pastor's desk as a constant reminder that the man of God cannot sin in his leadership without consequences. Christian leaders lead by asking others

to follow them as they follow Christ. When they follow their flesh instead of Christ, the consequences can be devastating, not only to themselves but to their followers. Christian leaders who truly help their followers are followers themselves.

Christian leaders who truly help their followers are followers themselves.



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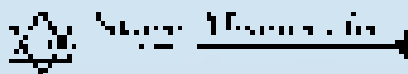
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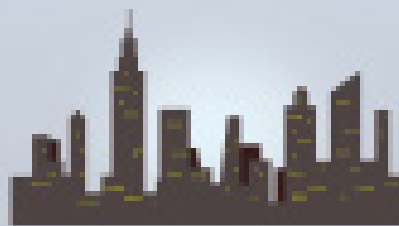
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