

The Scope of Worship • Is the Hymnal Dead? • Holidays and Old Testament Feasts

Frontline

BRINGING THE TRUTH HOME

November/December 2011 • \$3.95

The New Song

Biblical Insight into Worship



Free Pastoral and Church Leadership Training Webinars

Maranatha Baptist Seminary is pleased to announce a series of free webinars designed to strengthen church leadership.

2011-2012 Academic Year Webinars:

Miss a webinar? Watch archived webinars at www.mbbs.edu/TheStudy

- **Sept. 15** Matt Davis: *Incorporation vs. Unincorporation: Why it Matters*
- **Oct. 6** Bruce Meyer: *Getting to the Heart of Counseling: Root vs. Fruit*
- **Oct. 20** Matt Davis: *The Seven Biggest Threats to Your Tax-Exempt Status*
- **Nov. 10** Bruce Meyer: *Breaking the Grip of Enslaving Sin*
- **Nov. 17** Matt Davis: *Pastors, Pulpits and Politics: What you Can and Cannot Say*
- **Dec. 1** Bruce Meyer: *The Heart of Anger*
- **Jan. 19** Matt Davis: *Employment Law Guidelines for Ministries*
- **Feb. 2** Bruce Meyer: *Healing After Grief*
- **Feb. 16** Matt Davis: *Securing and Protecting the Church Premises*
- **March 1** Bruce Meyer: *Biblical Self-Image*
- **March 15** Matt Davis: *Ministry Liabilities*
- **April 5** Bruce Meyer: *Depression: Living in Chronic Darkness*
- **April 19** Matt Davis: *Protecting Your Children's Ministry*
- **May 3** Bruce Meyer: *PTSD: Picking up the Pieces after Trauma*

Taught By:



Attorney Matt Davis

Maranatha's Corporate Counsel and Executive Vice President specializes in church-related legal issues. Dr. Davis has helped teach thousands of churches how to avoid legal difficulties.



Dr. Bruce Meyer

Dr. Meyer is a Maranatha Baptist Seminary professor and former pastor who currently teaches biblical counseling. He is a featured speaker on counseling-related topics at many area churches, conferences, and retreats.



MARANATHA
Baptist Seminary

FOR MORE INFO OR TO REGISTER, GO TO WWW.MBBC.EDU/THESTUDY
920-206-2324 . SEMINARY@MBBC.EDU

Contents

NOVEMBER/DECEMBER 2011

FRONTLINE MAGAZINE

VOLUME 21 • NUMBER 6

6 Twentieth Anniversary Remembrances **Deviant Worship**

Mark Minnick

If you strip back the exterior and Biblically examine the underlying philosophy that is driving deviant worship, you will find a great deal that is wrong.

8 The Scope of Worship

Brian Collins

Worship as all of life and corporate worship as special are both Biblical truths.

11 Is the Hymnal Dead?

Michael Bryson

Many congregations are re-examining the tools they use in worship, including the printed hymnal.

34 On the Land, on the Sea, and in the Air . . .

John C. Vaughn

More of our pastors are becoming motivated to support and utilize chaplains as an extension of their own ministries.

13 Holidays and Old Testament Feasts

John Mincy

We can find principles in the Old Testament to show us how to use holidays for God's glory.



14 The Prayer or the Prayer?

Daniel L. Unruh

Jabez's prayer was answered not because he had a way with *words*, but because he had a way with *God*!



Departments

4 Mail Bag

5 On the Front Line

"Sing unto the LORD a New Song"

John C. Vaughn

20 On the Home Front

22 Ladies' Circle

The Fellowship of Prayer
Denise Cunningham

25 Wit & Wisdom

David Atkinson

26 Regional Reports

Doug Wright

27 The Evangelist's Corner

Don't Be Discouraged
Jerry Sivnksty

28 At a Glance

The Real Return of the King: Revelation
Layton Talbert

31 Newsworthy

Robert Condict

33 Global Focus

Missions Must-Haves
Pearson Johnson

Visit us on the Web at
www.fbfi.org

We want to hear from you!

Let us know what you like or don't like about *FrontLine*. Address your comments to **Managing Editor, *FrontLine***
2801 Wade Hampton Blvd, Suite 115-165,
Taylors, SC 29687 or send them by e-mail to info@fbfi.org.

You may request that your letter not be published or that your name be withheld, but anonymous letters will not be accepted.



Facts of history are not always reported factually. The article on "The Practical Necessity of Chaplaincy" footnoted that Muslim chaplain James Yee "was arrested on suspicion of helping terrorists . . . later cleared and honorably discharged." He was cleared, and he did receive an "honorable discharge," but the truth was not made clear, and the whole business was dishonorable. The record was deliberately distorted. The intelligence was and is impeccable, demonstrating that Yee was and still is a traitor. Because of pressure from multiple Muslim Brotherhood organizations, political correctness forced the relevant intelligence to be suppressed.

(Name withheld to protect the source.)

Dr. Vaughn,
Yesterday I received a check from *FrontLine* magazine for the article on fire service chaplaincy that was included in the latest issue. . . . Thank you. . . .

I missed prayer meeting Wednesday because I was on the scene of a traffic fatality and could not get away. This was

the first time in fourteen years as fire chaplain that I missed a church function due to conflicting responsibilities. Somehow, things have always worked out so that I was able to balance my church duties and my fire department duties. My assistant and a deacon filled in for me at the church. . . .

A fifty-year-old wife and grandmother was killed when an eighteen-year-old boy ran a stop sign. Amazingly, he was unhurt. . . .

As we were finishing at the scene, the county sheriff asked me to go with him to make the death notification. I thought it interesting that he wanted me along since two county victims' advocates were present. When we got to the house I took the lead, knocked on the door, introduced myself and the sheriff, and then asked if we might come in. The husband obviously knew something was wrong. Before I could speak another sentence, he looked at me and said, "Is my wife coming home?" I told him I was sorry, but no. She had died four hours ago in a car crash. . . . I shared Scripture and prayed. It

Continued on page 30

FrontLine

Editor

John C. Vaughn
President

Office Manager

Malinda Duvall

Publication Editor

Steve Skaggs

Contributing

Editors

Mark Minnick
Layton Talbert

Design

Mike Moreau

Executive Officers

Kevin Schaal
Chairman

Chuck Phelps
Vice Chairman

David Shumate
Secretary

Doug Wright
Treasurer

Advisory Board

Ron Allen
Dale Cunningham
Jeff Davis
Roger Duvall
Gary Fisher
Phil Golden
Cary Grant
Mike Gray
Dale Heffernan
Marty Herron
Don Johnson
Larry Oats
Stephen Russell
Dave Schindel
Dale Seaman
Brent Snow
Bud Steadman
Dan Unruh
Joe Willis

Executive Board

Rick Arrowood
James Baker
Earl Barnett
Wayne Bley
Dave Byford
Robert Condit
Rick Cross
Johnny Daniels
Ken Endean
Johnny Franco
Mike Harding
Gary Hirth
David Innes
Stephen Jones
John Mincy
Mark Minnick
Jeff Musgrave
Tom Nieman
Dave Pennington
Matthew Recker
Wilbur Schoneweis
David Shumate
Ron Smith
Michael Sproul
Jeremy Sweatt
Wayne Van Gelderen
Doug Wright
Mike Yarborough
Aaron Young

Board Emeritus

Charles Britt	Tom Knauf
Gerald Carlson	Peter Maruyama
Ed Caughill	Bennie Moran
Walt Coles	Mike Moreau
Collins Glen	Fred Moritz
Brian Green	Ed Nelson
Bill Hall	Les Ollila
Bruce Hamilton	Randy Shaylor
Bob Jones III	John Stevens
Gary Jones	Bob Taylor
Walter Kirk	George Youstra

Mission Statement: The Fundamental Baptist Fellowship International exists to provide a rallying point for Fundamental Baptists seeking personal revival and the opportunity to work with committed Bible-believers in glorifying God through the uncompromising fulfillment of the Great Commission.

As the journal of the FBFI, *FrontLine* Magazine provides a forum for God's people to reverently express a conservative Christian perspective on pertinent issues. In an effort to keep readers informed, quotes and references to many different individuals and organizations will appear. This does not imply the endorsement of the magazine or its board. Unsolicited manuscripts and artwork accepted for review.

Advertising: For information contact Harvest Media at (847) 352-4345 or FAX (866) 583-5709. All advertising in *FrontLine* is for the sole purpose of sharing valuable resource materials with our readers. Although we carefully screen the materials, we are not giving a blanket endorsement of any products or advertisers.

FrontLine Magazine

FBFI Chaplaincy Endorsing Agency

2801 Wade Hampton Blvd., Suite 115-165

Taylors, SC 29687

(800) 376-6856 • (864) 268-0777

E-Mail: info@fbfi.org • www.fbfi.org

“Sing Unto the LORD a New Song”

John C. Vaughn

Any discussion of praise and worship will be helped by a review of Psalm 96, which begins with the admonition, O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day. (vv. 1, 2)

Commentators observe a number of interesting features of this psalm as it appears in the KJV. For example, verse 11 is the central verse in the Bible. That verse contains seven Hebrew words, using only fourteen different letters. Although we must be careful not to base our interpretation on curiosities or a strict numerological approach, we cannot simply dismiss that the first letters of the seven words of verse 11 spell “Jehovah Jehu,” or “The Lord, He is God.” The Great Commission echoes the sentiment of this psalm when it tells us that because the Lord Jesus is the King of the universe, we are to go and disciple the nations—because the Lord, He is God, we are to show forth His salvation.

Another interesting feature of this psalm is the repetition of a different word in each of its three stanzas: “sing, sing, sing” in the first stanza (vv. 1–6); “give, give, give” in the second stanza (vv. 7–9); and “let, let, let, let” in the third stanza (vv. 10–13). More importantly is the clearly discerned message of each stanza that works in harmony to

give us a compact philosophy of the believer’s “new song.” Of course, the new song is specifically this psalm itself. Some event had made it necessary for an entirely new hymn to be brought forth that would call on the “all the earth” to “sing unto the LORD a new song.” However, the psalm has long been applied to the personal experience of salvation, and since the proliferation of more worldly styles of praise and worship music, the “new song” has been frequently summoned to appeal for a rejection of those worldly styles.

... the first motive given for singing the new song is the fear of the Lord who is exceedingly commended by all who are in awe of Him.

Any argument on that point must not distract us from the clear basis for a new song: the three elements of the work of the Lord addressed in the three stanzas. The first of these is the glory of God, followed by the gifts of God, and then the government of God. The devotional heart is nurtured by a patient consideration of each of these elements. In the first case, three Biblical applications are drawn from the glory of God. The psalmist tells us what we should sing, where we should sing, and why we should sing the new song. The new song is necessarily a fresh song—a revived response from the heart (v. 1). This new song bursts forth as the believer’s effort to “publish Yeshua” (LXX). The new song is a necessary song unto the Lord about “his salvation” to be sung continually (v. 2).

Having told us what to sing, the psalmist tells us where to sing: both among “the heathen” and among “all people.”

Declare his glory among the heathen, his wonders among all people. (v. 3)

Some suggest that there is a distinction here between the Gentiles (“heathen”) and the Hebrews (“people”), but those two words more likely indicate repetition for emphasis that this new song is to be sung all the time before everyone (peoples), recounting both His divine glory and His marvelous works, or those things which separate the Creator from His creation. The next three verses list the three motives for singing the new song, telling us why we should sing.

For the LORD is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary. (vv. 4–6)

Thus, the first motive given for singing the new song is the fear of the Lord who is exceedingly commended by all who are in awe of Him. The second motive mentioned is simply the fact of the Lord—He alone is God. Men make idols, but God made the heavens! The third motive listed is the fame of the Lord—both the honor and majesty that always accompany His presence on the one hand, and the power to convert sinners, making them more attractive, courteous, and typical of Christ on the other. Just as his honor and majesty are the essence of His presence, “strength and beauty” emanate from his sanctuary. He changes those in whom He dwells, then He changes the world through them.

Continued on page 39

Remembrances

to certain things—to excuse them on the basis of personal preference or political expedience. For decades Solomon set the tone: “Yes, we worship God, but we have to be practical about this! After all, we do live in a real world! And in this world, to ensure the security of our borders, we must establish alliances with other countries and marry their kings’ daughters. And of course, they’re different from us, and we can’t expect them to worship as we do and bow down to our God. That would be hypocrisy. We don’t want hypocrisy, do we? So it makes sense for them to have their own place of worship. We need to adapt things for their convenience and comfort; after all, there are overriding, pragmatic, utilitarian considerations that we have to acknowledge when we live in a real world.”

Solomon taught the people by his own example to dismiss Scripture as a necessary governing rule of life and worship. When Solomon did, he was remembered by the people for his demanding, heavy-handed, oppressive measures to build his dreams. That is why they requested of Rehoboam a lightening of the load—a request he unwisely rejected. Consequently, when Jeroboam offered to them the reprieve an ease they desired and handed to them the possibility of a worship that would not be demanding but would still be “in the name of God,” the people were primed for it. They were both ignorant of what the Scripture said and indifferent to what they did know.

Are these conditions prevalent today? George Barna, the foremost church-growth consultant in America today, holds seminars and writes books to teach pastors how people their pews. What is the “fundamental principle of Christian communication” that every pastor should know and employ? According to Barna, it is this: “The audience, not the message, is sovereign” (*Marketing the Church*, p. 145).

Let’s return for a moment to the designer-church scene with which this article opened. Many of the details are not “sinful” in themselves. But what is wrong with the whole picture? First, almost everything about it isn’t derived from the Bible but from the surrounding culture. That does not necessarily make it wrong. The point is, in designing the whole experience, nobody started by reading the Bible but by reading the culture—and adapting everything comfortable to the culture. Second, those elements of the culture that characterize that ministry are not merely secondary; they are the primary features of that ministry. Third, those elements of the culture that character-

ize that ministry are not accidental or incidental, but designed and purposeful.

The changes that characterize much evangelical Christianity today are by design and reflect a decisive change in philosophy and theology. The elements that have traditionally marked a distinctively Christian atmosphere are deemed offensive and uncomfortable and are “designed out.” The mall atmosphere, athletic events, big-screen televisions, and rock groups are deemed more attractive and comfortable and are “designed in.” The modern “worship center” deliberately dresses down everyone and everything and is designed to make sinful people feel “at home.” Not only are the cultural elements that are designed into the modern church not incidental—they are nonnegotiable. Culture has become the only absolute. Audience has become the only “sovereign.” Everything else is negotiable.

The thinking goes something like this: if we don’t have coffee, people won’t come. If we don’t take that carved Bible off the front of the pulpit, people won’t come. The Bible on the front of the pulpit is negotiable; the coffee pot is nonnegotiable. The pews are negotiable; the cappuccino cart is nonnegotiable. The sermon’s content and length are negotiable, but not the ball teams and the Jazzercise. The nineteenth-century hymns filled with sound doctrine and godly sentiments of worship are negotiable; the rock beat is nonnegotiable. In fact, those who espouse the new philosophy candidly admit that the music is the most defining element of the atmosphere they hope to create.

This is not to say that we should not be reasonable and flexible and accommodating of people and their needs. But that is a far cry from a whole philosophy that has come to dominate the modern church, whose only nonnegotiable is the intentional removal of everything that reminds people of the presence, the distinctiveness, the holiness, the claims, the requirements of God. Any deliberate design to make the church “feel” like the world is wrong.

Results of Deviant Worship

Deviant worship results in the irremediable pollution of the people. Deliberately abandoning the Scriptures as the rule and guide for all we do can plunge a nation into an abyss of spiritual darkness that

Continued on page 39





Brian Collins

The Scope of Worship

Worship pervades the Bible from the opening chapters of Genesis to the last chapter of Revelation.¹ It is arguably one of the central themes of the Bible. It is also one of the more debated areas of theology, perhaps because how people worship quickly moves from theory to practice. One of the lesser known areas of debate deals with the scope of worship. Some argue that worship is something that happens only or primarily in the “corporate and public worship of God’s people.”² Others argue that all of life is worship and therefore church services are nothing special as far as worship is concerned. The benefit of a church service is that Christians gather together to edify one another.³ This debate, while not as prominent as those that touch on music or multisite services, is in many ways more foundational. The way forward in this debate is to realize that both sides have grasped some aspect of truth. In reality, worship as all of life and corporate worship as special are both Biblical truths.

Worship as All of Life

Romans 12:1, 2 provides a clear instance of worship outside the corporate gathering of believers on Sunday: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service [*λατρεία*, “worship”]. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Instead of Old Testament ceremonies in which the worshipper brought a bull or a goat to be sacrificed, Paul tells Christians that their bodies are to be sacrifices of worship.

This is a difficult concept. How are Christian bodies sacrifices of worship? How does burning animal flesh translate into sacrificing one’s body? John Chrysostom provides some suggestions: “And how is the body, it may be said, to become a sacrifice? Let the eye look upon no evil thing, and it hath become a sacrifice; let thy tongue speak nothing filthy, and it hath become an offering; let thine hand do no lawless deed, and it hath become a whole burnt offering. Or rather this is not enough, but we must have good works also: let the hand do alms, the mouth bless them that cross one, and the hearing find leisure evermore for lections of Scripture.”⁴ In other words, Christians worship God when they, in their bodies, live lives pleasing to God.

The mention of the body as that which is presented as a sacrifice should not strike us as odd. Worship is not a matter of the spirit alone.⁵ “Man looketh on the outward appearance, but the LORD looketh on the heart” should not be used to diminish the importance of what is done with the body. “Your body is the temple of the Holy Ghost which is in you” (1 Cor. 6:19). Note again the worship language: a temple is a sacred place for the worship of God. The Christian never escapes such a place; he is that place of worship. Therefore what is done with the body is either true worship or false worship. The Christian should develop a mindset of continual worship. He should continually ask himself, “Is this holy and acceptable to God?”

Recognizing that all of life is worship should elevate all the good but nonecclesiastical activities that Christians engage in while at the same time providing a firm check

against worldliness.⁶ It elevates the goodness of God’s creation and the activities we do in it because as we look at the colors of a sunset or feel the cool breeze on a hot summer day, we should worship the God who made all things. When we feel the force of water strain our muscles while paddling a canoe or when we reach the top of a mountain after a long climb—or even when we watch an athlete—we should worship the God who endowed the human body with strength and skill. When we hear a symphony swell or a choir soar to the heavens we should worship the God who made the world to vibrate harmoniously, who made human minds that devised instruments and imagined sonic possibilities, and who made ears that could hear. When we rake leaves for an elderly neighbor, invent new ways to bring potable water to those in the world who suffer without, or do the dishes for one’s spouse, we should worship the God who told us to love others as ourselves, the God who so loved us that He sacrificed Himself.

And yet, while this viewpoint ought to provide a check against worldliness, there are ways that even an “all of life is worship” view can be especially susceptible to worldliness. Herman Bavinck warns against “the danger of losing ourselves in the world.” He says, “Nowadays we are out to convert the whole world, to conquer all areas of life for Christ. But we often neglect to ask whether we ourselves are truly converted and whether we belong to Christ in life and in death. . . . What does it profit a man if he gain the whole world, even for Christian principles, if he loses his own soul?”⁷ Participation even in the good and lawful activities of this world can have a spiritually deadening effect. Recognizing that all of life ought to be worship should help with this, but it is a danger about which no Christian may be complacent.

IN REALITY, WORSHIP AS ALL OF LIFE AND CORPORATE WORSHIP AS SPECIAL ARE BOTH BIBLICAL TRUTHS.

Corporate Worship

What of the claim that the corporate gathering of Christians is no more special when it comes to worship than what a Christian does when he listens to a symphony or hikes through a forest? What of the claim that church services are more about mutual edification than they are a special form of worship?

There can be no doubt that Christians gather for mutual edification. This is one of the reasons Paul forbade the Corinthians from speaking in untranslated tongues (1 Cor. 14:5). When Christians sing, they ought to be “teaching and admonishing one another” (Col. 3:16). And yet while Christians sing to each other, they are also singing “to the Lord” (Eph. 5:19). While Christians edify one another with thanksgivings to God, they are joining in thanksgiving *to God* (1 Cor. 14:16, 17).

In addition to speaking to God in song and prayer, Christians gather to hear God speak to them through the Scriptures. Paul told Timothy to give attention to the public reading of Scripture (1 Tim. 4:13), and various passages

indicate that devotion to the apostolic doctrine included reading the epistles they penned (Acts 2:42; 1 Thess. 5:27; Col. 4:15, 16; 2 Pet. 3:16). Reading God's Word naturally leads to explaining its meaning and proclaiming its message (1 Tim. 4:13; 2 Tim. 4:2). Reading and preaching the Scripture is not done only for the edification of believers; it too is worship. As D. A. Carson notes, preaching can bring about "our deepest desires and heart prayers to ascribe all worth to God."⁸ Scripture demands a response of its hearers, and that response invariably includes worship.

The ordinances also involve worship. The Lord's Supper does have a horizontal, edificatory, and proclamational side to it (1 Cor. 11:26). But it is also an act of worship as the saints gather to remember Jesus and the sacrifice He made for them (1 Cor. 11:25). The Scripture does not emphasize worship in connection with baptism, but despite the lack of an explicit statement, it is difficult to imagine the gathered congregation not worshipping as a person publically testifies of God's saving work within him.

The aspects of corporate worship mentioned here—singing, prayer, Scripture reading, preaching, and the observance of the ordinances—all testify to the fact that corporate worship stands distinct from the worship due God in the rest of life. A Christian can and should worship God with all his life, just as a group of Christians at a baseball game should edify one another, but worship services stand apart as times specially dedicated for worship and edification.

Setting corporate worship apart is significant. As John Bolt notes, "The potential consequence of confusing daily service to God in our earthly, human vocations with the corporate worship of God's people is significant. We run the risk of elevating the former at the expense of the latter and diminishing the role and importance of corporate worship altogether."⁹ Furthermore, distinguishing corporate and everyday worship should result in special care and intentionality being given to gathered worship. American culture has an increasing tendency toward casualness; recognizing that worship services are set apart should check against that tendency and spur

Christians to think about how their services can be designed to encourage the reverence due to the Creator and Redeemer God.

Conclusion

Understanding the full scope and proper distinctions in worship is necessary for Christians to render to God the worship which He deserves. Recognizing that all of life ought to be worship ought to lead to an intentionality about life that guards against worldliness. Recognizing that corporate worship is special ought to lead to an intentionality that ensures that the church's worship services are rightly centered on the Lord of the church.

Brian Collins has earned a PhD in theology from Bob Jones University Seminary and is a Bible integration assistant at BJU Press. He and his wife, Joy, are members of Mount Calvary Baptist Church in Greenville, South Carolina.



¹ Genesis 22:5 is the first occurrence of the English word "worship" in most English translations. The concept of worship occurs at least as early as the sacrifices of Cain and Abel recounted in Genesis 4. In Revelation 22:3 the Greek word (i) translated by the KJV "serve" is elsewhere translated "worship." The ideas of service and worship are closely related in Scripture (see especially the latter half of Exodus).

² John Bolt, "All of Life Is Worship? Abraham Kuyper and the Neo-Kuyperians," in *Our Worship*, ed. Harry Boonstra (Grand Rapids: Eerdmans, 2009), 324.

³ Ibid., 322–23 (noted); D. A. Carson, "Worship under the Word," in *Worship by the Book*, ed. D. A. Carson (Grand Rapids: Zondervan, 2002), 45–46; John M. Frame, *Worship in Spirit and Truth* (Phillipsburg, NJ: P&R, 1996), 31, 36, n. 4.

⁴ John Chrysostom, *Homilies on the Acts of the Apostles and the Epistle to the Romans*, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, ed. Philip Schaff (Edinburgh: T & T Clark, n. d.), s.v. Homily 20. Available at <http://www.ccel.org>.

⁵ John Murray, *The Epistle to the Romans, Chapters 9 to 16*, New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids: Eerdmans, 1965), 110–11.

⁶ Worldliness is "that system of values, in any given age, which has at its center our fallen human perspective, which displaces God and his truth from the world, and which makes sin look normal and righ-

teousness seem strange. It thus gives great plausibility to what is morally wrong and, for that reason, makes what is wrong seem normal" (David F. Wells, *Losing Our Virtue* [Grand Rapids: Eerdmans, 1999], 4).

⁷ Herman Bavinck, *The Certainty of Faith*, trans. Harry der Nederlanden (St. Catharines, Ont.: Paideia, 1980), 94. Bavinck is here warning not only those who believe worship should pervade all of life but more specifically those who believe Christians should Christianize the culture around them. This is a complex topic in its own right, but the following may be said. First, these Christians are correct about the extent of redemption. Redemption extends beyond the soul to the body; it extends beyond humanity to all of creation (Rom. 8:20–34). Nonetheless, the timing of the "regeneration" of the creation is the end of this age (Matt. 19:28). Christians do not bring about this redemption. Yet, Christians at the same time should live redemptively, that is, consistently with the redemption that is to come, in whatever vocation God has called them to (e.g., a scientist should resist the naturalism pervasive in modern science and practice science as a believer in the Creator God who providentially upholds all things). Bavinck's warning is thus appropriate to all who attempt to please God in their vocation.

⁸ Carson, 47.

⁹ Bolt, 324.

BAPTIST HOME MISSIONS
Founded in 1969

Church Planting in North America

- Planting New Baptist Churches
- Rescue of Churches in Decline
- Inner-City Church Planting

For more information contact:
Baptist Home Missions
P.O. Box 17575 • Raleigh, NC 27619
662-275-3806
baptisthomemissions@juno.com
www.baptisthomemissions.org

Congregational singing in independent Baptist churches is changing rapidly. Twenty-first century churches, particularly in America, no longer conduct worship in the same way our predecessors did even twenty years ago. So many congregations are re-examining the tools they use in worship, including the printed hymnal. Many wrestle with the question “Is the hymnal dead, or is it still a useful tool for our congregational worship?” This is a legitimate question that has profound implications for the future of congregational worship. Let’s consider two potential rationales for this question along with insights that might guide our thinking in what to do with the hymnal.

Why Would Some Consider the Hymnal Dead?

First, the onslaught of the new technologies is making any paper print media seem increasingly obsolete. The Kindle, Craigslist, online periodicals, and so on, have become a mainstay of retrieving the printed word. Many churches in their services are finding parallel ways to capitalize the benefits of on-screen media. For example, they facilitate worship by projecting the words of the hymns for their congregations, making reading from the hymnal unnecessary to participate fully in the singing. In the past two years in our own church, we have begun to project the words for all the hymns in our Sunday morning worship service. How has this impacted the use of the hymnal in our morning service? Less than a quarter of our people (including our “musical folks”) now pick up a hymnal. It’s not because they are participating less; in fact, the practice often has increased participation. It is more convenient to look up than to pick up a hymnal. So why continue using a hymnal when it is more convenient and the congregational participation is flourishing?

Second, the hymnal may seem to be full of older musical styles and archaic texts that are irrelevant to today’s church. This can be a fair criticism because it seems some Baptist hymnals serve more as museums of past revival and theological movements than as a living, breathing expression of our congregation’s Christian walk. Phrases like “Waft it on the rolling tide” and “In celestial-like strains it unceasingly falls” do not resonate with us as they did with our great-grandparents. Compound that with the fact that many currently popular songs are not found in the hymnal. Printing paper copies of them becomes expensive and inconvenient, so we project the words on the screen, thus making the hymnal seem even more unnecessary. It’s too expensive to replace the hymnal every few years just to get a couple new favorites. So let’s just stop using it, right?

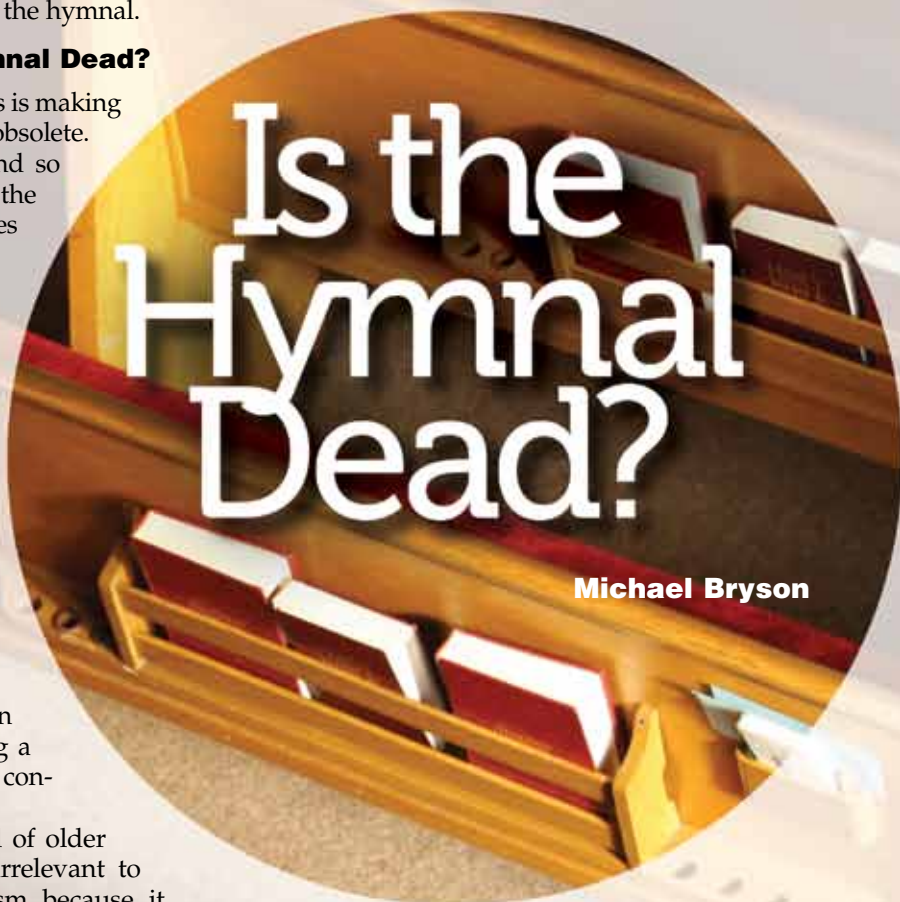
While these are compelling reasons for investigating the hymnal’s relevancy, here are a couple thoughts to ponder before we abandon the hymnal. Realize that the hymnal is a tool, and, like any tool, it is only as effective as the person using it. Unfortunately, our churches consistently witness a lot of ineffective use of the hymnal, and that may be the

reason we think of the hymnal as dead. If we capitalize on what the hymnal can offer that projecting words on the screen cannot, then we will be convinced that the hymnal is a tool worth using. So let’s briefly examine a few of the hymnal’s strengths and conclude with some practical suggestions on how to exploit those strengths.

The Hymnal’s Unique Strengths

A Biblical Model

First, the hymnal follows a Biblical model of a written



Michael Bryson

compilation of song texts. The Book of Psalms is *the* divinely inspired hymnal. It is a collection of poetry that expresses God’s praise. It also records God’s goodness to Israel. These songs were very meaningful, personal, and applicable to the children of Israel. In the same way, a modern hymnal can be an expression of praise and testimony that our local body of believers embraces and treasures. Granted, a printed hymnal is not mandated by Scripture, nor is it absolutely vital to effective worship. For instance, Noah and Abraham, two exemplary worshippers of Jehovah, never mention having some hymnal-like collection. Ancient Mesopotamian culture had a system of writing, so possibly Abraham had a “hymnal,” but that is purely speculation. Also, how many saints through the centuries before the printing press worshipped God with their whole hearts and never used a hymnal? Still, having an identified collection of songs in one volume for a particular people to employ in worship is a precedent already set by God.

Opportunity to Teach Music Literacy

When people read from a hymnal, they are exposed to music notation and, if encouraged, can begin to acquire some level of music literacy. It is surprising how quickly congregations will pick up and begin to follow the music cues, such as dots and word/note spacing. This obvious benefit of a hymnal should not be underestimated because it is a unique and treasured heritage of American Christianity. During the 1720s in Colonial America, everyday life was arduous and difficult. Literacy, especially music literacy, was understandably at a lower priority compared to mere survival. The congregational singing in the colonial churches suffered from this lack of music literacy. In fact, the level of singing was so poor that Puritan pastors created an educational system to instruct their congregations how to sing and read music, and so the singing school was born.¹ Now, nearly three hundred years later, we are in danger of abandoning this heritage.

Unification of the Church Body

Most importantly, a hymnal has strong potential to unite the congregation. Music and musical styles can easily divide a congregation. If the hymnal is viewed as the church's common body of songs embraced by all groups, it can help to "keep the unity of the Spirit in the bond of peace." It also provides a consistent and convenient resource for church musicians to accompany the congregational singing. Plus, music pastors and leaders have a clear way for their members to follow copyright laws by encouraging them to buy their own hymnal for home and personal use.

These are a few of the unique strengths of the hymnal. If we understand what we sacrifice by abandoning the hymnal, we will be more purposeful in our use of it. So, what are some practical ways to exploit the strengths of the hymnal? First, escape the tyranny of the either/or. Don't think you must use exclusively either the hymnal or alternate methods such as projecting the words on the screen. Do both in the same service, but, again, be purposeful in your use of the hymnal. Here are some other practical ways to deliberately incorporate its use.

Practical Ways to Utilize the Hymnal

1. *Plan a song or two in the service for which you will ask your congregation to use the hymnal.* Keeping the congregation in the habit of reaching for the hymnal is valuable. Briefly explain why it's important to sing this song and why the song is included in the hymnal. Consider using the hymnal exclusively in one of the services on a regular basis, such as in the Sunday evening service.
2. *Strategically highlight the historical/hymnological information presented on the hymn page. Help your congregation make personal connections with the song.* The author/composer information and the tune name all have significance. The song will become more meaningful to your people if they understand the origin and value of the hymn. Realize though that historical knowledge is not about facts but about value transference. For example, retelling the story of Count Nicolaus von Zinzendorf and the Moravians as you sing "Jesus, Thy Blood and Righteousness" allows you to challenge your people to have similar missionary

zeal. If you need ideas, several volumes of hymn stories and history are available, such as Kenneth Osbeck's *101 Hymn Stories*.

3. *Encourage the congregation to follow and learn music notation.* Occasionally give a brief explanation of how music notation works and instruct the congregation how to follow their part. Try singing a cappella, especially those hymns with interesting parts (quintessential example: "Wonderful Grace of Jesus") to encourage part-singing. If music literacy is low in your congregation, consider offering music reading classes that focus on reading from the hymnal. You'll be following in the footsteps of our forefathers and investing in your congregational worship.
4. *Proactively search for new songs and texts outside of the hymnal to include in your worship services.* At first this might seem counterintuitive, but incorporating songs that are not found in your hymnal can highlight the value of the hymnal. Many congregations are stuck singing the same songs, and as a result, the hymnal becomes stale and colorless. But a judicious influx of fresh songs helps people develop a healthy context for the importance of their hymnal. Try pairing a new song with a traditional hymn. For instance, singing Chris Anderson and Greg Habegger's newer "His Robes for Mine"² with the aforementioned "Jesus, Thy Blood and Righteousness" will show how Christians in two different eras express similar thoughts. By highlighting the connection between the two songs, we relay the importance of the truth of being clothed in Christ's righteousness. For another interesting match-up, sing "Love Divine, All Loves Excelling" followed by a new tune I wrote for "O the Deep, Deep Love of Jesus."³ The richness of Wesley's text is complemented by the more modern-sounding chorus. As you explain the similarities of the subject matter, you have a wonderful opportunity to expound on the miraculous love of Christ. It takes time and effort to find high-quality new hymns and songs, but it is well worth the reward of seeing believers edified by fresh expressions of praise.

So, what is our conclusion? Is the hymnal dead? The tremendous potential for unifying the body combined with a rich cultural, historical heritage make strong arguments for the hymnal's continued relevance. The bigger question to ask is what do we sacrifice if we eliminate the hymnal? The hymnal is a powerful tool, but it can be rendered useless unless we purposefully find ways to incorporate it into the worship life of our church.

Michael Bryson is head of the Church Music Department at International Baptist College in Chandler, Arizona, where he also serves as pianist for Tri-City Baptist Church. He is completing his doctorate in music composition from the University of Houston. Michael and his wife, Marea, have two children.



¹ For further reading on this remarkable and important development in American sacred music, read H. Wiley Hitchcock's *Music in the United States: A Historical Introduction* (Prentice-Hall).

² www.churchworksmedia.com

³ www.michaelsbryson.com

Holidays and Old Testament Feasts

Israel had nine appointed festival seasons, of which only three are technically called “feasts.” The Passover (Unleavened Bread), the Feast of Weeks (Harvest, Firstfruits, Pentecost), and Tabernacles (Ingathering) are the only three designated by the Hebrew word for “feast.” All the males of Israel were required to go up to Jerusalem for these three feasts. All three were memorials to the Exodus, and they all revolved around the agricultural year.

The Lord provided times of feasting and rejoicing (what we call holidays) for His people, and we can find principles in the Old Testament to show us how to use holidays for God’s glory. Let’s observe five primary principles.

First, they reenacted the event to be remembered. For the Passover they sanctified the firstborn of man and beast, ate a sacrificial lamb with unleavened bread, and put the blood on the door posts and lintels (Exod. 12). During the Feast of Weeks they presented the first fruits of the wheat harvest to remind them that they were once slaves in the land of Egypt (Deut. 16:12). The Feast of Tabernacles was celebrated by actually living in makeshift booths for seven days to remind them of the days when they came out of Egypt (Lev. 23:43). Applying this principle to our holidays may lead us to make nativity scenes, participate in a sunrise service, dress up as Pilgrims and Indians, or perhaps take part in a reenactment of some past patriotic event. Families and churches can be very creative in producing events that remind us of the historical occasion that we are remembering.

Secondly, they rejoiced before the Lord with all their family and household (Deut. 16:11, 14). This included special meals and social times. Also, provision was made for the poor, elderly, etc. As we think about this for our holidays, we should make them a happy family time of rejoicing with planned meals and social gatherings with friends. Perhaps at Christmas we could provide food and gifts for a family in need.

The feasts also provided them opportunity to revere,

praise, and worship God (Lev. 23:6–8). We need to go out of our way at holiday times to make them God-centered. We should have special services at church and home, sing appropriate songs of praise, and give offerings (Deut. 16:10). Certainly Thanksgiving is a perfect time for churches to receive special offerings to allow Christians to express their gratitude for God’s great provision.

In all the feasts they remembered the basic principle for having the feast. They were to remember the slavery in Egypt, the miraculous Exodus, and the difficulties of the past. We must not allow the world’s philosophy to rob us of the true meaning of our holidays. Christmas is the greatest time of the year to proclaim the incarnation of the only Savior. Easter reminds us that the only hope of life everlasting is bound up in the risen Christ. Thanksgiving, Fourth of July, Labor Day, Memorial Day, and so on, can all provide opportunities for spiritual lessons as we remember the events for which they stand.

Finally, they relaxed. Each feast had sabbath or “no work” days (Lev. 23:7, 21). Humans need rest. Sometimes we are so busy and driven that we feel guilty about resting. We need to work hard and rest “hard.” Holidays should have some “down” time, time to just sit around and enjoy each other, perhaps having games, taking a nap, or some type of recreation.

If we celebrate our holidays in a Biblical manner they should cause great gratitude to our God and provide joy and rest in His service. Celebrating holidays like this should cause us to recognize that all of our days, weeks, months, and years revolve around Him. If it is not so, we are missing life as God meant it to be.

John Mincy holds an MA and PhD from Bob Jones University. He served as a missionary pastor in Singapore and is now pastor emeritus of Heritage Baptist Church in Antioch, California. John and his wife, Gini, have four children and nine grandchildren.



The Pray-er or the Prayer?

Daniel L. Unruh

And God granted him that which he requested." That is the inspiring statement, in the midst of a seemingly endless list of "sons of" and "begats," that reflects the desire of every person who spends time in prayer. But what was it about this particular prayer that moved God to grant what was requested and then breathe it into the sacred writings for the admonition of subsequent generations?

Many consider this prayer, recorded in 1 Chronicles 4:10, to be a masterful arrangement of words that is to be modeled in order to obtain the same result: "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!"

The request itself, therefore, rather than the person presenting the request, has been emphasized. We could thus ask ourselves this question: do words move God because they are presented in a certain order, or because they are presented

by a certain orator? In other words, what is most important to the One who hears and answers prayer: the *person* of the prayer or the *petition* of the prayer?

The person of this prayer is presented first and is identified as Jabez, a man who was said to have been "more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying. . . ."

Whereas many focus upon "the request made by the man" the focus should be upon "the man who made the request." Yet the request has become a "magic formula" of sorts, a hocus-pocus word configuration with guaranteed results. Even the title, *The Prayer of Jabez*, which Bruce Wilkinson used for his bestselling little book, seems to accentuate the prayer more than the person. Although the author does make some reference to the character of the man doing the praying, the emphasis of Wilkinson's book

is suggested by the first sentence of the preface: "I want to teach you how to pray a prayer that God always answers."¹ Similar emphases, such as "the little prayer with the giant prize,"² are found throughout the book.

An advertisement appeared on the Internet a few years ago that read, "Pray This Prayer." When the curious reader clicked on that phrase he would further read, "Here Is a Prayer That Can Change Your Life." Such emphasis on the words prayed is akin to the shallow assurance promoted by "simply pray the sinner's prayer and God will save you."³

True, Jabez became known for what he said in this prayer. Throughout history individuals have become known for what they have said. Most of us know that "Give me liberty or give me death!" was spoken by Patrick Henry, "Mr. Gorbachev, tear down this wall!" by Ronald Reagan, and "Let's roll!" by Todd Beamer. In each case what was said was a result of the character of the one who said it. One cannot imagine our current president credibly saying to another world leader anything similar to what President Reagan said, and few Americans could say today what Patrick Henry said!

Jabez's Start in Life

In like manner the character of Jabez cannot be divorced from what he prayed. What is here remarkable, then, is the person who prayed this prayer, especially when one considers his start in life.

Some start well and end poorly in life—a fact well illustrated in the Old Testament by many of the kings of Judah. It is easy to believe that everything good in life can be attributed to "getting a good start." "Of course he is successful," a jealous observer may say. "He was given a good opportunity" or "Just look at his name—he's a Rockefeller, a Kennedy, a . . ." And so it is tempting, even for Christians, to buy into the idea that success is related to pedigree.

It is interesting, however, that for Jabez neither ancestors nor descendants are listed—and this in a lengthy genealogical passage! So pedigree certainly did not help him. In fact, if one considers the name he was given at birth, he was consigned to insignificance from the start! His mother called him "Jabez," which means "sorrowful," and is quoted as saying, "I bare him with sorrow."

The fact is every child is born in some sorrow, according to Genesis 3:16 ("in sorrow thou shalt bring forth children"), where a similar word is used. However, sometime during the process of giving birth to Jabez, due to no fault of his own, his mother experienced some kind of unusual physical pain or emotional sorrow and named him accordingly. Perhaps friends and relatives shook their heads and murmured, "Poor kid doesn't have a chance. With a start like this, he's doomed to failure." Imagine a psychologist treating Jabez as a young man. "What's your name, son?" "'Sorrowful,' sir." "Well, you definitely have an excuse for being depressed, emotionally unstable, and sick!"

Jabez's Status in Life

And yet, notice his status in life. The verse begins, "And Jabez was more honourable than his brethren." With a mother who tags onto her children her own emotional problems, who knows what "his brethren" were named! Perhaps one was named "Lou," short for "Loser" and perhaps another was "Vic," short for "Victim." "Sorrowful" was more honorable than his brothers, "Loser" and "Victim." They may have lived up to their name, but Jabez certainly did not!

"Honorable" has the idea of "heavy, weighty."⁴ A "weighty" person, the word used literally in 1 Samuel 4:18 to describe the portly priest Eli, may also be used figuratively to portray someone as "honorable, impressive, worthy of respect."⁵ What Jabez prays is a manifestation of his weighty character⁶ and depicts his relationship with God. Jabez's prayer was answered not because he had a way with words, but because he had a way with God!

Although we might pray the same words, Jabez's prayer was not chronicled to be a model prayer. Jesus gives that in Matthew 6. The chronicle exhibits a model person who is honorable enough to pray for what he prays. It was the content of his character that gave credibility to the content of his prayer.

Jabez's Petition

Knowing the person gives a greater understanding of his petition. Jabez "called on the God of Israel." The chronicler may have intended a play on words since it is recorded that he who was *called* "sorrowful" by his mother *called* on his God. This shows where he placed his dependence. He is not today known for blaming Mama but for believing in God.

Perhaps he lived in a day of idolatry, for it is specified that he prayed to "the God of Israel." He obviously had a right relationship with God, for He "granted him

"THE PRAYER OF JABEZ" CAN BE MOUTHED BY ANYONE. HOWEVER, ONLY THOSE WITH A RIGHT RELATIONSHIP WITH GOD CAN BE ASSURED THAT GOD WILL HEAR AND ANSWER IT.

that which he requested." How do we know that he had such a relationship? Psalm 66:18 states that "if I regard iniquity in my heart, the Lord will not hear me." Other Scriptures concur:

Proverbs 15:29, "The LORD is far from the wicked: but he heareth the prayer of the righteous."

Proverbs 28:9, "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Isaiah 59:1, 2, "Behold, the LORD's hand is not shortened that it cannot save; neither his ear heavy, that

it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Even the yet-unconverted blind man boldly declared in John 9:31 what his Scripturally savvy antagonists could not refute: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth."

Praying or singing "God Bless America" typifies the expectation of a people whose character disqualifies the same. Note in Psalm 18:1-6 the character of the man whom God hears and compare it with verse 41 of the same chapter: "They cried, but there was none to save them: even unto the LORD, but he answered them not." Jabez's prayer was answered not because he had a way with *words*, but because he had a way with *God*!

Jabez's character was such that he knew that he could not lift himself up by his own bootstraps, and thus he called on God. His heart's desire, expressed by the word "oh," may apply equally to all four phrases in his petition.

"Oh that thou wouldest bless me indeed" is his request for *provision*. The word "bless" occurs twice in a row, the second time being translated "indeed." He does not specify what particular blessing he is requesting but simply leaves it to God to do what He deems best—unless it should have to do with the next phrase, "Oh that thou wouldest . . . enlarge my coast." A man of his character, not being content with maintaining the status quo, prays for *progression*. His desire for an increase in territory is not due to greed but perhaps refers to his ability to influence others.

Knowing that such an enlargement brings accompanying responsibility, Jabez recognizes the necessity of God's *presence*: "[Oh] that thine hand might be with me." He knows that he can handle progress only if God is with him. How unlike the man who desires from God greater influence but without the presence of God that would dictate the use of that influence! This again communicates the character of Jabez. He truly desired

God's presence and, like Moses,⁷ was determined not to go forward until he was assured that God was with him.

Without the presence of the God of Israel Jabez would have no assurance of *prevention*: "[Oh] that thou wouldest keep me from evil." Jabez knew that greater influence and power brought with them the temptation to abuse. Although it is possible to understand "evil" to mean "harm,"⁸ as if Jabez is requesting protection from physical injury or pain, the noun often refers to that which is unacceptable in God's sight,⁹ a reading that is more in keeping with the honorable character of Jabez.

Only this last of the four phrases includes a reason: "that it may not grieve me!" The word "grieve" is related to the word "sorrow" in verse 9 and "is a play upon the name Jabez."¹⁰ The character of the man Jabez was such that he essentially requested of God, "May my life, lived for You, be a contradiction to the start of my life as indicated by my name."

The lesson is not that we have a magic formula in praying these words, but that we have a right relationship with God. Jabez didn't become "more honorable" because he prayed this prayer; he prayed this prayer because he was "more honorable."¹¹ Instead of making the circumstances of his life an excuse, he cried out to God, and God made him a paradox to his name! God "granted him that which he requested," and his life, therefore, became a contradiction to his name. The sorrow implied by his name was averted through his dependence upon God.

"The Prayer of Jabez" can be mouthed by anyone. However, only those with a right relationship with God can be assured that God will hear and answer it. Are you on "praying ground"? Jabez's prayer was answered not because he had a way with *words*, but because he had a way with *God*!

Dan Unruh has served as pastor of Westside Baptist Church in Greeley, Colorado, since its founding in 1995. He and his wife, Juanita, are parents of three sons.



¹ Wilkinson, Bruce, with David Kopp, *The Prayer of Jabez: Breaking Through to the Blessed Life* (Sisters, OR: Multnomah Publishers, 2000), 7.

² Ibid., 17.

³ One such Internet example can be found at www.praythepayer.com.

⁴ John N. Oswalt, "kbd," *Theological Wordbook of the Old Testament*, ed. R. Laird Harris (Chicago: Moody Press, 1980), 1:426.

⁵ Ibid.

⁶ See also how Saul's servant uses the word to refer to the prophet Samuel in 1 Samuel 9:6.

⁷ Exodus 33:15, 16.

⁸ See the NASB and NIV, for example.

⁹ Herbert G. Livingston, "ra'," *Theological Wordbook of the Old Testament*, ed. R. Laird Harris (Chicago: Moody Press, 1980), 2:855.

¹⁰ Keil, C. F., and F. Delitzsch, *I & II Kings, I & II Chronicles, Ezra, Nehemiah, Esther*, trans. Andrew Harper (Grand Rapids: Wm. B. Eerdmans Publishing Co., n.d.), 3:88.

¹¹ Note that the initial word of verse 10 is not "because" or a similar word.

Introducing...

A Gospel Tract for Jew & Gentile
with **Old and New Testament** for every point,
and with an emphasis on **Repentance!**

HOW TO BE
100% SURE
OF
Heaven
ACCORDING TO THE BIBLE
BOTH OLD TESTAMENT & NEW TESTAMENT

"Jim Bray's tract includes a vital issue most others omit...
repentance...use this tract as an effective witnessing tool..."

Dr. Ron Comfort
Chancellor, Ambassador Baptist College (Lattimore, NC)

"Brother Bray's excellent tract...gives special emphasis to...repentance as part of salvation...where it belongs."

Dr. Ed Nelson
Evangelist, Bible Conference Speaker

"This gospel tract is commendable because of its...call to repentance...a good addition to the soulwinner's arsenal."

Dr. Bob Jones III
Chancellor, Bob Jones University (Greenville, SC)

For tract wording, prices, and ordering info, go to:
thepoweroftheword.com



Fundamental Baptist
Fellowship International
92nd Annual Fellowship

Growing in Grace

***"But grow in grace, and in the knowledge of
our Lord and Saviour Jesus Christ."***

II Peter 3:18

June 12–14, 2012

KEYNOTE SPEAKERS

- Steve Pettit
- Marty Marriott
- Kevin Schaal
- Mark Minnick
- James Maxwell
- Jim Berg
- Mike Sproul

HOSTED BY



2211 W Germann Road • Chandler, AZ 85286
480.245.7900
www.tricityministries.org



COMMISSION ON CHAPLAINS

Recruiting Godly Chaplains to Serve:

- U.S. Military
(Active Duty & Reserve Units)
- National Guard
- Civil Air Patrol
- Police Department
- Sheriff Department
- Fire Department
- Hospital



Contact the FBFI Home Office
for more information:

800-376-6856

or info@fbfi.org

Will you do more than just pray for Muslims?

You have read the five excellent articles on Islam in the March/April 2011 issue of *FrontLine* magazine. Will you respond by learning how to witness? This will affect your spiritual future as well as *theirs*!

All the many Muslims I have met are prepared to talk to Christians. Will you prepare to witness to *them*? This new 236-page book, written in laymen's language, will give you a good understanding of the life of Muhammad, the history of Islam, its "five pillars," and what they believe. Here also are vital steps to making friends and a basic approach to witnessing *successfully*--by using 29 superb thought-provoking questions to get Muslims to question their religion.

A MUST FOR ALL CHRISTIANS

\$16.95 plus \$3.00 for P&H

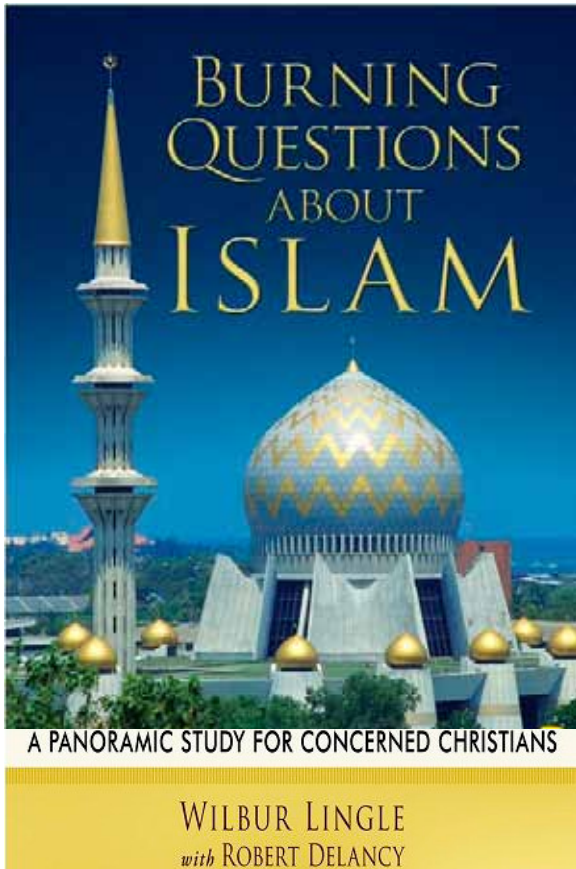
Order from your bookstore, or on line, or by check payable to:

Wilbur Lingle

801 49th B Ave. East, Bradenton, FL 34203

Tel: (941) 751-6319

Web site: lovetoshareministries.com



Training Tomorrow's **LEADERS**



LEARNING TO
**LOVE & LIVE
THE BIBLE**

.....

Trusted Fundamental Curriculum
Systematic Doctrinal Teaching
Comprehensive Teacher Manuals
Family Devotional Guides
Quality Uniforms and Awards



Call today to receive a **FREE** packet of information & sample materials! **864.322.0700, ext. 112**

E-mail: flclubs@frontlineclubs.com • Website: www.frontlineclubs.com

2012 Fellowships

February 14–16, 2012

Winter Board Focus Meeting
Atlanta, GA

March 12–14, 2012

Northwest Regional Fellowship
Galilee Baptist Church
11517 SE 208th St.
Kent, WA 98031
253.854.5828

March 12–16, 2012

Bolivia Fellowship
Iglesia Bautista Betel
Ave. Membrillos #1040
Tarija, BOLIVIA

June 11–15, 2012

Annual Chaplains' Training
Tri-City Baptist Church
2211 W Germann Road
Chandler, AZ 85286
481.245.7900

June 12–14, 2012

92nd Annual Fellowship
Tri-City Baptist Church
2211 W Germann Road
Chandler, AZ 85286
481.245.7900

July 30–August 1, 2012

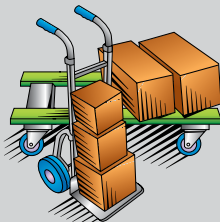
Alaska Regional Fellowship
Pioneer Peak Baptist Church
HCO 2, Box 7530
Palmer, AK 99645
907.745.7037

October 22–23, 2012

North Central Regional Fellowship
Midland Baptist Church
1860 North Tyler Road
Wichita, KS 67212
316.721.1860


MOVING?

Please let the *FrontLine* office know your new address so we can update our records.




Just call (800) 376-6856

REACHING THE JEWISH WORLD
NEW YORK AND BEYOND



JEWISH EVANGELISM • BIBLICAL STUDIES
CONFERENCES • HOLY LAND TOURS



1421 Sheepshead Bay Road, #300
Brooklyn, NY 11235
(718) 232-8233
www.shalomnyc.org

FBFI Membership and *FrontLine* Subscription Form

Name _____

Address _____

City _____ State _____ ZIP _____

☐ FBFI Membership—\$39.95 (Includes subscription to *FrontLine*)

FrontLine Sub only: ☐ One Year (\$21.95) ☐ Two Years (\$39.95) ☐ Three Years (\$57.95)

Gift subscription for:

Name _____

Address _____

City _____ State _____ ZIP _____

☐ One Year (\$21.95) ☐ Two Years (\$39.95) ☐ Three Years (\$57.95)

*International subscriptions add \$8 per year. **Please make checks payable to FBFI.**

Check all that apply:

- ☐ FBFI Membership
☐ New sub for me
☐ Gift sub
☐ Sub renewal

Payment:

- ☐ Check enclosed
☐ Visa ☐ MasterCard

Card Number _____

Exp. Date _____

() _____
Telephone Number

Mail to: FBFI

2801 Wade Hampton Blvd.
Suite 115-165
Taylors, SC 29687

SOUND WORDS

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

First Partaker

Words of the Wise

He that walketh with wise men shall be wise (Prov. 13:20). But wise men are rare, and who has access to them or even time to walk? I had to smile at a side remark by J. C. Ryle (1816–1900) which I came across the other day, lamenting that few good letters were any longer written by wise counselors *in these days of universal hurry, under the influences of railway travelling, electric telegraphs, and penny post* (*Christian Leaders of the 18th Century*, 346). How little he knew of even the half of what he spoke!

But there are remarkable books, if not men, willing to walk with us and talk with us of wise men's wisdom (if we can spare them a moment now and then). In this frenetic age they lie generally undisturbed under uninviting titles such as *Remains of . . .*, *Memoir and Letters of . . .*, or *Journals of . . .*, but just ignore the titles and *tolle, lege*—take up, read (as the *Confessions* of a wise man relate the fashion in which he was converted). You will not be disappointed!

On my desk lies one such slim little volume that I'm sure has seldom seen the light of day for nearly two centuries. *Remains of the Rev. Richard Cecil, M. A.*, its title announces dryly. I have to confess that were it not for his close acquaintance with John Newton, Rev. Richard Cecil would forever have remained even less than *Remains* to me. I only happened upon him through reading a spiritual jewel buried under yet another example of dry-as-dust titles, *The Thought of the Evangelical Leaders: Notes of the Discussions of the Eclectic Society, London during the Years 1798–1814*.

The Eclectic Society was a London ministerial

fraternity that met every other week for fellowship and discussion. Newton and Cecil were two of its four founders. Their close friendship eventuated in Cecil's authoring the first full-length biography of Newton, *Memoirs of the Rev.*

John Newton (1808). The Eclectic Society met in the vestry of the church where Cecil ministered for over twenty-five years, St. John's on Bedford Row. For many years its discussions were written down and later published. Cecil's observations were often simple, Scriptural, and shrewd.

For instance, on June 11, 1798, the question put on the table for discussion concerned the advantage to a minister in preaching those things which he has first experienced. Cecil wisely observed, *The Jailer and Lydia might have given different views of conversion and its evidences. The Jailer might reflect on Lydia, that she had not made enough of despair, while Lydia might reflect on the Jailer that he had not made enough of the drawing influences of love.*

Richard Cecil was a widely read, thoroughly evangelical, and strikingly original preacher. *He did not talk upon subjects as other men did but viewed things with a different eye, with deeper penetration and on a wider scale*, one reader of his sermons testified in 1855. *The genius of the man broke through on every occasion. . . . He was not merely one of the most eminent preachers of his day, but one of a totally different order from others, a completely original preacher*, observed another (*Dictionary of Evangelical Biography*, I, 209).

Cecil's *Remains* were published by another notable member of the Eclectic Society, Josiah Pratt. They're not anything like a full-length biography. Only the first sixty-seven pages recall the preacher's life and character. After those come some two hundred pages of his wisdom, arranged under various broad headings such as "The Christian Life and Conduct," "Subjects Connected with the Christian Ministry," "On a Christian's Duty

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

Inside

Bring . . . the Books—Key books for the pastor's study	5
Straight Cuts—An exegetical study	6
Windows—Themed sermon illustrations	7

in these Eventful Times,” “On a Spiritual Mind,” “On a Christian’s Associating with Irreligious Persons for Their Good,” etc.

For about a month now I’ve read one or more of Cecil’s remarkable counsels during my morning devotional time. What a delight! Though the sentences are sometimes fragments, or the vocabulary is unfamiliar, Cecil’s train of thought is unmistakable and remarkable. With just a little editing here and there for clarity’s sake, here are samples of Cecil’s wise words with which to walk for a moment or two.

But there are remarkable books, if not men, willing to walk with us and talk with us of wise men’s wisdom (if we can spare them a moment now and then). In this frenetic age they lie generally undisturbed. . . .

On the Christian Life and Conflict

Defilement is inseparable from the world. A man can nowhere rest his foot on it without sinking. A strong principle of assimilation combines the world and the heart together. There are, especially, certain occasions, when the current hurries a man away, and he has lost the religious government of himself. When the pilot finds, on making the port of Messina, that the ship will not obey the helm, he knows that she has gotten within the influence of that attraction which will bury her in the whirlpool. We are to avoid the danger rather than to oppose it. This is a great doctrine of Scripture. An active force against the world is not so much inculcated as a retreating, declining spirit. *Keep thyself unspotted from the world.*

Men err in nothing more than in the estimate which they make of human labor. The hero of the world is the man that makes a bustle—the man that raises a dust about him—the man that manages or devastates empires! But what is the real labor of this man—compared with that of a silent sufferer? . . . Besides, there is something in bustle, stir and activity that supports itself. At one period I preached and read five times on a Sunday and rode sixteen miles. But what did it cost me? Nothing! Yet most men would have looked on while I was rattling from village to village, with all the dogs barking at my heels, and would have called me a hero. Whereas, if they were to look at me now, they would call me an idle, lounging fellow. *He makes a Sermon on the Saturday—he gets into his study—he walks from end to end—he scribbles on a scrap of paper—he throws*

it away and scribbles on another—he takes snuff—he sits down—scribbles again—walks about. The man cannot see that here is an exhaustion of the spirit which, at night, will leave me worn to the extremity of endurance. He cannot see the numberless efforts of mind which are crossed and stifled and recoil on the spirits; like the fruitless efforts of a traveler to get firm footing among the ashes on the steep sides of Mount Etna.

Trouble or difficulty befalling us after any particular step is not, of itself, an argument that the step was wrong. A storm overtook the disciples in the ship, but this was no proof that they had done wrong to go on board. Esau met Jacob, and occasioned him great fear and anxiety when he left Laban, but this did not prove him to have done wrong in the step which he had taken. . . . Christians, and especially ministers, must expect troubles. It is in this way that God leads them. . . . They would be in imminent danger if the multitude at all times cried *Hosanna!*

We must remember that we are short-sighted creatures. We are like an unskillful chess-player who takes the next piece, while a skilful one looks further. He who *sees the end from the beginning*, will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon, but this was the way which led to the throne.

We often want to know too much and too soon. We want the light of tomorrow, but it will not come till to-morrow. And then a slight turn, perhaps, will throw such light on our path, that we shall be astonished we saw not our way before. *I can wait.* This is a high attainment. We must labor, therefore, to be quiet in that path from which we cannot recede without danger and evil.

On Subjects Connected with the Christian Ministry

It is important to begin preparation early. If it is driven off late accidents may occur which may prevent due attention to the subject. If the latter days of the week are occupied and the mind driven into a corner, the sermon will usually be raw and undigested. Take time to reject what ought to be rejected, and to supply what ought to be supplied.

The knowledge of Jesus Christ is a wonderful mystery. Some men think they preach Christ gloriously because they name Him every two minutes in their sermons. But that is not preaching Christ. To understand, and enter into, and open His various offices and characters—the glories of His person and work—His relation to us, and ours to Him, and to God the Father and God the Spirit through Him—this is the knowledge of Christ. The divines

of the present day are stunted dwarfs in this knowledge, compared with the great men of the last age.

I fell into a mistake when a young man, in thinking that I could talk with men of the world on their own ground and could thus win them over to mine. I was fond of painting, and so I talked with them on that subject. This pleased them. But I did not consider that I gave a consequence to their pursuits which does not belong to them. I ought to have endeavored to raise them above these [pursuits] that they might engage in higher. I did not see this at the time, but I now see it to have been a great error.

St. Paul admonishes Timothy to *endure hardness as a good soldier of Jesus Christ*. It sometimes falls to the lot of a minister to endure the hard labor of a nurse in a greater measure than that of a soldier. . . . He is the parent of a family of children, of various tempers, manners, habits, and prejudices. . . . He has, however, to endure the hardness of calling his child—his friend—to an account and of being thought a severe, jealous, legal man.

If a man will let matters take their chance he may live smoothly and quietly enough. But if he will stir among the servants and sift things to the bottom, he must bear the consequences. He must account himself *a Man of Strife*. His language must be—*It is not enough that you feed me, or fill my pocket—there is something between me and thee*. The most tender and delicate of his flock have their failings. His warmest and most zealous supporters break down somewhere.

The hardness which I have to endure is this—Here are a number of families which show me every kind of regard. But I see that they are not right. They somehow so combine the things which they hear with the things which they do, that I am afraid they will at last *lie down in sorrow*! Here is my difficulty. I must meet them with gentleness, but I must detect and uncover the evil. I shall lack real kindness and common honesty if I do not. *Ephraim hath gray hairs; yet he knoweth it not*. . . . But if I tell him these things, he and I shall become two persons. He must however be so touched in private, for he will not be touched in the pulpit. He will say *I am not the man*.

The first duty of a minister is to call on his hearers to *turn to the Lord*. “We have much to speak to you about. We have many duties to urge on you. We have much instruction to give you, but all will be thrown away till you have *turned to the Lord*.”

Let me illustrate this by a familiar comparison. You see your child sinking in the water. His education lies near your heart, you are anxious to train him up so that he may occupy well the post assigned to him in life. But when you see him drowning, the

first thoughts are not how you may educate him, but how you may save him. Restore him to life and then call that life into action.

I know not how it is that some Christians can make so little of recollection and retirement. I find the spirit of the world a strong assimilating principle. I find it hurrying my mind away in its vortex, and sinking me among the dregs and filth of carnal nature. Even my ministerial employments would degenerate into a mere following of my trade and crying of my wares. I am obliged to withdraw myself regularly and to say to my heart, *What are you doing?—Where are you?*

A Christian may decline far in religion without being suspected. He may maintain appearances. Every thing seems to others to go on well. . . . But it requires great labor to maintain appearances, especially in a minister. Discerning hearers will, however, often detect such declensions. He talks over his old matters. He says his things, but in a cold and unfeeling manner. He is sound, indeed, in doctrine; perhaps more sound than before, for there is a great tendency to soundness of doctrine when appearances are to be kept up in a declining state of the heart.

We must remember that we are short-sighted creatures. We are like an unskillful chess-player who takes the next piece, while a skilful one looks further. He who sees the end from the beginning, will often appoint us a most inexplicable way to walk in. Joseph was put into the pit and the dungeon, but this was the way which led to the throne.

On the Occasions of Enmity against Christianity

The *cause* of enmity against real Christianity is in the heart. The angel Gabriel might exhibit the truth, but the heart would rise in enmity. To suppose that there is any way of preaching the cross so as not to offend the world is to know nothing of the subject. There are many *occasions*, however, of calling forth this enmity. Any man, who should bleed me, would put me to pain. But he would greatly aggravate my pain if he rudely tore my skin. Rude approaches may render the reception of that truth

morally impossible, which, under even the most favorable circumstances is received with difficulty.

Ignorance in ministers is an occasion of exciting enmity against Christianity. . . . It is a great error to rail against knowledge. A man may have little of what is called learning, but he must have knowledge. Bunyan was such a man.

The first duty of a minister is to call on his hearers to turn to the Lord. “We have much to speak to you about. We have many duties to urge on you. We have much instruction to give you, but all will be thrown away till you have turned to the Lord.”

On Correcting the Defects in Our Character

A wise man, who is seriously concerned to learn the truth respecting himself, will not spurn it even from a fool. The great men, who kept fools in their retinue, learned more truth from them than from their companions. A real self-observer will ask whether there is any truth in what the fool says of him. Even a truth that may be uttered in envy or anger will not lose its weight with him. The man who is determined to find happiness must bear to have it even beaten into him.

Men are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver, but still it is tin. And a block of silver may have an alloy of tin, but still it is silver. The mass of Elijah’s character was excellence, yet he was not without the alloy. The mass of Jehu’s character was base, yet he had a portion of zeal which was directed by God to great ends. Bad men are made the same use of as scaffolds. They are employed as means to erect a building, and then are taken down and destroyed.

On Judging Justly

If a man will look at most of his prejudices he will find that they arise from his field of view being unnecessarily narrow, like the eye of the fly. He can have but little better notions of the whole scheme of things, as has been well said, than a fly on the pave-

ment of St. Paul’s cathedral can have of the whole structure. He is offended, therefore, by inequalities which are lost in the grand design.

On Family Worship

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his tempers and manners they will be disgusted with religion.

Some Negative Rules Given to a Young Minister

Never suffer jesting with sacred persons or things. Satan will employ such antidotes as these to counteract the operation of that which is effective and gracious in a Minister’s character.

Never place your dependence on any means, qualities, or circumstances, however excellent in themselves. The direct way to render a thing weak is to lean on it as strong. *God is a jealous God and will utterly abolish idols* as the means of success. He designs to demonstrate that men and creatures are what he makes them, and that only.

As the head of your household you are responsible for its appearances. Its pride, sloth, and disorder will be yours. You are accountable for your wife’s conduct, dress, and manners, as well as those of your children, whose education must be peculiarly exemplary. Your family is to be a picture of what you wish other families to be. Without the most determined resolution, in reliance on God, to finish this picture **COST WHAT IT WILL**, your recommending family religion to others will but create a smile.

Both food and medicines are injurious if administered scalding hot. The spirit of a teacher often effects more than his matter. Benevolence is a universal language, and it will apologize for a multitude of defects in the man who speaks it. But neither talents nor truth will apologize for pride, illiberality, or bitterness. Avoid, therefore, irritating occasions and persons, particularly disputes and disputants, by which a minister often loses his temper and his character.

Be alert to temptations arising from the female sex. I need not mention what havoc Satan has made in the church, by this means, from the fall to this day. Your safety when in danger from this quarter lies in flight—to parley is to fall. Take the first hint from conscience or from friends.

Avoid speaking meanly or harshly of any one: not only because this is forbidden to Christians, but because it is to declare war as by a thousand heralds. ☞

Dr. Mark Minnick pastors Mount Calvary Baptist Church in Greenville, South Carolina, and serves as adjunct professor of preaching and exposition at Bob Jones Seminary.

Bring . . . the Books

The Key to the Missionary Problem by Andrew Murray

“If this book were read throughout our churches, I believe it would lead to one of the greatest revivals of missionary enthusiasm that the world has ever known!” While I’m no F. B. Meyer, I’m tempted to agree with his assessment of this book. Here is a slim, readable volume that will help stoke the fire for missions.

Andrew Murray had been invited to speak at the Ecumenical Missionary Conference held in New York in April 1900. Because war had broken out in his home country of South Africa, he was unable to attend. At the conclusion of the conference, the two-volume report of its proceedings was sent to Murray. While he felt that many important aspects of world missions had been addressed by the speakers, he also concluded that the real cause of the lack of interest in missions was missed. Consequently, Murray put pen to paper and *The Key to the Missionary Problem* was the result. Murray felt that behind all the good things said at the conference lay a “deeper need” that explained the church’s neglect of missions—the “need of a great revival of spiritual life, of truly fervent devotion to our Lord Jesus Christ.” Multiple times in the book he states and restates this premise.

The missionary problem is a personal one. A passionate love to Jesus Christ, born out of His love, truly possessing each of us personally, will teach us to pray, to labor, and to suffer.

The missionary problem is a personal one. It is simply a matter of being near enough to Him to hear His voice, and so devoted to Him and His love as to be ready to do His will.

The missionary problem is a personal one. . . . The enthusiasm of the kingdom is missing. And that is because there is little enthusiasm for the King.

Is Murray correct? Is the problem in missions found not in our having a better understanding of our obligation but in a lack of devotion to Christ and having a passionate love for Him? Andrew Murray thought so, and apparently F. B. Meyer did too. Murray probes this “personal problem” by addressing various facets of missions and their correlation to devotion to Christ.

Chapter seven takes up the cry, “Every believer a soul-winner!”

Every believer has been saved with the express purpose that he should make the saving of other souls the main, the supreme end of his existence in the world. But why, if it is so simple and so sure, are so many words needed to prove and enforce it? Because the Church is in a weak and sickly state, and tens of thousands of its members have never learned that this is one of the choicest treasures of their heritage.

But the missionary problem is not just an individual problem. Chapter nine points out that it is also a responsibility of leadership: “To the pastor belongs the privilege and responsibility of the foreign missionary problem.” Murray bases this assessment on four principles:


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

That missions are the chief end of the Church. That the chief end of the ministry is to guide the Church in this work, and equip her for it. That the chief end of the preaching to a congregation ought to be to train it to help to fulfill her destiny. And that the chief end of every minister in this connection ought to be to fit himself thoroughly for this work.

If an example is needed to prove Murray’s evaluation of the “deeper need,” then chapter three provides it. This chapter gives a short summary of the Moravian Church and its burning passion for missions. “In proportion to its membership, the men it supports and sends out, the money it provides, the converts it has gathered, far exceed what any other church has done. In the first twenty years of its existence it actually sent out more missionaries than the whole Protestant Church had done in 200 years.” How did that happen? What was the incentive for foreign missionary work that produced such results? The answer is found in the testimony of a Moravian Church leader whom Murray quotes.

The Moravian Brethren have always emphasized as their chief incentive [for missions] the inspiring truth from Isaiah 53:10–12: making our Lord’s suffering the spur to all their activity. From that prophecy they drew their missionary battle cry: “*To win for the Lamb that was slain, the reward of His sufferings.*”

To win for the Lamb the reward of His sufferings! That will make a man a missionary! Murray is right—devotion to Christ and a passionate love for Him are the keys to the present missionary problem. Therefore, the real problem in missions is not how to train new missionaries but how to kindle a passion for Christ in every believer. “The man who is thus to conquer must first be conquered and set on fire by God.”

What a book! It’s filled with the devotional warmth Murray is known for and fired by a personal passion for Christ and the lost. You’ll find your own heart fired and a flame kindled for greater devotion to Christ and increased love for the perishing. 

Tracy Minnick is the pastor of Cardwell Baptist Church in Cardwell, Queensland, Australia, and the editor/publisher of *Wellsprings*, a magazine published six times a year for Australian pastors and Christian workers.

Straight Cuts

Praying to the Holy Spirit

If the Lord's Prayer model (Matthew 6:9–13) is intended to be strictly regulative regarding the person addressed in prayer, then Christian prayer ought always to be directed only to the Father. Prayers to Jesus the Son or to the Holy Spirit would be outside the pattern as well. Yet this is clearly not the exclusive Biblical pattern. The New Testament records addresses to Jesus Christ by His followers, even after His ascension. Paul speaks to Him on the Damascus road in Acts 9. The Church is characterized as universally calling on Him in 1 Corinthians 1:2. Almost no believer would argue that it is inappropriate to address Jesus Christ in prayer. The absence of a prayer to the Holy Spirit in the Lord's Prayer then cannot be considered normative, or praying to Jesus would be restricted as well.

A misunderstanding of the Trinity also leads to a misunderstanding of the persons addressed in prayer. Though there is a clear unity of the Godhead, one of the cardinal aspects of the doctrine of the Trinity is that the Godhead is composed of three *persons*. These divine persons have distinct personalities and functions. They are distinct and yet together they make up the single Godhead. The Father is a person. The Son is a person. The Spirit is a person. They are not the same person. The Holy Spirit is not an "it" or a thing, but a person. He is not simply the spiritual presence of the Father, but a person who obeys the Father and the Son and glorifies them both. His personhood would confirm that He is worthy of being addressed, at times, in prayer.

We fellowship together with the Spirit (2 Cor. 13:14). Such fellowship presumes communion of some sort. That communion would be a back-and-forth relationship that is often characterized by communication. He certainly communicates to us in the form of enlightenment, comfort, conviction, etc. This communion with the Holy Spirit has been expressed in corporate worship for centuries in such sung prayers as "Spirit of the Living God, Fall Fresh on Me," "Spirit of God, Descend upon My Heart," "Come, Holy Spirit, Heavenly Dove," "Holy Spirit, Faithful Guide," and "Holy Ghost with Light Divine." The great hymn "Come, Thou Almighty King" directly addresses the Spirit in its third verse.

Come, Holy Comforter,
Thy sacred witness bear
In this glad hour.
Thou, who almighty art,
Now rule in every heart;
And ne'er from us depart,
Spirit of pow'r.

The *Baptist Hymnal* lists ten old hymns in a row that directly address the Holy Spirit. These are musical prayers considered to be at the heart of orthodox

faith. These great hymn writers of the past were not theologically inept. They understood the convergence of the doctrine of the Trinity and the personal devoted fellowship that makes the Christian life vital.

The most important indication would be simply this: we are never commanded *not* to pray to the Holy Spirit, and His very identity as a person of the Godhead would indicate that we can, in fact, pray to Him.


So, why do people not pray to the Spirit more often and why is there no recorded prayer to the Holy Spirit in Scripture? I would suggest that the Spirit's purpose is to glorify the Son and because He does His job so well, our attention is constantly directed toward Jesus Christ. Indeed, Jesus *ought* to be the focal point of His Church.

Another reason we do not pray to the Holy Spirit is that it just feels strange to us. We have not done it much over the last forty years. But read some of the prayers of the Puritans and you will see a real comfort in addressing the Holy Spirit in prayer. Consider this excerpt.

O HOLY SPIRIT,

As the sun is full of light, the ocean full of water,
Heaven full of glory, so may my heart be full of thee.
Vain are all divine purposes of love
and the redemption wrought by Jesus
except thou work within,
regenerating by thy power,
giving me eyes to see Jesus,
showing me the realities of the unseen world.
Give me thyself without measure,
as an unimpaired fountain,
as inexhaustible riches.
I bewail my coldness, poverty, emptiness,
imperfect vision, languid service,
prayerless prayers, praiseless praises.
Suffer me not to grieve or resist thee.¹

It is perfectly normal for a believer to pray to the Father and Son most often, but it is not necessarily wrong to address the Holy Spirit in prayer as well. This would seem perfectly appropriate when thanking Him for things that are clearly His work, such as convicting of sin, drawing a sinner toward salvation, or providing inexplicable comfort in times of distress. We can also ask Him to do in our hearts the things that are His particular functions such as bring revival, convict of sin, rule, and fill.

Is it possible that, in our fear of the Charismatic overemphasis on the Holy Spirit, we have missed being aware of our own fellowship with the person of the Trinity sent by Jesus Christ Himself to fill and control us? 

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

¹ From Arthur Bennett, ed., *The Valley of Vision: A Collection of Puritan Prayers & Devotions* (Banner of Truth, 1988).

Introduction

*And the servant of the Lord **must** not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will (2 Tim. 2:24–26).*

This passage is important for at least four reasons. First, it comes at the conclusion of an extended passage where Paul gives seven imperative instructions to Timothy. Paul charges Timothy to remind his hearers of eternal truths (v. 14), to be diligent in handling Scripture (v. 15), to shun false teaching (v. 16), to depart from unrighteousness (v. 19), to flee youthful passions (v. 22), to follow righteousness, faith, love, and peace (v. 22), and to refuse to engage in foolish and ignorant questions (v. 23).

Second, it is apparent that five of the apostolic commands (vv. 14, 16, 19, 22, 23) deal with exposing and separating from false doctrine. Paul informs Timothy and us that this false doctrine causes catastrophe to some believers (v. 14), and it overthrows the faith of others (v. 18). He identifies those who teach false doctrine by name. Therefore this passage gives clear instruction concerning standing for truth and against error.

Third (and perhaps least noticed), the Holy Spirit uses the word “must” in describing the character and conduct of the Lord’s servant. Paul also uses that little word in 1 Timothy 3:1–7 and Titus 1:7–9 to describe nonnegotiable qualities that a preacher must possess. It seems apparent that these verses stand with the other two passages as absolute requirements for a New Testament preacher.

Fourth, the qualities required in the preacher directly impact the way in which he exposes error and affirms truth. This passage speaks not only of proclaiming truth and exposing error, but *how* we obey that imperative. We *must* teach the truth and expose error, but we *must not* act in a quarrelsome way. The word “strive” can be used of physical combat or “to engage in heated dispute, without use of weapons.”¹

We must be gentle or, literally, “kind”² in confronting those who err from the truth. We are commanded to be patient in this process and to act in meekness, which is “the quality of not being overly impressed by a sense of one’s self-importance.”³ We are to trust God to bring them to repentance and recovery from the snare of the Devil (v. 26).

This truth leads to practical applications. First, a godly preacher of the Word must never be afraid to take a stand for truth and against error. He must be willing to identify teachers of false doctrine by name if necessary (v. 17). Second, a Biblical servant of the Lord must be equally zealous to maintain a fair, patient, and meek

spirit in his stand for truth. These instructions create a tension for a preacher that is not easily maintained. We must work at it.

Regarding Baptism

Maintaining this God-ordained balance has not always been done well. We Baptists rightly believe that believer’s baptism by immersion is the only form of baptism that the New Testament teaches. A controversy in the British Isles long ago illustrates the need for Christian civility in the discussion. Thomas Armitage tells the story.

About 1692, Baptist sentiments had taken such a strong hold in the western part of the principality, that warm controversies arose with the Pedobaptists, especially the Independents. Several debates were had; then both sides agreed to preach on baptism at Penlan. John Thomas, an Independent, preached on infant baptism, and John Jenkins, a Baptist, on believer’s baptism. The result was, that so many Independents were immersed as rendered it desirable for them to ask Samuel Jones, a Presbyterian, and a fine scholar, to write in defense of infant baptism; but, as he declined, James Owen, of Oswestry, undertook that work. In 1693 he published “Infant Baptism from Heaven,” perhaps the first book in the Welsh tongue on that subject. In answer, Benjamin Keach published “Light broke forth in Wales.” Another controversy of the same sort took place about 1726, between Miles Harris for the Baptists and Edmund Jones for the Pedobaptists. These combatants belabored each other full soundly and kept the country in a turmoil until a convention was called of leaders from both sides, in which they agreed to respect each other for the future, and try to behave decently. This agreement was duly signed by three Baptists and six Pedobaptists, properly attested by five other ministers and printed in 1728. But, alas for the weakness of Welsh Pedobaptist nature! Fowler Walker, the Independent minister of Abergavenny, the first attestor to this awful document, could not keep his pen still, but in 1732 published a tract on “Infant Baptism;” and then, alas for the Baptist Association! In response it published “Doe’s Tract of Forty Texts from the New Testament on Believer’s Baptism.” And, as if this were not enough, Brother David Rees, of London, sent a letter to Brother Walker, promising that his book should be further considered at leisure. Accordingly, in 1734, he published his

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

Charles Spurgeon

"Infant Baptism no Institution of Christ's; and the Rejection of it Justified by Scripture and Antiquity." Whereupon, thereafter, Brother Walker found it comfortable to keep still.⁴

It sounds as though both our Baptist forefathers and their Pedobaptist counterparts had a difficult time containing themselves!

Regarding Calvinism

Consider another more positive historical account. Christians have debated the issues surrounding Calvinism and Arminianism for centuries. Armitage tells the story of Virginia Baptists who maintained a good testimony in spite of their differences:

We shall see much more of their struggles for liberty to preach the Gospel when we come to consider the period of the Revolutionary War, and for the present must look at their internal affairs and growth. Although they multiplied rapidly in the latter half of the eighteenth century, they were much divided by controversies amongst themselves; first, on the question of Calvinism, and then, strangely enough, on Episcopacy. The Calvinistic controversy had been imported by the General and Particular Baptists, who had come from England.

For a time they lived happily with each other, probably held together by the cohesive power of opposition from without. But by and by, as they became stronger, they dropped the names of General and Particular and conducted their doctrinal contest under the name of Separate and Regular Baptists. Samuel Harris, John Waller and Jeremiah Walker were leaders on the Arminian side,⁵ while E. Craig, William Murphy and John Williams were leaders on the Calvinistic side; but while they conducted their debates with great freedom of utterance, they also clung to each other with brotherly love. Having suffered so much together in a common cause, the thought of separation was too painful to be endured. They, therefore, treated each other with all the cordiality of Christian gentlemen, or, as Mr. Spurgeon would say, they agreed to keep two bears in their house, "bear and forbear;" and the result was, after a long and full discussion in 1787, they agreed to know each other, and to be known to others, as The United Baptist Churches of Christ in Virginia.⁶


Regarding Civility Today

We must ruefully admit that not much has changed in the intervening years. I have deliberately used old illustrations from previous centuries. Similar accounts can be given from Spurgeon's years in London. Some preachers got reputations for their blustering opposition

to him. Pastors in that day published papers from their churches. Today we use the Internet!

We still see controversies over these issues, and fallen human nature still struggles to treat brethren with Christian civility. Let us apply the Biblical truth and the historical illustrations to the present time. Let us consider how we use the Internet and how we respond to each other in our posts and in discussion forums today.

My electronic files contain several articles by preachers, theologians, and Christian leaders that could document the same need for a godly spirit. High-profile leaders have described contrary opinions to theirs as devilish and sinful. We have seen ample evidence of belligerence, bellicosity, and harshness in electronic publications. One need only read down the list of comments in response to blog articles to find ample displays of carnality, lack of civility, and attitudes that are decidedly un-Christlike. I readily confess that I must guard my spirit in this regard and that I struggle with the tendency of my own fallen nature to lash out at positions with which I disagree. These words are a rebuke and warning to their author.

Paul wrote the Corinthians of his plan to visit them again and to confront the proud in that church. Even in that situation he desired to come "in love, and in the spirit of meekness" (1 Cor. 4:21). We must allow the Word of God to bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5). 

¹ Frederick William Danker, ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition (BDAG) (Chicago: University of Chicago Press, 2000), 622.

² *Ibid.*, 439.

³ *Ibid.*, 861.

⁴ Thomas Armitage, *A History of the Baptists* (Roger Williams Heritage Archives, 1886; 2003), 605–6.

⁵ Armitage probably overstates the case in calling the Separate Baptists "Arminians." Tom Nettles (*The Baptists* [Fearn, Ross-shire, Scotland: Christian Focus Publications, 2005], 2:153–173), discusses the relationship between the Separate Baptists and the Regular Baptists. They had differences but seem to have agreed on the matters of "total depravity, unconditional election, effectual calling, and the certain perseverance of God's elect" (2:166). The Separate Baptists came out of Whitefield's ministry during the Great Awakening and reflected that revival emphasis. Several Regular Baptists such as John Gano were also greatly used as evangelists and church planters. Despite their theological and polity differences, Gano stated that the Separates had "the root of the matter," which Nettles describes as "a genuine understanding of conversion and a theology to support it" (2:162). None of this changes the fact that the groups learned to deal with each other in love and forbearance. The point that Armitage makes is still valid. This academic discussion is for a different format, but students of history should at least be aware of it. The influence of both groups spread into the Carolinas from Virginia.

⁶ Armitage, 730–31.

Your Source For...



Bulletins



Banners



Brochures & Tracts



Websites

Harvest Media has been serving the design needs of the Fundamental Baptist Fellowship for the past 17 years. We are passionate about helping Fundamental churches look their best and reach their communities for Christ. Call us today to talk about what we can do for your ministry.

HarvestMedia

(877) 352-4345 (toll free)

harvestmedia.com

The Fellowship of Prayer

Denise Cunningham

The Hiding Place is the story of Corrie Ten Boom, who suffered with thousands of others the misery and agony of the Nazi concentration camps. Cold, boredom, lice, fleas, sickness, and starvation were only some of the conditions the prisoners endured. However, Corrie also had to cope with the hunger for fellowship while being secluded in solitary confinement for weeks. In time, however, the Lord allowed Corrie and her sister, Betsie, to form a prayer band with fellow prisoners. Even in that dismal setting, they had fellowship—fellowship in prayer!

"Fellowship" means "to share in common." What greater joy could be ours than

who knew how to fellowship with others in prayer. In Philippians 1, we learn *how* Paul did that and how you and I can do this with other women.

First, *we must be cognizant of others*. In verse 3 of Philippians 1, Paul says, "I thank my God upon every remembrance of you." Paul is in prison, yet he is thinking of others. That can be a challenge at times, can't it? We each have our own little "prisons" that keep us from really looking at the needs of others. It might be health issues, financial struggles, or people problems.

Paul mentions "you all" many times Philippians. He was always on the lookout for someone else. Whom do you pass each day that needs you to reach out in fellowship and pray with them? We will miss out if we let them pass by unnoticed and un-prayed for.

Paul says in verse 4, "Always in every prayer of mine for you all making request with joy," teaching us that we must also *be consistent in practice*. To take someone else to the throne of grace, we must be well acquainted with the place ourselves! If our prayer lives are hit-and-miss, we won't have a keen understanding of the profound difference prayer can make. Corrie Ten Boom said, "What wings are to a bird, and sails to a ship, so is prayer to the soul." She knew the importance of prayer; do you and I?

Being compassionate at heart is also crucial for fellowship in prayer. Paul told the Philippians in verse 7 of chapter 1 that he had them in his heart. Corrie's sister knew how to love and pray for even her enemies.

While standing at roll call in freezing temperatures, at 3:30 in the morning,

to have fellowship with others through the means of prayer! Women need the fellowship of other women, but more importantly, we need to fellowship with one another in prayer.

The apostle Paul was another prisoner



Corrie asked her sister, Betsie when the guard was far enough away not to hear her whispers,

"Betsie, what can we do for these people? Afterward I mean. Can't we make a home for them and care for them and love them?"

"Corrie, I pray every day that we will be allowed to do this! To show them that love is greater!"

And it wasn't until later in the morning that I realized that I had been thinking of the feeble-minded prisoners, and Betsie was praying for their persecutors. (page 208)

Who needs our love in prayer, demonstrating the love of the Father?

Lastly, we learn from Paul that if we are to have fellowship in prayer *we must be creative in technique*. Paul turned his prison cell into his prayer closet! My husband asks our server at the restaurant how we can pray for him or her as we ask the blessing. The aisle at church can be a prayer altar as you take your friend's care to the Lord. The distressed person on the other end of the phone can be encouraged when we say, "Let's pray before hanging up."

Recently, while we were staying at a hotel, the housekeeper came in to tidy things in our room. As I began to talk with her I learned that she was a believer; however, she was away from the Lord, and I sensed that she was under conviction before she ever entered my room. Through tears she shared the struggles in her heart. I reached out for her hands and said, "Can I pray with you about those things?" She nodded and slipped her hands into mine. What a blessing to take her to the One who loves her and was calling out to her. Kenisha's name has been added to my prayer list. Every time I pray for her, I remember the sweet fellowship she and I shared that day.

When you and I fail to pray with others we miss out on the sweetest kind of fellowship—the fellowship of prayer. Praying only for my needs is more than self-centered; it's prideful and empty. Listen to what Corrie said about selfish praying:

As the cold increased, so did the special temptation of concentration camp life: the temptation to think only of oneself. Was it coincidence that joy and power imperceptibly drained from my ministry? My prayers took on a mechanical ring. (pages 211–12)

Does that describe your prayer life? If so, perhaps you need to

ask the Lord to show you the "you alls" that need your fellowship—the fellowship of prayer.

Denise Cunningham has served alongside her husband, Dale, as he has pastored for the last thirty years. Ministering to women is a love and joy of hers. She writes a daily blog—RefreshHer.blogspot.com—with the desire to encourage women in their walk with the Lord.



Who needs
our love
in prayer,
demonstrating
the love of
the Father?



Bible Baptist Church

1237 Paoli Pike
West Chester, PA 19380
(610) 692-4492

Home of West Chester
Christian School
www.bbcwccs.com

Service Times:
Sunday School 9:15 A.M.
Morning Worship 10:30 A.M.
Evening Worship 6:00 P.M.
Wednesday Prayer Meeting 7:00 P.M.


Pastor Mike Archer

HERITAGE BAPTIST CHURCH Fulfilling the Great Commission... Keeping the Great Commandments

5200 HEIDORN RANCH RD.
ANTIOCH, CA 94531
925.757.5242

WWW.HERITAGEANTIOCH.COM


 sermonaudio.com  @HeritageAntioch


PASTOR JIM OESTERWIND & FAMILY

Upper Cross Roads BAPTIST CHURCH

2717 Greene Road, Baldwin, Maryland 21013
(410) 557-6963 • FAX (410) 557-7285
www.ucrbaptist.org • ucrbaptist@ucrbaptist.org

All services interpreted for the hearing impaired


Dr. Robert A. Condict

Christ is the Answer for the Crossroads of Life

COLONIAL HILLS Baptist Church

8140 Union Chapel Rd.
Indianapolis, IN 46240
(317) 253-5597
www.colonialindy.org


DR. CHUCK PHELPS
Pastor

BETHEL BAPTIST CHURCH

200 N. Roselle Road, Schaumburg, IL 60194
(847) 885-3230 • www.bethelministries.org

PROCLAIMING GOD'S WORD
in the
Northwest Valley BAPTIST CHURCH
Phoenix Metro Area
623-581-3115



Dr. Kevin Schaal

4030 W. Yorkshire Dr. Glendale, AZ
www.nwvbc.org

Tabernacle Baptist Church

growing in grace, serving in love...

717 Whitehurst Landing Road
Virginia Beach, VA 23461
www.tabernacle-vb.org


Dr. James W. Baker
Pastor

Church - Bible College & Seminary - Academy 757-424-HOPE

HAMILTON SQUARE BAPTIST CHURCH

A Welcoming and Transforming Church Since 1881

1212 Geary Street, San Francisco, CA 94109 • hamiltonsquare.net • 415.673.8586


Dr. David Innes, Pastor

FAITH BAPTIST CHURCH

833 15th Avenue
Longmont, Colorado 80501
303-776-5655 • Fax 303-776-5723
church@fbclongmont.org
www.fbclongmont.org


Dr. Rick Cross

Faith BAPTIST CHURCH

500 West Lee Road • Taylors, SC 29687
(864) 322-0700 • FAX (864) 322-0838
www.fbctaylors.org • info@fbctaylors.org


Dr. John L. Monroe, Pastor

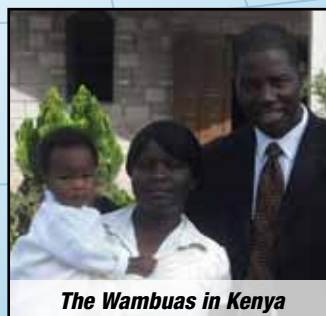
International Baptist Missions

A Ministry of Tri-City Baptist Church ■ Dr. Michael D. Sproul, President ■ Pastor Larry Ball, General Director

We emphasize
Evangelism
Church Planting
Baptist Beliefs
Family



The Redicks in Southeast Asia



The Wambuas in Kenya

IBM is currently
supporting
28 missionaries
in **9 countries**
with an extended
ministry of
200 churches
in **11 countries.**

www.ibmmissions.org ■ 2211 W Germann Rd Chandler, AZ 85286 ■ 480.245.7900 ■ info@ibmissions.org

O worship the King, all-glorious above; O gratefully sing
his power and his love. —Sir Robert Grant

If worship does not change us, it has not been worship.
To stand before the Holy One of eternity is to change.
—Richard J. Foster

Those who worship God merely from fear would wor-
ship the devil, too, if he appear. —Sir Thomas Fuller

Man is a religious being; the heart instinctively seeks
for a God. . . . Man is essentially devout.
—William Jennings Bryan

Man cannot live all to this world. If not religious, he will
be superstitious. If he worships not the true God, he will
have his idols. —Theodore Parker

Day by day: we magnify thee; and we worship thy
Name: ever world without end.
—The Book of Common Prayer

The various modes of worship, which prevailed in the
Roman world, were all considered by the people as
equally true; by the philosopher, as equally false; and
by the magistrate, as equally useful.
—Edward Gibbon

It is only when men begin to worship that they begin to
grow. —Calvin Coolidge

Without the worship of the heart, liturgical prayer
becomes formal routine. —Aelred Graham

The whole concept of ineffable worship has been lost.
—A. W. Tozer

Worship requires only a man or a woman and God.
—Unknown

Worship is transcendent wonder. —Thomas Carlyle

Whatever is outward in worship must come as a direct
result of what is inward—otherwise, it will be form with-
out power. —Howard Brinton

Worship is the act of rising to a personal, experimen-
tal consciousness of the real presence of God which
floods the soul with joy and bathes the whole inward
spirit with refreshing streams of life.
—Rufus Matthew Jones

The instinct to worship is hardly less strong than the
instinct to eat. —Dorothy Thompson

It hath ever been the manner and posture of God's ser-
vants, when either they offer anything to Him, or pray to
receive anything from Him, to do it on their knees. . . .
Never tell me of a humble heart, where I see a stub-
born knee. —Thomas Adams

If Socrates would enter the room we should rise and do
him honor. But if Jesus Christ came into the room we
should fall down on our knees and worship Him.
—Napoleon Bonaparte

In public worship all should join. The little strings go to
make up a concert, as well as the great.
—Thomas Goodwin

Worship renews the spirit as sleep renews the body.
—Richard Clarke Cabot

A human being must be graded according to his capac-
ity for worship. —Dwight Bradley

We may be truly said to worship God, though we lack
perfection; but we cannot be said to worship Him if we
lack sincerity. —Stephen Charnock

Regional Reports

Doug Wright

Alaska Regional Meeting

The Alaska Regional Fellowship had its first annual meeting at Hamilton Acres Baptist Church in Fairbanks in June 1991, fulfilling a vision of Dr. Hugh Hamilton. This year, as it was the 20th Anniversary Meeting, we were back at Hamilton Acres, July 25–27. Pastor Bruce Hamilton and the church family made everyone feel welcome, and the ladies provided us with very decorative and delicious meals.

Retired pastor Dr. Hugh Hamilton was not able to attend the meeting but spoke to the group by phone. What a blessing to hear him tell of his vision for an FBFI Regional Fellowship in Alaska. Earl Barnett did a PowerPoint presentation highlighting the history of the Alaska Regional.

This was Dr. John Vaughn's eighth time to speak at our regional meeting, and he always brings messages that touch hearts. Dr. Tom Nieman, who is the Northwest Regional Director, has become a favorite speaker for our regional meeting, and the people look forward to his ministry. Pastor Mel Kendall and his wife, Valli, were first-time speakers. Brother Kendall, pastor of Calvary Baptist Church in Ottumwa, Iowa, spoke at the men's sessions and at one of the evening sessions. Mrs. Kendall spoke at the ladies' session.

Alaska is a big state, and although Fairbanks is in its center, most of the men have to travel over three hundred miles to attend. Pastor John Judson, pastor of Gateway Baptist Church in Ketchikan, traveled over 750 miles to be at the meeting; he also spoke at one of the sessions. Even

though our attendance was lower than we would have liked, all who attended were highly blessed.

New Mexico Regional Meeting

The Fundamental Baptist Fellowship of New Mexico met Monday and Tuesday, October 24 and 25, at Northwest Baptist Church in Albuquerque, New Mexico, hosted by Pastor Scott Snyder.

The keynote speakers were Dr. Ed Nelson and Dr. Wally Higgins. Randy Wilson from Grand View Camp near Eagar, Arizona, and Dr. Dan Mauldin from Farmington, New Mexico, also spoke. Mrs. Guyla Nelson and Mrs. Norma Higgins had two sessions with the ladies.

Eleven pastors and some of their wives from New Mexico and Arizona attended the meeting.



Alaska Meeting

Don't Be Discouraged

In Galatians 6:9 we read, "And let us not be weary in well doing; for in due season we shall reap, if we faint not." There are many of the Lord's people who have no idea of what the Lord is doing through their ministry. They assume that since they are not seeing visible results, nothing is happening. But what a wrong view that is!

There is a man, now in Heaven, who never knew the impact he had on my life. When I was fifteen years old, I came home from school one day and heard a man talking to my mother in the living room. I sat on the arm of the chair where Mom was sitting. All of a sudden the man turned to me and asked me this question, "Young man, if you died today, do you know where you would spend eternity?"

I replied, "Well, I do not believe that I would go to Hell." "Why?"

"Because I have never done anything bad enough to go to Hell."

The man replied, "Young man, you do not go to Heaven because you are a good person. You go to Heaven because of what the Lord has provided through His Son, the Lord Jesus Christ." This was the first time in my life that anyone ever told me that Jesus Christ died on the cross for me. This man planted the seed of the gospel in my heart that day. It was two years later, at the age of seventeen, that I received the Lord as my Savior. This man had no idea that he was the first one to present the gospel to me. You may think that your witnessing and labor are not making an impact on anyone. But just like this man, Pastor Glen Shultz, you may not know of the impact of your labor until you get to Heaven.

But then again, you may hear of the results many years later. Recently I had a meeting in Indianapolis, Indiana. The pastor asked Patrick Delaney III to close the service in prayer. Before Patrick prayed, he said he wanted to give a testimony. Here is what he shared with the congregation: "Thirty-one years ago, while I was living in Marshalltown, Iowa, a friend invited me to a revival meeting where Jerry Sivnksty was preaching. I went that night and heard the message and fell under deep conviction. I went home, fell across my bed, and cried out for the Lord Jesus Christ to save me."

As I stood there and heard his testimony, my heart swelled with joy, and I had a hard time holding back the

tears. I had no idea that thirty-one years ago Patrick was saved because of a message he heard me preach. By the way, Patrick Delaney III is now the field administrator for Asia/South Pacific for Baptist World Mission.

You, too, may not know what the Lord will do through your witness until years later. In 1 Corinthians 15:58 we read, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Our labor is not in vain!

Often, the opposition to our labor will be honored immediately by God. I experienced this recently regarding a gospel tract I have written entitled "The Most Important Thing in Life Is . . ." One day I was going through my mail and opened a scathing letter from a man who had read my tract. He said it was a cheap piece of literature that I was propagating, and then he said, "You are a false prophet and a liar!" Well, I opened another letter in which a lady wrote me and said, "I have read your tract and have asked the Lord Jesus to save me. Would you please send me more information?" If that wasn't enough to put me on shouting ground, I opened another letter from a man in Minnesota who told me he was saved by reading my gospel tract. Isn't it interesting that the first letter I opened was hateful and vicious, then the next two were so encouraging? Now, whenever I open a mean and nasty letter, I get kind of excited because I know the Lord is about to send me some good news as well. This may not always happen, but I am going to anticipate it!

Isaiah 55:11 declares, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I have often said that the Word of God will never return void. It will either convert or else it will condemn—it will never remain dormant! Let's labor on in spite of opposition, vicious attacks, and false accusations. Discouragement will come to try to defeat us, but the Lord will send His blessings to encourage us. Remember Galatians 6:9, "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

Evangelist Jerry Sivnksty may be contacted at PO Box 141, Starr, SC 29684 or via e-mail at evangjsivn@aol.com.

THE REAL RETURN OF THE KING:

NT scholar A. T. Robertson reportedly once walked into a class on Revelation carrying a pile of books in each arm, plopped them on the desk, and announced, “Here are the various approaches to interpreting Revelation. Take your pick.” That does not mean, of course, that all interpretations of Revelation are equally valid or justified. Most interpretations of Revelation fall into one of four major hermeneutical approaches: (1) *Preterism* holds that most of Revelation was fulfilled in the past, very shortly after it was written; (2) *historicism* believes that Revelation symbolically depicts the entire course of church history; (3) *idealism* argues that Revelation symbolically depicts timeless spiritual realities, not future events; and (4) *futurism* insists that Revelation foretells eschatological events of universal significance yet to be fulfilled.

Though Revelation does employ more figurative and symbolic language than most other Biblical books, there is no compelling argument for taking a different interpretational approach to this one book of the Bible than one takes to the rest of Scripture. The same characteristically literal hermeneutic that governs our approach to all other Scripture should govern our approach to this book as well. And there is little debate over where that approach leads: a predominantly futuristic, premillennial understanding of the contents of Revelation.

Occasion

The primary occasion for the writing and sending of the Apocalypse is fairly explicit—John’s reception of this visionary message (1:9ff.) and the prophetic charge to pass it on to God’s people (1:19ff.). But the revelation comes to John in a stunning affirmation of Christ’s ongoing role as Prophet. In his Gospel, John frequently quotes Jesus asserting that He was not speaking His own words but the words the Father had given to Him to speak. Remarkably, the exalted and glorified Christ is still functioning in that role of Prophet. This book contains “the revelation of Jesus Christ, which God gave to him to show unto his servants” (1:1). God gave the revelation to Christ who, in turn, sent and signified the revelation by His angel to His servant, John (1:1b) who, in turn, bears witness to this revelation (1:2) and becomes the human prophetic channel for showing this revelation to the rest of Christ’s servants (22:6, 16). The secondary occasion is more implicit—namely, the variety of situations in the various churches that required the Lord to address His churches in Asia (chapters 2–3).

Genre

What genre is Revelation? The question (and its answer) is significant for establishing (or justifying) one’s hermeneutical approach. We are not left to make educated guesses. It identifies itself by four terms.

Apocalypse (1:1)—*Apocalypse* (“unveiling”) is a Biblical term for revelation. It is not to be confused, however, with “apocalyptic”—a technical term for a form of literature with certain distinctive characteristics, some of which Revelation shares (a focus on the end of the world and lots of symbolism), but many of which it does not. More importantly, however, Revelation identifies itself by another technical term; it calls itself a *prophecy*.

Prophecy (1:3)—It is important to remember that “prophecy” in the Biblical sense of the term is *primarily* proclamation (preaching) and *secondarily* prediction. Folded into the predictions of Revelation is repeated preaching, beginning with the letters to the seven churches.

Epistle (1:4, 5ff., 9ff., 19; 22:21)—The entire prophecy is addressed “to the seven churches in Asia,” not just chapters 2 and 3.

Book (1:11; 22:7, 9, 10, 18, 19)—A *biblion* is a cohesive writing or collection of writings, implying unity.

So, what is Revelation? Each self-descriptive term is important to take into account. **Epistle** is the *form* in which this prophetic revelation is couched; as such it is organically related to the epistolary prophetic revelation that makes up the majority of the NT, and a reminder that even the unique message and focus of this book are the heritage of the people of God at large and designed for their understanding and profit. **Apocalypse** simply underscores the *essence and nature* of this particular prophecy as an unveiling by Christ of His own centrality to all human history (past), reality (present), and destiny (future). **Prophetic** is the most appropriate overall literary characterization of the *style and content* of Revelation, and the self-descriptor that is most hermeneutically determinative.

This is an important point, because different genres encourage different approaches. If Revelation is *primarily apocalyptic*, the people and events are heavily symbolic and loosely connected—which encourages an idealist interpretation. But if Revelation is *primarily prophetic*, it encourages a futurist interpretation. The text speaks to both the present and the future in a manner analogous to

REVELATION

OT prophecy. While it permits other interpretive approaches, it is significantly less friendly towards them. For example, a preterist interpretation must see the descriptions of future events as clothed in heavily symbolic garments in order to make them fit the first-century historical events they allegedly predicted. This is not in keeping with the nature of Biblical prophecy as characteristically literal in its descriptions and fulfillment.

Organization

As Brian Hand explains in his excellent work on Revelation, several organizational threads are woven together throughout the book. "Revelation exhibits many structural elements that interact with each other. This fact may imply that a mixed physical structure operates throughout the book" (Brian Hand, *The Worthy Champion: A Christology of the Book of Revelation Based on Elements of Its Literary Composition* [BJU Press 2008], 167). The chart below correlates the intersections of some of the more obvious structural features of the book:

Temporal	Visionary	Numeric Sequential
Based on 1:19	Based on the phrase "in the Spirit"	Based on major groups of sevens
1—Past (What you have seen) 2–3—Present (Things that are) 4–22—Future (Things after this)	1:9–3:22 Vision 1: Church 4:1–16:21 Vision 2: Conflict 17:1–21:8 Vision 3: Conquest 21:9–22:5 Vision 4: Creation (New)	1—Introduction 2–3—Seven Churches (4–5—Parenthesis) 6–7—Seven Seals 8–11—Seven Trumpets (12–14—Parenthesis) 15–16—Seven Bowls (17–18—Parenthesis) 19–22—Consummation

The book also readily lends itself to other organizational schemes, such as Mark Minnick's alliterated content outline combining accuracy with memorableness:

Chapter(s)	Content Summary
1	Sight of the Savior
2–3	State of the Churches
4–5	Scene in Heaven
6–19a	Seven Years of Tribulation
19b	Second Coming of Christ
20	Satan Bound and Saints Reign
21–22	Second Creation

Synopsis

Just what is this Book of Revelation all about? Every good book contains plot as well as theme(s) and pertinent truths along the way that intersect with how we view and live life right now. Revelation is no exception. But this is more than just a great story. This is God's story, the divine narrative of humanity and of ultimate reality—past, present, and future.

Things Seen: The Glory of Christ (Chapter 1). Still functioning in His prophetic role, the glorified Christ imparts to John the revelation which He received from the Father (1:1). John solemnly testifies to the authenticity of this account of what he *saw* and *heard*. (John refers to what he *saw* some 70 times; 30x *we* are exhorted to see, to pay attention, to visualize what he describes. John refers to what he *heard* some 30 times; 10x *we* are exhorted to hear, to listen, to heed what is said.) The first thing John *heard* was a voice like a trumpet; when he turned toward the voice the first thing he *saw* was the exalted and glorified Son of Man.

Christ commanded him, "Write" (1:19), and specified the contents in terms of three chronological categories: (1) write the things you have seen, (2) write the things that are, and (3) write the things that must happen after this.

Things Existing: Messages to the Churches (Chapters 2–3). Christ then dictated to John seven letters to seven churches in Asia, concluding with the admonition, "He that hath ears, let him hear what the Spirit saith to the churches" (3:22)—and heed the message(s) most appropriate to him.

Things Future: The Triumph of Christ over the Earth (Chapters 4–22). John is brought up into Heaven to get a God's-eye view of things, to see what takes place "after this" (4:1, the exegetical marker that tips us off that we have entered the third portion of the book as Christ commanded John to arrange it in 1:19). What does John see from there?

Heaven rules over all the earthly affairs of men (4–5). This is demonstrated by three successive visual objects: (1) *A throne* is the first thing John sees (4:2), the centerpiece of Heaven that immediately dominates his

Continued on next page

vision. It is a dominant symbol in Revelation (some 40 times of God's throne) that signifies a kingdom, reign, rule, dominion, control. (2) *A scroll* is the next thing John notices (5:1), in the hand of the One on the throne. A search commences for someone worthy to receive the scroll from God and execute its contents, but no one of sufficient merit and authority is found, until John sees a third sight. (3) *A Lamb* John sees (5:6); though this becomes Christ's operative title in the book (28x), this Lamb is no weak and defenseless creature.

Christ will superintend world events and execute world judgments (6-18). He initiates the opening of the scroll's seven seals (6-8), which are not "judgments" per se, but providentially orchestrated, stage-setting events initiated by the Lamb as He opens the seals (6:2, 4, 6, 8). He initiates the sounding of seven trumpets (8-11), which issue in a series of swift judgments on the earth (8-9). He initiates the pouring out of seven bowls of divine wrath on the earth's inhabitants (15-16). He then presides over the overthrow of Babylon (17-18), the political-religious power of the earth that has polluted the earth and persecuted His people. All these events originate from Heaven. But then a shift occurs.

Christ will consummate all human and earthly history (19-22). Christ will personally return to earth to annihilate His enemies (19) and establish his rightful earthly reign for a thousand years (20). At that point God's purposes for this created world will have reached their culmination, and Christ will make all things new (21-22).

The **theme** of Revelation: *The retribution, return, reclamation, and reign of the King of kings—the certain triumph of Christ and the Kingdom of God on earth.*

The **message** of Revelation becomes clear at the end: *If you are not His subject now, you can be and you need to be. If you are, live life joyfully and faithfully in the confidence that "these words are faithful and true."*

Mail Bag Continued from Page 3

was evident that the Lord was giving great grace to this man.

The reaction of the victims' advocates standing by was particularly interesting. . . . One of the ladies commented how amazed she was how I was able to help this man with his Bible. I took the opportunity to tell her how important faith is, and how desperately people need the Lord in times of crisis. I was able also to give a gospel witness to the sheriff—a gospel tract. They were very appreciative for the help.

I was thinking how grateful I was to be present to help this Christian man in a time of terrible trial. And how grateful I am to be able to be a testimony for Christ and the gospel as a chaplain.

I write all this to encourage you in your efforts to promote chaplaincy as a missionary outreach of the local church. It truly can be a strategic and effective avenue for the gospel. Keep up the good work.

*Dr. David A. Oliver
Belding, MI*

Shepherd's Bethel

Serving Independent Fundamental Missionaries with Fully Furnished Homes for Deputation and Furlough

Rent Free

Fully Furnished Homes

Laundry Facility

Fashion Center

**P.O. Box 37
West Baden Springs, IN 47469
812-936-9648
www.shepherdsbethel.org**

Now is the Time

www.baptistworldmission.org

Rev. Mark Robinson
Executive Director

Rev. Stan Rosenthal
Field Director

*To the Jew first,
and also to the Greek*
Rom. 1:16

Jewish Awareness Ministries
Established in 1946

**PO Box 35, Holly Springs, NC 27540 NC 27540
919-577-6331 ☎ www.JewishAwareness.org**

Prophecy Conferences / Mission Conferences
Sunday on Israel in Prophecy
Jewish Evangelism Training
Passover Seders / Presentations
Pre-millennial
Pre-tribulation
Local church focused
Missionaries in U.S.A. and Israel

**FREE 1 year ☆ Israel's Messenger Magazine ☆
subscription** call or email: office@jewishawareness.org

Bible Study Restrictions

You can imagine the shock that Chuck and Stephanie Fromm experienced when they received a \$300 citation for holding a Bible study in their home. The San Juan Capistrano authorities issued the citation in response to neighbor complaints regarding the problems that parking for the Bible study caused in the community. They also maintained that a conditional use permit would be required for such a meeting in a private home.

The Fromms decided, under the counsel of the Pacific Justice Institute, to file suit. They were further warned that they would be cited an additional \$500 per future meeting.

The city has decided to dismiss the charges but, according to an Associated Press source, is presently reviewing how its land-use codes apply to churches.

This article may be referenced at <http://www.onenewsnw.com/Legal/Default.aspx?id=1486100>.

Polygamy Ban Upheld

In 2009 a Canadian judge dismissed polygamy charges against Winston Blackmore and James Orr. Both of these men are bishops in the Church of Jesus Christ of the Latter Day Saints (Mormons) in the community of Bountiful. Though the men were guilty as charged, the judge dismissed the charges based on the law's impingement on religious conviction.

British Columbia's

highest court, in Vancouver, ruled that the polygamy ban does not restrict the religious freedom of Mormon faithful. Chief Justice Robert Bauman insisted that the ban was an important way to protect the rights and well-being of women and children.

Now that the law itself has been upheld, prosecutions may follow.

This article may be referenced at <http://www.onenewsnw.com/Legal/Default.aspx?id=1483738>.

Pornography's Impact on the Church

Lifeway Research has published the results of its recent survey on pornography. Those surveyed consist of one thousand Protestant pastors across the United States.

While most pastors surveyed acknowledged that pornography is a serious problem in the church, 43% were unable or unwilling to assess the extent of the problem. Of those who attempted to answer the extent of the problem for the men in the church, 62% estimated that the problem affected less than 10% of the church population. An additional 24% estimate it affects 10–24%; 10% say 25–49%, and 4% estimate 50% or more.

When estimating the impact on women in the church, 87% estimated that fewer than 10% of women participated in the use of pornography. Ten percent estimated a 10–24% range, and 3% a 25–49% range.

The estimation made by Protestant pastors fell short

of the estimates found elsewhere. The results shared from the Educational Database Online indicate that 43% of all Internet users visit pornographic websites. Forty million American users regularly visit pornographic websites. Pornography accounts for 35% of all Internet downloads. Of the 40 million regular users, 33% are women.

This article may be referenced at <http://www.lifeway.com/Article/Lifeway-Research-Pastors-say-porn-impacts-their-churches>.

Are Mormons Christians?

Megachurch leader and author Joel Osteen was asked to comment on fellow Texan Robert Jeffress's comments that Mormons were "not Christian" and a "cult." A firestorm resulted from comments made regarding presidential hopeful Mitt Romney.

Osteen insisted that Mormons are Christians but balanced his comments by saying he did not believe that they were the "purest form of Christianity." He likened the issue to differences between denominations.

If some believe that Jesus is the "son of God" and "savior" then they should be classified as "Christian" regardless of how the adherents define those terms or what additional teachings they may embrace.

This article may be referenced at <http://www.onenewsnw.com/Church/Default.aspx?id=1465166>.

More Secessions from the PC(USA)

Mark Eshoff, executive pastor of the Fremont Presbyterian Church in Sacramento, spent time answering the questions reporters had concerning his church's cessation from the PC(USA) denomination. "We aren't leaving the PC(USA); we felt that they've left us." He noted the infallibility of Scriptures and the promotion of gay clergy as examples of the denomination's departure from orthodoxy. Consequently the Fremont Presbyterian church voted 427–164 in favor of the departure from the PC(USA). They have subsequently joined the Evangelical Presbyterian Church, a denomination that is much smaller and decidedly more conservative. The EPC does not consider the issue of the ordination of women or the use of charismatic gifts as essential, so by charter they would not divide over such issues. The doctrinal beliefs of the EPC can be found at their website, www.epc.org.

This article may be referenced at <http://www.onenewsnw.com/Church/Default.aspx?id=1464420>.

New Baptist Covenant Fails to Draw

The planners and promoters of the New Baptist Covenant had hoped to have greater involvement in this year's November 17–19 meetings. Instead of one national conference in a single location it offered satellite meeting places

where people could gather from around the United States at more regional locations.

Begun in 2008, the New Baptist Covenant was designed to unite Baptists—not under any theological banner but under the mandate for social justice and concerns. They embrace many forms of theological diversity. Their covenant states, “We Baptists of North America covenant together to: Create an authentic and prophetic Baptist voice for these complex times, Emphasize traditional Baptist values, including sharing the gospel of Jesus Christ and its implications for public and private morality, and Promote peace with justice, feed the hungry, clothe the naked, shelter the homeless, care for the sick and marginalized, welcome the strangers among us, and promote religious liberty and respect for religious diversity.”

Information on the New Baptist Covenant can be found at www.newbaptistcovenant.org.

This article may be referenced at http://www.baptiststandard.com/index.php?option=com_content&task=view&id=13233&Itemid=53.

Christians in Vietnam

As Christians were worshipping at the home of Nguyen Thi Lan near Hanoi, three church leaders were severely injured. But to make matters worse, local hospitals refused to treat them.

Nguyen Thi Lan had converted to Christianity and retired from the Communist Party within the last year. She is reportedly responsible for the conversion of over fifty family members and friends. This angered some in the village—hence the attack on the Christians.

Agape Baptist Church Pastor Nguyen Danh Chau sought medical treatment at several local hospitals for

NOTABLE QUOTES

I am determined so to be angry as not to sin; therefore to be angry with nothing but sin.
—unknown Puritan writer

Sin demands to have a man by himself. It withdraws him from the community. The more isolated a person is, the more destructive will be the power of sin over him.—Dietrich Bonhoeffer

Waiting is not about what I get at the end of the wait, but about who I become as I wait.—Paul David Tripp

The devil has seldom done a cleverer thing than hinting to the church that part of their mission is to provide entertainment for people, with a view to winning them.—Charles Haddon Spurgeon

When God draws us to himself, he is not calling us to develop some separate dimension of our lives called “spirituality.” No, he is calling us to offer every aspect and every dimension of our lives to him; living as if he is really at the center of everything we are and have. True spirituality is not about doing a bunch of new things (although this will happen). True spirituality is about doing everything we do for a new purpose, and because of this new purpose, in a new way. True spirituality is about submitting to God what in the past I had always kept back for myself. It is about realizing his grace rescues me from me precisely by motivation and empowering me to live a life of devotion to him.—Paul David Tripp

A chorus of ecumenical voices keep harping the unity tune. What they are saying is, “Christians of all doctrinal shades and beliefs must come together in one visible organization, regardless. . . . Such teaching is false, reckless, and dangerous. Truth alone must determine our alignments. Truth comes before unity. Unity without truth is hazardous. Our Lord’s prayer in John 17 must be read in context. Look at verse 17: “Sanctify them through the truth: thy word is truth.” Only those sanctified through the Word can be one in Christ. To teach otherwise is to betray the Gospel.—Charles Haddon Spurgeon

Surely those who know the great passionate heart of Jehovah must deny their own loves to share in the expression of his.—Jim Elliot

the severely injured. He was consistently rebuffed saying that the injuries did not require medical attention. Finally, he flew two of the injured people 1000 miles away to seek help from some private hospitals. Nguyen Thi Lan was immediately admitted with a broken pelvis and severe internal injuries. Pastor Nguyen Danh Chau was also admitted with injuries to his liver and kidneys.

No arrests were made, and further threats of death were issued by the assailants.

This article may be referenced at <http://www.christianpost.com/news/christians-injured-in-attack-in-vietnam-denied-medical-care-63005/>.

Gay-Friendly Businesses

The Human Rights Campaign has been actively advocating the advancement of homosexuals’ standing in America’s companies. When it first graded American companies in 2002, only five percent banned gender identity discrimination. In 2010 that percentage grew to 72%.

This year 615 companies were rated, and 337 received a rating of 100%. The grading scale is called the Corporate Equality Index. To achieve a score of 100% a company must meet the qualifications outlined at <http://www.hrc.org/resources/entry/2012-Corporate-Equality-Index-Criteria>. A listing of the companies rated and their scores can be secured at http://www.hrc.org/files/assets/resources/CorporateEqualityIndex_2010.pdf.

This article may be referenced at <http://www.christianpost.com/news/more-businesses-than-ever-rated-gay-friendly-62643/>.

Compiled by Robert Condict, FBFI Executive Board member and pastor of Upper Cross Roads Baptist Church, Baldwin, Maryland.

Newsworthy is presented to inform believers. The people or sources mentioned do not necessarily carry the endorsement of the FBFI.

Missions Must-Haves

I am frequently asked for recommendations for missions books and would like to recommend a few books that you can add to your wish list that will not go out of style!

First, I want to recommend a book that we have published in our ministry, not because we wrote it, but because we saw a definite need for such a book and God allowed us the privilege of publishing it. *For the Sake of His Name: Challenging a New Generation for World Missions* (Allen Park: SGI, 2002), written by Dave Doran and two of us on his staff, provides a solid foundation for any church that wants to establish a Biblical philosophy of missions. It includes chapters on the primary task and goals of missions and on motivating the next generation of missionaries for service. It also addresses key theological issues such as the destiny of the unevangelized, the incarnational view of missions, the priority of church planting, the call to missions, and others.

Second, there are two books in particular that have been very helpful in establishing a Biblical theology of missions. Andreas J. Kostenberger and Peter T. O'Brien have written *Salvation to the Ends of the Earth: A Biblical Theology of Mission* (Downers Grove, IL: IVP, 2001). This book begins with the Old Testament and covers the Biblical material on missions throughout the entire Bible. While there are some slight hermeneutical differences in their approach from our classic dispensational viewpoint, overall it is an excellent correlation of the Biblical material on missions.

Eckhard J. Schnabel has contributed *Paul the Missionary: Realities, Strategies, and Methods* (Downers Grove, IL: IVP, 2008). Schnabel, who also wrote the two-volume set *Early Christian Mission*, has focused in this book on the missions theology, strategy, and practice of the Apostle Paul. The book is very closely tied to the Biblical text and will be a refreshing read if you have spent any time reading modern missions works. If you enjoyed Roland Allen's classic work *Missionary Methods: St. Paul's or Ours*, you will find this book to be similar in tone yet much more comprehensive. Schnabel even mentions Allen's work in his preface and how his book relates to that one.

Have you ever wondered why so many activities are

done under the banner of missions? Do you wonder why some organizations or churches focus on social relief while others focus on church planting? Why are some addressing spiritual issues primarily and others are seemingly ignoring them? David Hesselgrave, veteran teacher and missions writer, has provided *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids, MI: Kregel, 2005) to help answer these questions. Hesselgrave, author of other helpful works such as *Communicating Christ Cross-Culturally* and *Planting Churches Cross-Culturally*, has provided an outline of major paradigmatic issues that determine one's missions practice. Most are theological in nature. He makes a clear connection between what one believes and how that determines practice in missions. It will help pastors and church leaders understand better why different missionaries do what they do, and more importantly, how we can connect our missions practice to the truths we believe are Biblical.

Finally, a missionary biography is always a welcome addition to your library. There are multiple, excellent biographies available for people such as William Carey, Adoniram Judson, J. Hudson Taylor, David Livingstone, John Paton, and Jim Elliot, to name just a few. My Christmas list is never complete without a biography, and yours should not be either! Missionary biographies make for inspiring reading that will motivate you in your service for God and will encourage your children as well to consider giving their lives for the sake of missions.

There are many other helpful books in the field of missions, and many more that are not so helpful. If you would like to interact about any books on missions or would like further recommendations on specific issues in missions, please e-mail me and I would be glad to correspond with you. Overall, I would encourage you to grow in your understanding of Biblical missions since it is one of the most important activities our churches are involved in for this age and for God's glory.

Pearson Johnson is the pastor of missions and evangelism at Inter-City Baptist Church in Allen Park, Michigan. You can e-mail him with questions or comments at pjohnson@intercity.org.

On the Land, on the Sea, and in the Air . . .

John C. Vaughn



FBFI chaplains are serving on the front lines. Four times a year, our chaplains submit ministry reports of their location and activities. Although they regularly communicate with each other, these reports to the Home Office keep us aware of their praises and prayer requests. In addition, the FBFI president serves as the endorser for our chaplains and combines official endorser visits to the chaplains with nearby Regional Fellowships. This fall, several chaplains have been involved in regional meetings and/or have hosted their endorser at their duty stations.

Our recent issue of *FrontLine* focusing on "Chaplaincy as an Extension of Local Church Ministry" is greatly encouraging our chaplains as more of our pastors and churches become informed about chaplaincy and motivated to support and utilize the chaplains as an extension of their own ministries. At a Regional Fellowship in

Manhattan, Kansas, a panel discussion on chaplaincy was enhanced by the presence of CH (MAJ) Mike Shellman, who is stationed at nearby Fort Leavenworth. CH (COL) Joe Willis traveled from Central Command (CENTCOM) in Tampa, Florida, to participate.

At pastors' meetings and local church meetings in New York City, the Baltimore area, and even at a Regional Fellowship in San Juan, Puerto Rico, inquiries were made about the chaplains, and interest was expressed by a few young men about becoming chaplains. An early November visit to

the Tidewater area of Virginia was typical of the chaplaincy outreach of FBFI. Passing through the Atlanta airport en route, we met CH (MAJ) Scott Bullock returning from a

conference in Texas on his way to Ft. Eustis in Newport News, Virginia. Merged last year with Langley AFB, Joint Base Langley-Eustis joins the vast presence of the US Navy in the Tidewater area to present an imposing community of national defense forces, with rapid deployment capability.

CH Bullock and I flew together to Norfolk on the same flight, where Police Chaplain Don Karnes was standing by his patrol car, in uniform, to take me to the Chesapeake Police Department to meet his chief and supervisor and several officers. He then released me from custody at Good News Baptist Church to deliver a report on the FBFI in the Wednesday evening service at the invitation of Dr. Walt Coles, FBFI Chaplaincy Commission member.

CH (MAJ) Mike Shellman, Dr. Vaughn, and CH (COL) Joe Willis



Chaplain Don Karnes



Dr. Vaughn, Don Karnes, and CH (MAJ) Scott Bullock



Officers at the Chesapeake Police Department



Dr. Walter Coles and Assistant Pastor Mros, Good News Baptist Church.

CH (LT) Tavis Long
in the chapel of the
USS *Bainbridge*



CH (LT) Tavis Long's small office



Dr. Vaughn
touring
the USS
Kearsarge



Chaplains' send-off
luncheon

The next day was filled with aerobic visits to two of our Navy chaplains who led the way through their ships. CH (LT) Tavis Long, soon to be LTCDR, showed me the inner workings of the USS *Bainbridge*, recently returned from a piracy interdiction mission off the coast of East



CH (LT) Tavis
Long and CH
(LT) Trenton
Long



Africa. The tour included CH Long's tiny office and small shipboard chapel. Then we met CH (LT) Trenton Long for lunch, followed by a tour of the much larger USS *Kearsarge*, a Wasp-class amphibious assault ship

Fire drill aboard
the USS
Kearsarge



that fired the first barrage on Libya last summer. Docked for maintenance, the *Kearsarge* could be visited only by those in hard hats with official escort. On board we enjoyed a fire drill and were assured by the sailors in the masks that they did, indeed, smile for the picture.

Friday I was allowed a brief stop at the local Pastors' Fellowship meeting at Fairview Baptist, where an Armed Forces Baptist Missions representative was speaking. The itinerary then took us to Ft. Eustis to join CH Bullock with the chaplains and staff at a luncheon send-off of one of their chaplains being reassigned to another duty station. That was followed by a visit with CH Bullock to the large chapel and office complex, where we met the senior chaplains and enjoyed fellowship with CH Bullock, recently returned from Kuwait and points beyond. That evening several chaplains and families gathered at the home of Tavis and Kendal Long for a meal and fellowship. We were joined by chaplain

Chaplains Tavis
and Trenton
Long and Pastor
Plais Hoyle



CH (LT) Tavis
Long pray-
ing over the
intercom
of the USS
Bainbridge



Pastor Plais Hoyle and family

applicant Pastor Plais Hoyle and his family, who joined the Long brothers to illustrate the proverbial value of the typical Navy haircut.

Sunday services at Tabernacle Baptist Church with Dr. James Baker, a long-time board member and supporter of FBFI, reinforced the importance of ministry to the military. Pastor Hoyle is on the staff at Tabernacle and has developed a burden for chaplaincy through his regular ministry to men and women in uniform who pass through the congregation at Tabernacle. After a brief turn-around at the Home Office, we were off to California for the Regional Fellowships there, where lots of emphasis on the US Air Force was included. SMSGT Rob Trautman provided ground transportation and hosting for the Southern California Fellowship. Chaplaincy Commission member Pastor Ron Smith leads the charge in that region and has a significant outreach to nearby Edwards AFB. It was in that ministry that CH (CPT) Alan

Findley was burdened for the chaplaincy.

It was great to see Chaplain applicant Christian Torres at the Southern California meeting, held at Ironwood Christian Camp. Police Chaplain Bob Keller always faithfully attends there as well. A brief family visit in nearby San Luis Obispo afforded some time with nephew, MAJ (selected) Jonathan Whitaker, stationed at Vandenberg AFB, accompanied by his two little daughters. At the Northern California Fellowship, fellow (former) USAF Crew Chief Pastor Mike Rogers (Faith Baptist Tabernacle in North Highlands, California) talked at length about the upcoming *FrontLine* Pastors' Study Tour in Israel, January 8–20, 2012, that Mike and Bernadette will enjoy with twenty other pastors and their wives. At the

CH (LT) Robert Spivey and his RP, RPSN Weathers

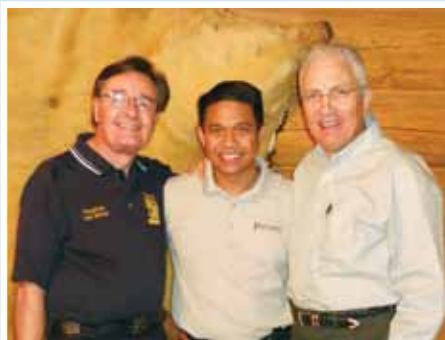


civilian chaplains as well—police, fire-service, hospital, and Civil Air Patrol chaplains are included in the roster of FBFI chaplains.

FBFI members should be greatly encouraged that their membership affords them direct support of these great servants who are on the front lines on the sea, on the land, and in the air.



SMSGT Rob Trautman and family



Chaplain Bob Keller, Christian Torres, and Dr. Vaughn at the Southern California Fellowship

Annual Fellowship in Indianapolis, we floated the idea of a possible "Chaplains' Tour of Israel," which was received with enthusiasm by those in attendance—no plans yet.

The number of FBFI-affiliated preachers who are military veterans is significant. It is no wonder that the increased patriotism of Bible-believers in response to very real threats to our American freedoms has brought an increased interest and involvement in the chaplaincy. Of course, FBFI endorses

CH (CAP) Michael Marshall, Veteran's Day Service



FBFI-Endorsed Chaplains

ACTIVE DUTY CHAPLAINS

Army

CH (COL) Joe Willis
CH (MAJ) Scott Bullock
CH (MAJ) Gary Fisher
CH (MAJ) Brian Palmer
CH (MAJ) Roger Rodriguez
CH (MAJ) Michael Shellman
CH (CPT) Michael Barnette
CH (CPT) Doug Nab
CH (CPT) Bret Perkuchin
CH (CPT) Matthew Sprecher

Navy

CH (LT) Robert Johnson
CH (LT) Tavis Long
CH (LT) Trenten Long
CH (LT) Robert Spivey

GUARD CHAPLAINS

Air National Guard

CH (LT COL) Michael Sproul
CH (MAJ) Thad Todd

Army National Guard

CH (CPT) Chris Melvin
CH (CPT) Darren Ronsick
CH (CPT) John Shay
CH (1LT) John Lockhart
CH (1LT) Matthew Ortega

RESERVE CHAPLAINS

Air Force

CH (CPT) Lukus Counterman
CH (CPT) Alan Findley

Army

CH (CPT) Jeffery Campa
CH (CPT) Joshua Cox
CH (CPT) Seth Hamilton
CH (1LT) Kevin Caldwell
CH (1LT) Drew Paul
CH (1LT) Daniel Roland
CH (2LT) Chris Wyrick

Navy

CH (LT) Shawn Turpin

Navy, Retired

CH (CPT) Wayne Bley, USNR Retired

CIVIL AIR PATROL

CH (LTC) Daniel Perry
CH (MAJ) Daryl Jeffers
CH (MAJ) Michael Marshall

HOSPITAL

CH David Cotner

VA HOSPITAL

CH Edward Fiszer

POLICE

CH Dan Cleghorn
CH Fred Henzler
CH Don Karnes
CH Bob Keller, MEPS
CH Michael Privett
CH Larry Robbins

Prison

CH Kim McNeil

CHAPLAIN CANDIDATES COMPLETING REQUIREMENTS

Army

Skylar Bernick
Ben Ellis
Matt Sanders
Christian Torres

Air Force

Daniel Llorente

Army Guard

Jason McDonnell

Air Guard Reserves

Nathan Mestler

Applicants

Plais Hoyle
Daniel Kelting
Chris Koehn

may last for centuries. It did so in the case of Israel, as the nation plummeted from Jeroboam's folly to Ahab's Baal worship to sacrificing their own children to pagan gods, until God finally had no choice but to scour the land of them and their abominations.

We dare not fall prey to the mentality that it could not happen to us simply because we believe Jesus may return soon. Consider all that has befallen the nations and the Church in all the centuries she was waiting for His return. It is our place to maintain a Biblical position and not to justify or to be indifferent to the pollution of God's people because of a date-setting mentality.

Deviant worship results in inevitable destruction. Jeroboam's family was completely cut off in shameful judgment (1 Kings 13:34; 14:7–14). The nation of Israel met the same fate (Hos. 8:5, 6; 13:2, 3).

Conclusion

A century ago, during the Downgrade Controversy, C. H. Spurgeon warned the Baptist Union that if it permitted men to join who did not believe in the virgin birth of Christ, the whole institution would eventually be polluted. The Baptist Union voted Spurgeon out for being divisive. Spurgeon died, but his warnings came true.

A generation ago, Martyn Lloyd-Jones stood in a national gathering of thousands of British evangelicals and called for a separation from liberal Anglicanism and other liberal denominations. He proposed starting a nondenominational movement built around core fundamental doctrines. Lloyd-Jones predicted that if they continued on their present course of accommodation, they could not avoid being affected by the pollution. Afterwards, the chairperson came to the pulpit to express his disagreement with Lloyd-Jones and advised those present against doing anything too hastily. His name is John Stott. Lloyd-Jones is dead. But recently John Stott has openly questioned whether the heathen unbelievers are eternally damned and has espoused annihilationism. Another young man who was also present in the meeting, J. I. Packer, has signed onto the accord between evangelicals and Catholics, calling for evangelistic cooperation into the next century.

In a context outlining the practical impact of tolerating doctrinal error and technological aberration, Paul warns us not to be deceived; the company we keep will influence our thinking and behavior (1 Cor. 15:33). That is as true of our worship as it is of any other fact of our lives. Psalm 40:7 and 8 express the heart of genuine worship that is acceptable to God: "Lo, I come: . . . I delight to do thy will, O my God: yea, thy law is within my heart."

Dr. Mark Minnick is the pastor of Mount Calvary Baptist Church, Greenville, South Carolina. This article concluded a three-part series on deviant worship.

Just as the glory of God guides us into what, where, and why we must sing the new song in the first case, so too do the gifts of God inform the varied expressions of the new song, which include not only our music but our stewardship and our worship styles, as explained in the next three verses.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts. O worship the LORD in the beauty of holiness: fear before him, all the earth. (vv. 7–9)

As we give of our wonder, our wealth, and our worship, we acknowledge that our gifts are not ours to give, but are returned to Him as His own. The glory and strength announced in verses above are now actively acknowledged (v. 7). We further acknowledge what is due to Him as we bring a freewill offering from the wealth entrusted to us by Him (v. 8). Then, as we come to see the place of worship as representing the beauty of holiness (His glorious sanctuary), we will worship (bow down) in humility (trembling) before him (v. 9). There need be no debate about carnality or worldliness in the context of this truth.

Thus, the psalm rises into the glorious crescendo of the government of God in the final stanza:

Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. (vv. 10–13)

Let him who would worship the Lord in the beauty of holiness consider the principles of the coming government: it is a government of absolute sovereignty, absolute security, and absolute sanctity. True praise and worship tells the world, "The LORD reigneth." Nothing can challenge the foundations of His government nor unsettle the evenness of His judgment (v. 10). Let him who is shaken by the turmoil of the world rest in the prospect of the coming government; the Lord Jesus Christ shall reign over all nature (vv. 11–13a) and over every nation (v. 13b). When we shake our heads in confusion and ask the rhetorical question, "What is the world coming to?" let us remember the promise, "It is coming to an end." Our hope is not in what the world is coming to, but in Who is coming to the world. In that day the groan of the whole creation will give way to a glorious gasp that bursts forth in the genuine praise and worship of the truly new song.

**Fundamental Baptist
Fellowship International**

2801 Wade Hampton Blvd., Suite 115-165
Taylors, SC 29687

Nonprofit Organization
U.S. Postage
PAID
Permit No. 823
Greenville, SC

Address Service Requested

EARN A SEMINARY DEGREE

without leaving your current ministry

Bob Jones Seminary and Graduate School of Religion offers an online seminary degree—the **Master of Arts in Biblical Studies**.

- Expand your knowledge of the Bible and Scripture interpretation
- Learn from knowledgeable seminary professors with practical ministry experience
- Discuss current theological, ministry and interpretation issues
- Update your practical ministry skills

The program is open to pastors, missionaries, Christian workers and others eager to increase their biblical knowledge and ministry skills and who have a degree in Bible or religious training or the equivalent. Individual classes are also available.

Visit **BJUOnline.com** for course descriptions, program and course requirements, and registration information.

BJU ONLINE

Bob Jones University • Greenville, SC 29614 • BJUOnline.com

BOB JONES UNIVERSITY STANDS UNEQUIVOCALLY ON THE ABSOLUTE AUTHORITY OF THE BIBLE.

©2011 Bob Jones University. All rights reserved. BJU does not discriminate on the basis of race, color, age, sex, national origin, protected disability or veteran status.

(11421) 10/11