

March/April 2013 • \$3.95

FrontLine

BRINGING THE TRUTH HOME



Articulating the Gospel

SOULWINNING IN A BIBLICALLY ILLITERATE CULTURE

Articulating the Gospel

SOULWINNING IN A BIBLICALLY ILLITERATE CULTURE



FEATURES

3

Articulating the Gospel

Jeff Musgrave

Among those in our pews who understand the gospel well, how many of them can articulate it clearly, concisely, and compellingly to the lost?

8

Relational Evangelism

Anna Musgrave

Develop relationships for the purpose of giving the gospel.

10

Shifting from “Come” to “Go”

Kevin Schaal

Many of us have been trying to evangelize our homeland as though it is a Christian culture. It is not.

12

Proclaiming Freedom to the Captives

Jim Berg

What started as a casual conversation with my pastor about ministry to addicts accelerated very quickly into reality.

14

The Passion of Student Movement for Christ International

Mike Redick

It's amazing what a person can do and often does when he has a passionate love for someone or something.

16

The Opalescence of a Testimony

Jim Oestervind

Each person will have a unique testimony, perceived differently by others, unique in their perceptions or “lines of sight.”

18

Evangelism Using *The Exchange*

Compiled by Gordon Dickson

22

Exchanged!

Compiled by Anna Musgrave

DEPARTMENTS

5

Mail Bag & News from All Over

20

On the Home Front

25

Wit & Wisdom

David Atkinson

26

Regional Fellowships

28

At a Glance

Purposes of Predictive Prophecy (Part 1)

Layton Talbert

31

Newsworthy

Robert Condict

36

FBFI Chaplaincy Ministry Is More than You Might Think

John C. Vaughn

38

The Frustration of a Busy Life

Jerry Sivnksty



Articulating the Gospel

Jeff Musgrave

The very essence of soulwinning is articulating the gospel. While men must be convinced of the gospel before they can embrace its Savior, the Holy Spirit promises to convince them (John 16:8–11). Our role in the process is to “teach” (Matt. 28:19) or “preach the gospel” (Mark 16:15). Among those in our pews who understand the gospel well, how many of them can articulate it clearly, concisely, and compellingly to the lost? The “Romans Road” may have been an effective tool years ago, but most unbelievers today live in Bible ignorance. They don’t understand why redemption is necessary, let alone who procured it and how it is provided. I am convinced that a more thorough and theocentric gospel presentation must be taught in our churches.

Focus on the Gospel

The gospel must be our focus if we are to reach men in this post-modern world. While apologetics (the discipline of defending Biblical truth through the systematic use of Scripture and logic) is a wonderful encouragement and certainly has a place in evangelism, it is a mistake to depend on apologetics (by definition a defense) to the exclusion of the clear articulation of the gospel.

Mark 4:14, 15 teaches that *the Word of God* is seed that *produces life* and *the heart is the place of ministry*. The gospel seed is so powerful Satan attempts to pluck it out of even the hardest hearts. Using an apologetic approach to evangelism instead of carefully articulating Bible truth creates several problems. First and most importantly, we tend

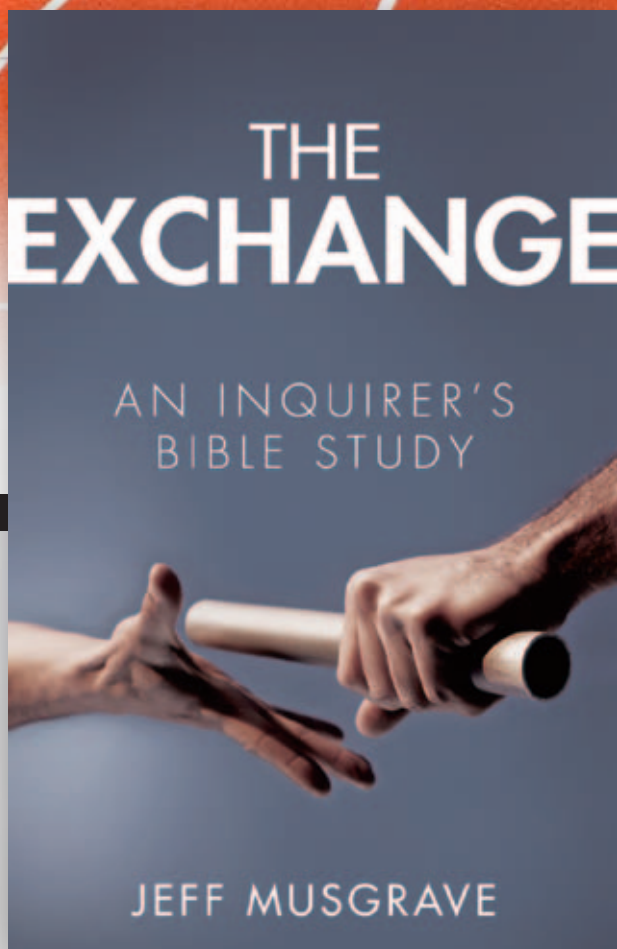
to depend on human logic and our own arguments, while God has promised to use His Word to produce faith (Rom. 10:17). Another unintended consequence of overemphasizing the role of polemics is the alienation of a majority of Christ’s laborers. In our weekly ministry of training and mobilizing believers for Great Commission living, many Christians express that they are intimidated into silence by the fear that they will be asked questions to which they don’t know the answers. I smile as I assure them this fear will become a reality, and answer, “Let your friend know that’s a great question, but you don’t know the answer. Agree to do a little research and get back with them. Then go ask your pastor. He knows all the answers!” Imagine adding to their fear the weight of having to learn enough intellectual arguments to convince their friends that the Bible is true and God exists. Is it possible that many believers do not witness because it has become too complicated for the average layperson?

Thirdly, when we aim our logic at the mind, we miss the target of the heart. Education is not the answer. Holy Spirit conviction is! There is certainly nothing wrong with apologetics, but we dare not allow it to take the place of a simple explanation of the gospel, expecting the Holy Spirit to use the Word to convince our friend of its veracity.

The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart (Heb. 4:12).

Continued on page 6

Visit us on the Web at
www.fbf.org



ITEM # 270520 | ISBN 978-1-60682-098-8 | \$4.99

THE **Christian life**
ISN'T JUST A RACE.
It's a relay race.



ISBN 978-1-60682-099-5
ITEM # 270538
\$7.99



ISBN 978-1-60682-156-5
ITEM # 276022
\$12.99



ISBN 978-1-60682-185-5
ITEM # 278622
\$14.99

But how can we pass the baton of faith if we don't have relationships with unbelievers?


This program focuses on two exchanges, both involving relationships. God's command to make disciples involves a man-to-man relationship that builds a man-to-God relationship. With The Exchange, you'll find the resources you need to cultivate both.

Pass the baton.

Visit bjupress.com/go/TheExchange to learn more.

To learn more about The Exchange ministry, go to exchangemessage.org.


journeyforth®
journeyforth.com
800.845.5731

 Like us on **Facebook**



Thank you for the link to the [January/February 2012 Special Edition PDF] articles. They were such a blessing. My wife and I were wondering if there was some way that we could get in contact with the pastor who wrote the article on "Dad, We Need to Talk" originally published in the Jan/Feb 2012 edition of *FrontLine* by "A Concerned Pastor and Father." In December of 2011 we found out from our daughter and then later from four of our other children that our baby sitters (two sisters) had been molesting our children for about . . . six years. We wanted to talk with someone who has had . . . experience with this and get any counsel, direction, and help that they may have.

Names Withheld

Icertainly appreciated the most recent *FrontLine* (November/December 2012). The article by Brother Chuck Phelps is much needed. I am crossing paths more and more [with] Covenant Theology followers, preterism advocates, and surprisingly numbers of post-trib rapturists. A magazine that clearly states a position is definitely needed.

*Thomas Nieman
Monroe, Washington*

I just received your issue, and have appreciated the emphasis on our devotions. How badly we (including me!) need this in the church as we serve and are involved in the world. We need to feed ourselves in order to feed and encourage others.

Would you please send a one copy to each of my three pastors at our church? Not that they lack, but, again, this issue is a good reminder of the fundamentals of our Christian walk.

*David Fuhrwerk
Hixson, Tennessee*

Thanks so much for resupplying the *FrontLine* magazines [which initially were damaged in or missing from the mail]. They are a tremendous encouragement to me as a pastor and to our members. We appreciate your stand for the Word of God and your faithfulness in ministry.

*Pastor Ralph Harmon
Berean Baptist Church, Boone, Iowa*

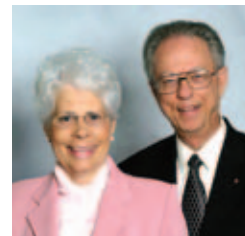
We want to hear from you!

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.



Bob and Sylvia Ellis travel extensively in the US recruiting and promoting the chaplaincy ministry at colleges, seminaries, and churches. As they criss-cross the country they also visit FBFI-endorsed chaplains and their families, seeking to be a blessing and encouragement to them. Brother Ellis is available to speak in churches, sharing the chaplaincy ministry, and can be contacted at 850.261.6647.



Craig and Lauri Hartman minister to Jewish people through Shalom Ministries Incorporated in New York. They praise the Lord for safety during the recent Hurricane Sandy. The Lord allowed them to be out of town when Sandy hit, and their home received only minimal damage. Pray for the salvation of their niece who lost her



home and her possessions as a result of flooding from Sandy. Their church, Bethel Baptist Fellowship, had significant damage. The Hartmans, along with Pastor

Bickel, praise the Lord for His provision of the church's needs as well as for the outreach opportunities that the Lord is giving them.

Dr. Jim Berg, seminary professor at Bob Jones University, was recently appointed executive director of Rebuilders Counseling Ministries, a ministry of Faith Baptist Church in Taylors, South Carolina. Rebuilders (formerly L.E.A.D. Ministries) offers one-week intensive counseling for hurting ministry families whose marriages and ministries have been shaken by sexual sin, conflict, depression, anxiety, bitterness, and so on. Rebuilders provides opportunities to retreat, refresh, and rebuild. For hope and help, contact Rebuilders at 864.322.0700, ext. 108, or go to www.RebuildersCounseling.org.



Dr. Michael Privett, former church planter and pastor of Faith Baptist Church in Williamsburg, Virginia, is now the director of church planting and development with Gospel Fellowship Association in Greenville, South Carolina.

With twenty-four years of pastoral experience, Michael

Continued on page 34



Articulating the Gospel

(Continued from page 3)

My word . . . 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 (Isa. 55:11).

Is not my word . . . like a hammer that breaketh the rock in pieces? (Jer. 23:29).

Some, understanding that the sinner comes to the table with less Bible understanding than in years gone by, have insisted that we must precede a gospel presentation with a Biblical explanation of Creation, the fall, and human history. While all Scripture is profitable, *the Holy Spirit has promised to convince the lost world of the teaching of sin, judgment, and righteousness*, which is the message of the gospel.

Articulate the Gospel

The gospel at its very essence is the story of God and His redemptive relationship with mankind. Because *God is holy*, He cannot tolerate our sin. Sin is anything that offends God's holy character. God gave us the law to show us our sin. Because every person has sinned and has come short of God's glory no one can have an intimate relationship with God. The news about God's perfect nature as it applies to man's sinful nature gets worse before it gets better. Because *God is just*, He cannot overlook our sin. As the just Judge of all the earth, He must judge every sin, and the wages of sin are death. Nothing unclean can enter Heaven, and thus all sinners will be given their place in the eternal lake of fire. Many argue that a loving God would not send a man to Hell. Just as an earthly judge executing justice cannot acquit a guilty relative because he loves him or her, even so God must pronounce the just verdict and penalty. Love doesn't undo the necessity for justice.

But *God is loving* and has reached out to us. He has provided a way for us to be close to Him that satisfies His holy and just nature. That perfect way is Jesus. Jesus is God. He came to earth as a human. He lived a perfect life and earned a right standing with God. He came to give Himself in exchange for us because we could not earn our own right standing with God. When He died, He was crucified as an innocent man in the place of a guilty race. God made sinless Jesus to be sin for us, that we might be made the righteousness of God in Him. Imagine two records—a sinner's record and condemnation and Jesus's perfect record and right standing with God.

Now imagine crossing out the name of the sinner and replacing it with Jesus' while crossing out the name of Jesus and replacing it with the sinner's. This is the reality of the exchange God offers us. Through His resurrection, Christ conquered death, delivering us from the penalty of sin—death and Hell. He offers full pardon and



RECORD

- Lying
- Coveting
- Stealing

JESUS' RECORD

- Holy
- Just
- Accepted by God
- Free to live with God

full relationship with God, but we cannot earn this through religion or good living. These are not good enough, but *God is gracious* and offers salvation from sin and Hell as a gift. He promises to give the benefits of His wonderful exchange to those who repent of their sin and believe in Him and His promise of forgiveness, Christ's righteousness, and eternity in Heaven.

Trust the Gospel

So, does a simple articulation of the gospel work? Over the past three years, the Intentional Exchange in Indonesia has seen over three hundred unbelievers, forty percent of whom were Muslim, accept Christ. The founder, Mike Redick, says, "We use the same simple gospel to reach the Muslims of Indonesia as the Catholics of the Philippines."

The gospel at its very essence is the story of God and His redemptive relationship with mankind.

Read this story of a scoffer's conversion.

"Do I have to believe this Adam and Eve stuff to have a relationship with this God of yours?" That was the first question Karlton asked me. He felt God was a crutch, a figment of weak men's imagination. Though Karlton seemed very skeptical, his questions were sincere, and after our initial visit, he and his wife Michelle agreed to do the Exchange Bible study with us.

As we left our first Bible study, Michelle apologized for Karlton's skepticism, and Anna suggested that I get him a book on apologetics that might lend some credibility to our witness. We reminded ourselves of God's promise to convince the world of sin, righteousness, and judgment. The Bible study we were doing dealt with these very topics through multiple Bible passages. We agreed to stay the course and let the gospel show itself powerful in Karlton's life.

The second session of the Bible study was only slightly better. Instead of saying, "That can't be true because . . ." he was now saying, "Well, if that's true, what about. . . ." Karlton came to me before we could meet for our third Bible study. His words this time were very different. "I don't need to finish the Bible study. I know it's true. I want to make that exchange you've been telling me about." That was 2004. Karlton continues to grow and is faithfully attending church and leading his family to serve the Lord.

"The *gospel of Christ* . . . is the power of God unto salvation to every one that believeth." It behooves all of us to become better articulators of God's powerful message of reconciliation.



Jeff Musgrave started and pastored Highlands Baptist Church in Centennial, Colorado, for twenty-six years. He is now the director of The Exchange. He and his wife, Anna, travel to local churches all over the world training and mobilizing God's people in relational evangelism and discipleship. You can contact Jeff at jeff@exchangemessage.org.



Continued on page 50

Relational Evangelism

Anna Musgrave

Tucked in the cover of my Bible where I can enjoy them each day are photographs of dear friends who came into God's family via the channel of relationships. They're all different, spanning the gamut from a former atheist and his family to a lovely redheaded woman from Texas who has become one of my dearest friends on earth. In between are entire families who are believers because people we led to Christ in turn led

Make Relationships for the Purpose of Giving the Gospel

The second simple key to relational evangelism is to make relationships for the purpose of giving the gospel. Every week we begin Exchange Seminars by asking believers what obstacles they face in witnessing. One of the first voiced each week is, "I don't know many lost people." Sadly, we've insulated ourselves from the lost. Our lives are filled to the brim with Christian friends and

Christian activities. We think we don't have time to witness, and if we do have time, we don't know



their friends to Christ. By far my favorite photographs are those of my spiritual grandbabies. We call this "relational evangelism," and though the Evil One whispers in our ear, tempting us to think evangelism is complicated and difficult, it's really very simple.

Give the Gospel to People You Already Know

So what is so easy about relational evangelism? Let's begin with the people we already know. Who has God already placed in your life who needs to be introduced to your best friend, Jesus? This may seem trite to some, but isn't that what evangelism is—introducing people to Jesus? Think of the pride you feel for your child. Are you ashamed to introduce him to your friends? Absolutely not! In fact, you may catch yourself having to be careful not to brag about your child! It's the Evil One who whispers doubts in our ear: "This is not a good time. . . . You'll ruin your relationship if you talk to her about Jesus." He whispers questions—"What if you blow it and she becomes hardened to the Truth? . . . What if she rejects Jesus? What then?" Resist the Evil One. Listen to the still, small voice of God's Spirit and introduce your friends to Christ.

whom we would witness to. It's time we addressed this problem.

Purposely form redemptive relationships. The Redeemer gave us a perfect picture in John 4 where we find Him taking the path "good" Jews would never take as He moved from Judea to Galilee. His path intersected with a Samaritan woman—truly a divine appointment. Expand the well-worn path from your home to church, from your home to your Christian friend's. Step out of your comfort zone. Invite your neighbor for coffee, your coworker for dinner, host a block party, choose a non-Christian doctor or painter or hairdresser. It's the Evil One, whispering lies in our ears, who tempts us to think we don't know lost people. Recently my friend Kristen Zuray wrote, "We at Abide Bible Church have been hard at work trying to present *The Exchange* (gospel presentation) to neighbors, coworkers, and our community. Since you were here, several of us have started Bible studies or have gone through the gospel with someone. We've held social functions in our home to further relationships." Let's follow Kristen's example and make lifestyle

changes. Let's open our eyes. Unbelievers are everywhere. In fact, there are more of them than us!

Cultivate the Art of Witnessing in a Relational Way

The last simple truth is, cultivate the art of witnessing in a relational way. In the beautiful Rocky Mountains where I live, the warm spring sun melts the winter snow and sends water churning down the rivers. Eventually, that water ends up in the Pacific Ocean. The river is a channel, taking water from the mountains to the sea. Similarly, relationships are channels that God plans to use to take His truth to our friends.

Often we find ourselves intimidated by unbelievers. Let's face it, they don't understand our lives. "You enjoy church?" Their crude language causes us to blush, and then we face their apologies

abandon the relationship if she refuses. Rather, continue to cultivate your relationship.

Just yesterday my dear friend Mary Ellen shared in the celebration of our daughter's soon-to-be-born baby girl. Five years ago she and her husband, Vann, and Jeff and I shared four meals in their home. After each, we would go to what they fondly called "the Bible Study Room" in their basement. After lesson three of *The Exchange Bible Study*, they both accepted Christ. Less than a year later Vann was in Heaven. Mary Ellen's friendship has been one of life's sweet blessings.

Just last week Jeff needed financial advice and went to breakfast with Karlton, a financial planner who was an avowed atheist nine years ago. But he accepted Christ after several late evenings spent in their home studying *The Exchange Bible Study*.

In the flyleaf of my Bible is a picture of Michael and Renee, still wet from the baptismal waters. These friends of Mary Ellen's were saved and



as they express embarrassment.

This summer, while Jeff and I celebrated our thirty-second anniversary in a quaint restaurant in old Phoenix, the kind waiter, attempting to make our dinner special, brought us three small, delicious looking drinks. Later he returned to ask if we had enjoyed them. There on the table sat three small, untouched glasses. What was I to say? Honesty seemed the best route. "This was so kind of you, but I have to tell you, I've never taken a drink of alcohol in my life." He drew in his breath and stepped back in unbelief.

It was a reminder—we are different. But this obstacle doesn't have to stop us. Remember, we have Someone they desperately need. We know, based on God's Word, their life without Christ is empty. We have God's Spirit at work, drawing the lost to Himself. We're not in this alone. Let the Gracious One make you gracious. Speak the truth in love. Create friendly environments—over coffee at Starbucks, in your home over lunch. Remember to tell your friend about the One who changed your life. Share what life was like without Him and what life is like with Him. Introduce your friend to Jesus and invite her to make the life-changing decision to accept Him as her Lord and Savior. Don't

baptized because she cared enough about their souls to invite them to do the Bible study. While I played with the children, Jeff, Mary Ellen, Michael, and Renee would study the Bible. Not long after Michael's salvation he was running with his neighbor and invited him and his wife to do the Bible study. Guess what? They were saved.

Sometimes I've been surprised when people accept Christ. The Evil One whispers, "She's too rich, too steeped in sin, too antagonistic." But greater is He who is in us! The thread that ties all these stories together is the golden thread of relationships. These are cultivated relationships. We've shared meals, hiked the Rockies, and enjoyed deep conversations over morning runs. Each knows the inside of our home, and we know the inside of theirs. We're friends.

Relational evangelism really isn't hard. The photographs in my Bible serve as daily reminders that God still saves and transforms lives, and He delights in using simple vessels, believers who are willing to step out in faith and lovingly give the gospel.

Anna Musgrave served alongside her husband for thirty years in pastoral ministries. In 2010 they founded *The Exchange*, training believers worldwide in evangelism and discipleship.



Shifting from

As I pored through hundreds of decision cards I could not help but weep. It's an experience that is hard to describe and even harder to believe for laborers in North America, but in the Philippines things are different. Student Movement for Christ International (SMCI), a Fundamental student evangelistic organization in the Philippines, is now doing more than eight thousand new-believer Bible Studies a year. More than one hundred full-time workers, just out of college, living on nearly nothing, commit themselves to evangelism, discipleship, and church planting. I had the opportunity of spending two weeks with them in their 2011 evangelistic campaign.

The particular decision card I was holding was in the beautiful handwriting of what was likely a very bright college freshman girl. It said, "Today, I exchanged my sin for Jesus Christ's righteousness. I know I am a child of God. Thank you for telling us." I had preached seven times that day. We had virtually free reign to speak in public universities and high schools. It is easy to present the gospel in the Philippines. This strongly Roman Catholic country teaches the Bible in its public school system. When I quoted John 3:16 in a high school class, the entire class joined me in unison and could give all of the Ten Commandments. This is how it must have been in the US in the nineteenth and early twentieth centuries during the great revivals of D. L. Moody, Billy Sunday, and others. SMCI director Mike Redick calls the majority of the Filipinos "Christian but not converted." They respect the authority of the Word of God. I did not have to convince them that they were sinners. They knew it and hated it. They knew that Jesus is the Son of God and believed in the resurrection. Presenting the gospel, for the most part, meant just putting the missing "faith alone" piece in the puzzle.

This whole experience changed my view of our work in Arizona. Coming home, I finally realized that it was my city that was pagan, not the Philippines. Many of us have been trying to evangelize our homeland as though it is a Christian culture. It is not. There is no way that I can do at home what we were doing in the Philippines. Besides not having access to public school classrooms, the people to whom we minister are very different. A student in the most remote mountains of the Philippines has much more Bible knowledge and a much greater respect for Scripture than the kids in the apartment complex around the corner from our church. I came home knowing that our church had to move out of the past in order to evangelize effectively in our pagan, postmodern present. I have to be honest about where I live. I live in a Biblically illiterate, morally corrupt, addicted, postmodern society. More than fifty percent of the households do not consist of a married couple. We have mounds of obstacles to overcome in presenting the gospel

and incredible baggage to deal with in the discipleship process. This is our mission field. It needs Christ desperately, and it is a privilege to serve God in it.

The same evangelistic formulas have become less and less effective. Many churches have become so ineffective they become discouraged and quit. We get fatalistic. "People just don't get saved like they used to." The more cynical even re-evaluate the past based upon our present experience and discount the evangelism of the past as an exaggeration or human manipulation. Maybe some of it was, but not likely most of it—certainly not all of it. I think I was headed down that path. The Philippines changed my perspective.

As we began to evaluate our mission field, we knew that certain Biblical principles are absolutely timeless. We cannot give up Biblical values for the sake of reaching our world. But on the other hand we cannot cling to old methods just because we are comfortable with them.

Some things about evangelism never change. The Holy Spirit working in tandem with the Word of God is central to the New Testament and consistent throughout history. Every salvation, whether in the Philippines or the US, is a miraculous work of the Holy Spirit through the Word.

As much as we hate to admit it, evangelism has always been hard work—and lots of it. That will never change. From the constant, arduous labors of the apostle Paul to the present day, true evangelists labor long. Throughout church history wherever God drew many to Himself, God's people were working hard and sacrificially to see that accomplished. Yes, the Lord builds His church, but the laborers still labor. Laborers tend to lose heart when they see no fruit, but they tend to labor tirelessly and joyfully when they do.

While these remain unchanged, other aspects of evangelism must change. Our mindset must change from "come" to "go." Evangelism can take place inside church buildings in a church-going culture, but the church environment is completely alien to most people in our culture. If we think that bringing people to church to get saved is the way we must do evangelism, we will fail. Yes, some people still get saved "walking an aisle," but most do not. We must go

"Come" to "Go"

to them. The last place an unbelieving pagan wants to be is church. I am not minimizing preaching. Preaching the gospel is essential, but we must preach it in more places. We must preach the gospel on buses, across living room tables, and in coffee shops. It's the type of "preaching" that is very conversational and personal but based upon the authority of Scripture and designed to convince people of sin and their need of a Savior. We must think of our churches as stations where we equip workers to "go." And our goal must be for every church member to participate in this wonderful Great Commission.

"Come" was the focus of the market church movement. The market church uses an entertainment model to draw people and grow church attendance. But the model is problematic for several reasons. First, it tends to reach church people who want something different. So rather than evangelizing, it recruits believers from other ministries. Second, it does not call for discipleship and tends to produce anemic believers at best. Some of the most significant leaders in the movement have mourned this result. One from our area wrote,

After pouring more than twenty-five years of my life into this church, I knew we weren't developing disciples who were taking up their crosses to follow Jesus. We'd produced consumers—like Pac-Man, gobbling up religious experiences, navigating a maze but going nowhere in particular.

Too many were observing the show but not meeting God. They meandered in and out of relationships but weren't in real community. They sought their spiritual fix but didn't give themselves fully to Christ.*

Third, it demands a style and level of entertainment that is not ethically or practically possible in a Fundamentalist church. Worship, especially our worship, is not a draw to the lost, no matter what the style. We now live in a culture of entertainment. There is nothing entertaining that we can offer that will entice. We enjoy our music, concerts and cantatas, but *they* don't—not even when we contemporize our offerings to the point of compromise. They will sometimes politely visit, but Disney, MTV, and Netflix will always do it better. We can have wonderful, meaningful worship, but

we will be discouraged if we think that it will fill our pews with the unevangelized.

Evangelism in a postmodern culture demands relationship. Postmoderns mistrust their entire world—and especially the "religious" world. First-time, confrontational salvation decisions in a pagan culture are the exception, not the rule. Paul dealt with both the religious and pagan mindsets throughout most of his ministry, and he clearly approached them differently. He reached religious Jews in the synagogue, but he did not try to force the Gentiles to come there to get saved. They would have felt as out of place in a Jewish synagogue as most people in our community feel in our church. Paul reasoned with people based upon the Scriptures in bringing them to salvation. I do not believe his reasoning was an intellectual exercise as much as it was relationship development, especially where he was most effective (1 Cor. 2:1–8; 2 Tim. 3:10–17). He preached in the market places, houses of learning, homes, and even prisons (as a prisoner no less).

We must develop relationships, but that does not mean it takes years to build them. Sometimes relationships can be built in weeks and months. The Word of God must be central in any relationship. Believers often have difficulty focusing a relationship with a lost person on the Word. Either we give the Word priority and forget the relationship, or develop the relationship but fear endangering it with religious and potentially offensive conversation. Somehow those relationships must confront people with the truths of God's Word. Using evangelistic and discipleship-oriented Bible studies is a way to cultivate a relationship *and* keep it focused on the Word.

There are so many ways to "go" out into our mission field.

- Evangelistic Bible studies with friends, neighbors, and coworkers is one way of doing it.
- Addictions ministries reach out into the tender areas of weakness and apply the salve of the Word of God to broken lives.
- Ministering to people in nursing homes, hospitals, and jails is part of "going."
- The FBFI is now placing people as military and police chaplains and finding fertile soil for the Word.

That is "going." God's people must network together to share ideas and opportunities for going and impacting the world around us with the gospel.

Our church needed to shift from "come" to "go." Do you?

Dr. Kevin Schaal has served as the senior pastor of Northwest Valley Baptist Church in Glendale, Arizona, since it began in 1987.



*Walt Kallestad, "Showtime No More," *Leadership Journal* (29:4, Fall 2008), pp. 23–43. Also found at <http://www.christianitytoday.com/le/2008/fall/13.39.html>.

Proclaiming Freedom to the Captives

Let me tell you how a new evangelistic ministry is reaching the lost in our community!

First a Bit of History

A middle-aged friend of mine, Wynn Freeman, who came to Christ as a young man in the back seat of a squad car after he was arrested for drug possession, had made me think deeply about the need to reach drug and alcohol addicts with the gospel of Christ.¹ My pastor, Dr. John Monroe, and I met to discuss the possibility of starting some sort of addiction ministry in our church. We even discussed the possibility of asking a former BJU student of mine, Larry Pierson, to head up such a ministry in our church, should God lead us in that direction. Before moving to Greenville, he and his wife, Charlene, had spent the bulk of their adult lives working with those enslaved to life-dominating sins.

What started as a casual conversation with Pastor Monroe about ministry to addicts accelerated very quickly into reality when I witnessed to a twenty-eight-year-old man who was helping me with some work on my house. He readily testified that he had come to Christ as a young boy but had drifted far from God and was now addicted to crack and marijuana. He had been through various recovery programs but had never been able to stay clean for long. My new friend told me that he had been praying that God would send someone his way to help him. I offered to

meet with him daily that summer, and he began attending church with Patty and me.

Since most addicts have friends who also want to be delivered, it was not long before we had several of his friends seated with us in church—and our journey to beginning an addiction ministry began. Soon there were too many to meet with individually, so Patty and I began meeting with them as a group on Friday nights.

We picked them up in our minivan because many had had their driver's licenses suspended. They helped us set up the tables in a Sunday school room. I taught a lesson, and we broke up into two groups. My wife, Patty, took the women; I took the men. Afterwards we ate snacks my wife had prepared. They helped us tear down the room, and we drove them home.

Phone calls throughout the week and additional private times with some of them filled our weeks that summer of 2010. They were like newborn infants—hungry, puzzling to us, and sometimes messy. But as the lost ones came to Christ and the saved ones surrendered to Him and both submitted to His Word, they were growing! Others, not willing to pay the price of discipleship, dropped out—some to return later when they hit bottom again, but others never to be seen again.

Within weeks our group grew to twenty-five as church members brought struggling relatives and coworkers, and a formal ministry, *Freedom That Lasts*[™], was born. I wrote several iterations of a curriculum before it was ready to be published by BJUPress. Larry and Charlene helped Patty

and me put together a Friday night program that included times of singing, testimony, small-group accountability, teaching, and celebration of progress.

Two-and-a-half years later, we minister to an average of one hundred students² every Friday night, and God has enabled us to begin helping other churches begin their own *Freedom That Lasts*TM chapters.³

What Have We Learned

The Gospel Is the Answer—We have been reminded once again in a most powerful way that “if any man be in Christ, he is a new creature” (2 Cor. 5:17)! The transforming power of the gospel is wondrous to behold! Let me give you just one example.

David (not his real name) was tall, handsome, winsome, generously tattooed—and lost. David’s care group leader, a seminary student at BJU, led him to Christ. His testimony of salvation the next Friday night electrified the meeting!

Several weeks later when he was baptized, David testified to our entire church of how he had been reading through Luke’s Gospel and had come to the crucifixion portion. David said he had been just like the two thieves who initially mocked Jesus, but now he was like the believing thief and one day he would be with the Lord in paradise. As David spoke, a young lady, who had been attending FTL but had refused to come to Christ, texted her care group leader in the service and said, “I want what David has.” After the service she, too, was born again.

Others have come to Christ, and many who have been wayward children have returned to Christ. Both groups have seen God do amazing things in their lives as they have submitted themselves to God.

Communities Are Anxious for Help—When our students canvass a neighborhood with flyers for *Freedom That Lasts*TM, almost everyone is positive and thanks them for their concern.

Every home in our communities is touched by addiction. Someone in that home or someone they know and care about is addicted to a substance (drugs, alcohol, tobacco) or a destructive behavior (gambling, cutting, eating disorders, pornography, etc.). Our church’s neighborhood contacts are welcomed—not resented—because we are meeting a need that everyone feels.

It is very likely that addiction ministries are the twenty-first century equivalent to the bus ministries of the past few decades.⁴ Furthermore, instead of reaching the children first and rarely seeing adults come to Christ, as is often the case with a bus ministry, an addiction ministry brings the

adults to Christ, and the children come naturally.

Our People Are Engaged—Ministering to dozens of people every week has mobilized many of our church members as care group leaders, food service personnel (we feed all one hundred every Friday night at the end of the meeting), and transportation providers, since many addicts don’t have driver’s licenses. Others man the registration table, keep records, and run the book table.

The commitment level is demanding, but the rewards are well worth the effort. Our care group leaders have led students to Christ, gone to court with them, helped them pass their driver’s license test, helped them find jobs and transported them to and from work, counseled them about their finances, and provided temporary housing for still others.

None of our workers expected to have to give themselves to this level when they started, but their lives began to take on an apostolic flavor because as Paul, they “were willing to have imparted unto [them], not the gospel of God only, but also [their] own souls, because [these students] were dear unto [them]” (1 Thess. 2:8).

Saints are actually answering Jesus’ call to discipleship: “If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9:23). The lost come to Christ, the saints are built up, and most of all, our dear Savior is honored because He is seen as the glorious One who “died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again” (2 Cor. 5:15).

We remind our students every Friday night, “Jesus Christ is the only source of freedom that lasts.” He is a wonderful Savior—and those imprisoned in sin need to hear of His work on their behalf. Only He can set captives free!

Jim Berg is a seminary professor at Bob Jones University, executive director of Freedom That LastsTM, executive director of Rebuilders (a ministry to hurting ministry couples), and director of Faith Counseling Institute, a counselor training ministry of Faith Baptist Church in Taylors, South Carolina (www.fbctaylors.org). He can be reached at jberg@bju.edu.



¹ Technically, alcohol is a drug, but most laymen see them as different substances.

² Everyone who attends—including the workers—is a student because we all need to learn more of Christ.

³ You can find out more at www.FreedomThatLasts.com.

⁴ This is not denigrating bus ministries when properly done. Our church has one, and we are thankful for its impact upon many children in our neighborhoods.





The Passion of Student Movement for Christ

Brian and his girlfriend Sandra were riding a motorcycle up a mountain in the area in which they lived.

As they were going around a corner, Brian lost control of his motorcycle and slammed into the side of an oncoming truck. The motorcycle and Brian and Sandra flew through the air, and the motorcycle landed right on top of Brian. A group of other motorcyclists stopped and ran to the scene. The handlebars had lodged some six inches into his stomach. They removed the handlebars, and Brian put his hand over his stomach. At that moment they were shocked to see him reach into his pocket, pull out a box which was now broken and bloodied, and, looking up into the eyes of his girlfriend said, "We were going up this mountain today because I planned to propose to you." There with his bleeding stomach and a group of onlookers, he popped the question: "Sandra, I know this is not the best time in the world to ask this question, but will you marry me?"

What woman could say no in a situation like that? Of course she said yes. It's amazing what a person can do and often does when he has a passionate love for someone or something.

The Filipino workers of Student Movement for Christ International (SMCI) are definitely examples of people who are passionate about Jesus Christ and His redemptive work on the cross. SMCI began fourteen years ago in the heart of Joy Penero. She was passionate about getting the gospel to the students on the campuses of her country. One day, while sitting on the main campus of Negros Oriental State University, she was overcome with one sight—ears. All she could think of was how could she get the gospel into the ears of all the students she saw walking by. She decided to go to the president of the university and ask for permission to go classroom to classroom, giving the gospel. Guess what? He said yes, and the rest is history. The first SMCI Evangelism Campaign was just Joy and me, and she nearly worked me to death!

Our 2012 annual six-week E-Campaign took us to nine islands in the Philippines, where we spoke in hundreds of schools, giving the gospel 6944 times to over 362,000 hearers; 220,000 of those made salvation decisions. Our SMCI team was joined by 150 guests from around the world. In our last five E-Campaigns we have preached the gospel to over one million people, and our goal is to preach to another one million within the next few years. We are grateful for the wonderful open doors in the Philippines. E-Campaign is not the only time "SMCIans" witness. Every week of the year we do evangelism and hold Bible studies on 124 university, college, and high school campuses on seven islands. After last year's E-Campaign over 8000 young people were added to weekly discipleship, and we are asking



God to double that number this year! It is very exciting to enter a school and within one or two hours present the gospel clearly to every person on that campus. It is also encouraging to see God work both in the lives of those who heard the gospel and in the lives of those who preached the gospel.



Mike Redick

International

The majority of our one hundred full-time SMCI staffers have been saved on their campuses, many of them during E-Campaign. The SMCI workers come from different backgrounds and exhibit a variety of personalities. This summer I was thrilled to watch one of our new Filipino converts give the gospel for the first time. The hands and voice of this shy girl from a very humble background were shaking, but she had been trained and prepared for this moment. As several in the small group made salvation decisions, it was if a tiger inside of her had been released. She wanted to talk to everyone on campus. She got in the van radiantly telling her stories.

While it is true that the climate on the Philippine campuses is ripe for the gospel, it's their passionate love for God that drives these young people to the hours of labor represented by these numbers. I wish you could meet them. All who have joined us for an E-Campaign are affected by their passion. One of the men from America, trying to express the effect on his own heart, asked an SMCI staffer to come to America and talk to his church. The SMCIan's response was simply, "No, you are the one to tell them."

Three years ago, while preaching for Mike Sproul in Phoenix, we decided to try the SMCI tactic on the Arizona State University campus. We secured permission and held an open-air meeting. As I preached, many walked by scoffing and mocking, but Samantha came over and sat down right in front. She had filled herself with all the world could offer, and her hungry soul soaked up every word. I can still see big tears rolling down her cheeks as she accepted Christ as her Lord and Savior. Six months later she joined a summer mission team from Tri City Baptist Church and found herself giving the gospel to her Filipina counterparts. She had the privilege of seeing many of them take Christ into their hungry lives. On that trip she formed a friendship with Rich, which grew into love. Rich, a young professional, was deeply affected by that trip. They returned together the next year and are now married and preparing themselves for the ministry.

After E-Campaign, five of eleven members of that team redirected their lives toward full-time ministry. The response of visitors who help with E-Campaign is almost predictable. As they approach the first classroom, many confess they want to run away in fear. Some have never given the gospel before. One seventy-six-year-old man who had worked for a Christian organization said, "In the last two weeks I have given the gospel twenty-seven times. Before that—ZERO!" Nearly all end their time in the Philippines saying, "We can't just do this here! We've got to find a way to take this home."

The sweet psalmist of Israel found himself without a flicker of passion for God, but when he confessed his sin, God returned his joy and David was once again known as a man who had a heart that sought after God. Friends, if God can do that for David, God can do that for you. I challenge you. As you look back over your life and realize you are not where you once were, you are not where you ought to be. Ask the Lord to restore the joy of your salvation and renew within you that right and obedient spirit. Can you imagine what would happen in your life if God set your heart on fire? Imagine if God restored your spiritual passion, you fell back in love with Jesus, and He began to motivate you with a passion because of His love and His passion for you. You know what you would do? You would run out into the highways and the byways. You'd go to your neighbors and friends, and you would begin to tell people about this One whom you desperately love, because grace motivates! When you fall in love with Jesus because you realize His great love for you, you're going to tell everyone about Him.

Grace motivates! Let's ask God to restore the joy of our salvation.

Mike Redick leads Student Movement for Christ International, a campus ministry in the Philippines, and assists his wife, Lisa, with Intentional Exchange, an evangelistic ministry reaching out to the university campuses in a restricted access nation. For over twenty-three years they have been passionately seeking those in South East Asia who have never heard the gospel. You can contact Mike at mredick@singnet.com.sg.



The Opalescence of a Testimony

As you probably know, the opal's beauty depends on the "play of color" on its surface. Altering your line of sight as you move the stone allows the colors to chase one another over the surface of the gem. Its iridescent quality is produced by microscopic cracks. Though the fissures cannot be seen by the naked eye, they interfere with and refract the light rays. This provides the stone with its luxuriant colors.

In a sense, our lives have an opalescent quality. Like the opal's imperfections, our trials, sorrows, and temptations can produce, as it were, fissures in our testimonies. Since each life is unique, each person will have a unique testimony, perceived differently by others who are looking at us from their own unique "line of sight." We may use this reality honestly and effectively by allowing the "play of color" in our lives to reflect the beauty of our Savior and to attract others to Him using appropriate elements of our personal testimonies. It is the same testimony, but by moving the line of sight on the "opal" of my life, I am able to connect with two different people in slightly different ways.

A personal testimony is an effective way to present the gospel, but it is important to give some thought to our personal testimonies, to explain how we came to that crisis point or went through that process by which we knew for certain that we had eternal life. Biblically, Paul gives to us three essential elements to a good testimony in Acts 22. He lets people know what life was like before he came to Jesus (Acts 22:3). He relates how he received the gift of eternal life from Jesus (22:8). Finally, he relates how eternal life transformed his temporal life (22:15).

Basically, there are two main testimonials that we present to the world: the church testimony and the personal testimony. A church testimony is relatively straightforward and definitely less effective. Someone asks, "What's your church like?" We tell them that our church is compassionate and looking for ways to let people know how they might have a truly satisfying life. This culminates in a straightforward question regarding that person's eternal security or an invitation to coffee and a Bible study such as *The Exchange*. Personal testimonies are much more powerful. Allow me to use my personal testimony from two different lines of sight to demonstrate what I call "the opalescence of a testimony."

Connecting with a Man Struggling in His Marriage

Before I received eternal life, I struggled a great deal in my relationship with my wife. We had been married for three years, but selfishness was tearing apart the marriage. I look back now and clearly see that had we continued on the way we were, it would have ended in divorce. It's impossible to have a good marriage when two people are living two independent lives instead of living *for* each other.

I remember during one particularly stressful time, my wife wondered out loud whether or not she should just return to Michigan instead of staying in California with me. That was difficult to hear.

A short while after that, I flew to Pennsylvania to meet an uncle whom I never really knew. While visiting, something wonderful happened to me. I received eternal life. Several things changed that day. I took the return flight and met my wife at the airport. She sensed the change in me.

Now that I have eternal life, I work hard at eliminating selfishness from my life. I strive to love my wife and sacrifice for her. I'm not perfect, but shortly after I received eternal life, I began working on my marriage. My relationship with my wife changed in small ways at first. She sensed my desire to love her and care for her like never before. Last year we celebrated our twenty-fifth anniversary; we are still married and more in love with one another than ever before. Knowing that I have eternal life has kept my perspective on the things that really count. I know that if I were to die right now, I'd go to Heaven. I know that I have eternal life! May I ask you a question?

Notice that this testimony can be relayed to a person in two to three minutes. It should be brief and contain before-conversion, conversion, and postconversion aspects to it as exemplified by Paul above. It also is an introduction so it need not include how you received eternal life. You are simply working your way to that point by building rapport with your friend.

Now let us suppose I have met someone who is a fearful and anxious person. I have something in common with

a person like that. So, I move the opal of my life. Light refracts and hits the surface; there is a “play of color” that connects with this particular person.

Connecting with the Fearful and Unbelieving

You know, before I received eternal life I was very fearful of death. I remember going to a movie theatre to watch the release of the 1990 film titled *Ghost*. It is a story about Sam and Molly, a couple deeply in love. Walking back to their new apartment after a night at the theatre, they encounter a thief in a dark alley, and Sam is murdered. He finds himself trapped as a ghost and realizes that his death was no accident. He must warn Molly about the danger she is in, but he cannot be seen or heard by the living.

The movie was disturbing to me because it prodded me to think about what would happen when I died. I didn't know if I would have eternal life. Wraith-like beings in the movie would rise from the earth, and in their shadowy forms, they would pull the evil people down into an abyss to be tormented. The good were pulled into an ethereal mist of light. I just hadn't thought about the concept of eternal life all that much. It really struck me that I simply didn't know for sure if I had eternal life.

In a sense, our lives have an opalescent quality.

It was only months after seeing that movie that I came to know for sure that I would have eternal life when I died. That was such a relief to me. I remember taking an airplane trip just days after receiving eternal life. Normally, I would have been fearful and insecure. I just don't like

flying. But something was different for me. I knew that had that plane crashed, I had eternal life. I had a peace that I simply cannot explain. I know for sure now that I have eternal life—that I will go to Heaven when I die. May I ask you a question?

The opalescence of your testimony provides an effective way to engage others in The Exchange Bible Study. It helps you to show people that you realized at one point in your life that you needed to change. Focusing on specific viewpoints of your personal testimony can be a form of pre-evangelism. It can engender trust. It may provide an entrance for the gospel as you continue to engage in the Bible study, discussing God's holiness, justice, love, and grace. May God grant an abundant harvest of souls in your ministry!

Jim Oesterwind is the pastor of Heritage Baptist Church in Antioch, California.



Faith Counseling Institute *presents*

Biblical Counseling Training

Equipping fundamental churches to disciple the nations.

May 19-23, 2013

Course 1: Foundations of Biblical Counseling

Over thirty hours of instruction include: The essential components of biblical disciple making/counseling, the goal of biblical counseling, what makes counseling biblical, the process of biblical counseling, the use of the Word in counseling, the themes of sanctification, basics for addressing worry and anxiety, forgiveness, and despair and grief, the qualifications for the biblical counselor, current challenges to biblical counseling, and integrating biblical change into the local church. Visit www.fbctaylors.org/institute/ for details and full brochure.

Speakers:

Pastor John Monroe, pastor of Faith Baptist Church; seasoned biblical counselor
Dr. Jim Berg, seminary professor at Bob Jones University; director of Faith Counseling Institute

Faith Counseling Institute is a ministry of Faith Baptist Church, Taylors, SC 29687

864.322.0700 www.fbctaylors.org Dr. John Monroe, Pastor

Evangelism Using THE EXCHANGE

Compiled by Gordon Dickson

More than ninety members of Calvary Baptist Church in Findlay, Ohio, have taken *The Exchange* training with Jeff and Anna Musgrave. Since the training began, the participants have shared the good news of Christ with hundreds of people and seen more than thirty professions of faith. Three of those who were trained are Emily Yoder and Ron and Linda Miller. Here are their stories.

Emily Yoder

Growing up in a Christian home, I knew a lot about the gospel but did not have a clear and systematic way of communicating it to people. I really like the way that *The Exchange* presentation gives a clear outline for communicating the gospel message. Perhaps one of my favorite things about *The Exchange* presentation is the illustrations incorporated into the presentation. My favorite illustration is the “two chairs” illustration, which is simple yet powerful. For this illustration, the person delivering the gospel message pulls up two chairs and uses the one chair to represent trusting in yourself and the other chair to represent trusting in Jesus and His finished work on the cross. This illustration clearly visualizes that you must get out of the one chair (yourself) before you can depend upon the other chair (Jesus).

I had the blessing of using *The Exchange* presentation to share the gospel with a Catholic friend of mine. We were eating lunch together and discussing her grandfather’s passing away when I asked her where she would go if she died. She said she thought she would go to Heaven. She said she knew she had done wrong things in her life, but she was trying as hard as she could to make up for those sins. She said that when you sin it places a heavy burden on you that never goes away. My heart felt for her, knowing that she was suffering under the weight of her sins. I asked her if she would like to know for sure that she was going to Heaven when she died someday. She looked at me with surprise and said, “Yes I would, but how can I know that God has forgiven me?” I was able to take her through

the whole presentation. The illustration of the two chairs was particularly helpful to her. She understood that she needed to be sitting in the chair that represented trusting Jesus Christ alone for forgiveness of sins. When she finally understood that all she needed was to place her trust in Jesus Christ, she wanted to ask Him right then and there. What a joy it was to watch her pray and ask Jesus to save her! She said, “Jesus, I just want to sit in that chair!” When she finished praying, she looked up at me and, with relief and joy, said, “I feel like a heavy burden has been lifted from me! I feel so light!”

I have used this presentation with several other people.

Sadly, not all of them received Christ as their Savior, which is always disappointing. *The Exchange* presentation cannot guarantee that the person receiving the presentation will accept Christ. People do not get saved through any method of communication on our part. Only the Holy Spirit can place that burden of conviction on a person’s heart as He did with my friend, only He can open a person’s eyes to understand the gospel, and only He can lift that burden of sin when a person chooses to trust in His Son. But *The Exchange* presentation does make it easier for us, as believers, to share the gospel as we should. I find joy in knowing that I have shared Jesus with others, even if they choose to reject Him, and am thankful that I have some tools to help me in achieving that end.

Ron and Linda Miller

The Exchange training was an eye opener for my wife, Linda, and me. We went through the seminar with Jeff and Anna Musgrave in a classroom setting at Calvary Baptist. *The Exchange* gospel presentation is the best I have seen. It is so wise to begin the process by encouraging you to become acquainted with the person with whom you wish to share the gospel. You only advance as the Lord provides opportunity. Once you have been able to take that first step, *The Exchange* gospel presentation is laid out in a very logical order with good

Continued on page 30





Finish your degree *Online!*

Maranatha's Interdisciplinary Studies program is designed to help adult students complete their bachelor's degree online in two years or less.

- Flexible class scheduling
- Completely online
- Lifetime learning credit
- Financial aid options
- Regionally accredited
- Choice of concentrations
- Biblical worldview
- Start anytime; six annual sessions

Call 920-206-2323 for a free consultation
www.mbbc.edu/finish

Also Online

120 courses • Dual credit/early college enrollment • Bible Certificate • MA-English Bible
BridgeToCampus.org: Start Christian college where you are



MARANATHA ONLINE
BIBLICAL, FLEXIBLE, AND ENGAGING LEARNING

2013 Fellowships

April 30, 2013

New England Fellowship
Cornerstone Baptist Church
415 US Route 1
Scarborough, ME 04074
207.885.5123

May 23-25, 2013

Pacific Rim FBFI Fellowship
Cebu City, PHILIPPINES

May 28-30, 2013

Pacific Rim FBFI Fellowship
Bob Jones Memorial Bible College
Quezon City, PHILIPPINES

June 10-14, 2013

Annual Chaplains' Training
Faith Baptist Bible College
1900 NW 4th Street
Ankeny, IA 50023-2152
515.964.0601
faith.edu/events/fbfi

June 11-13, 2013

93rd Annual Fellowship
Faith Baptist Bible College
1900 NW 4th Street
Ankeny, IA 50023-2152
515.964.0601
faith.edu/events/fbfi

July 29-31, 2013

Alaska Regional Fellowship
Maranatha Baptist Church
7747 E. 6th Avenue
Anchorage, AK 99504
907.338.2321
http://home.earthlink.net/
~akbeb/akfbf.html

October 21-22, 2013

Central Regional Fellowship
Harvest Hills Baptist Church
9713 North County Line Road
Yukon, OK 73099
405.721.1920

October 28- November 1, 2013

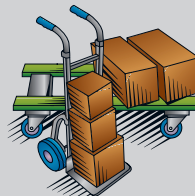
Caribbean Regional Fellowship
Calvary Baptist Tabernacle
PO Box 3390
Carolina, PR 00984
787.750.2227

November 5, 2013

NYC Regional Fellowship
Heritage Baptist Church
519 8th Avenue, Suite 807
New York, NY 10018
(Between 35th and 36th Streets)
212.947.5316

MOVING?

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



Call (800) 376-6856

**Sign up for your FBFI Membership and/or
FrontLine Subscription Online at www.fbfi.org**

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

Stirring Our Spirits to Pray

February is sometimes balmy here in the South. As I write this column in January, I'm hoping it will be so when the little group of pastors I meet with convenes the middle of next month to discuss the book we've decided to read for our bimonthly fellowship. There are few experiences I enjoy more than sitting around for an afternoon in the sheltered gazebo of a quiet park with these good brothers to share thoughts about some spiritually energizing classic on the ministry. But we need nice weather!

When we met early last December (on a beautiful day that felt more like October), we agreed on the need to give attention to the topic of prayer. We chose Alexander Whyte's *Lord, Teach Us to Pray* for an instructive inspiration. Do you know Whyte?

A Dramatic Preacher

Distinguished minister of Free St. George's Presbyterian Church in Edinburgh, Scotland (1873–1916), strong supporter of D. L. Moody and Ira Sankey, principal of New College, prolific author, and passionate pulpiteer, Alexander Whyte preached and wrote uniquely. It didn't always make for exactly accurate handling of his texts. Early on his mentor Robert Candlish commented on one of his efforts, *Not a bad sermon if it had been a little more on the text*. But whatever Whyte preached, he preached with a dramatic instinct almost unparalleled in the repertoire of sermonic literature. Soon after he assumed the pulpit of Free St. George's, his preaching was being described as *awakening, arresting, interesting, scintillating with imaginative insight*. It's this *imaginative insight* that permeates his book on prayer and makes it such provocative reading.

When Whyte took Free St. George's he immediately set about revitalizing the congregational prayer meeting. *I put a lot of steam into it*, he told a friend. Twenty years later he was still pouring on the coal, especially through a series of messages preached throughout the winter months of 1895–96. Twenty-three of these were subsequently published in a volume which has now gone through many editions. In the preface, J.M.E. Ross remarks, *Nobody else could have preached these sermons. . . . There can be few more strongly personal documents in the whole literature of the pulpit. . . . These pages are Alexander Whyte.*

The sermons are Whyte himself, rather than precisely his texts themselves, in that they are his opening his own fertile (though not entirely unscriptural) imagination, unfolding his own ear-catching personal drama, uniquely gripping his hearers with his own fierce, unparalleled preacher's passion. Sample, for instance, the following imaginative flight from his first sermon, "The Magnificence of Prayer."

What a man loves, that that man is. What a man chooses out of a hundred offers, you are sure by that who and what that man is. And accordingly, put the New Testament in any man's hand, and set the Throne of Grace wide open before any man, and you need no omniscience to tell you a man's true value. If he lets his Bible lie unopened and unread: if he lets God's throne of Grace stand till death, idle and unwanted: if the depth and the height, the nobleness and the magnificence, the goodness and the beauty of divine things have no command over him, and no attraction to him—then, you do not wish me to put words upon the meanness of that man's mind. Look yourselves at what he has chosen: look and weep at what he has neglected, and has forever lost!

But there are other men: there are men of a far nobler blood than that man is: there are great men, royal men: there are some men made of noble stuff,

"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

and cast into a noble mould. And you will never satisfy or quiet those men with all you can promise them or pour out upon them in this life. They are men of a magnificent heart, and only in prayer have their hearts ever got full scope and proper atmosphere. They would die if they did not pray. They

Why do you think was our Lord able to speak with such extraordinary point, impressiveness, and assurance about prayer; about the absolute necessity and certainty of secret, importunate, persevering prayer having, sooner or later, in one shape or other, and in the best possible shape, its answer? . . . There is running through all our Lord's doctrinal and homiletical teaching that note of reality and of certitude that can only come to any teaching out of the long and deep and intense experience of the teacher. And as the Master was, so are all His ministers.

magnify their office. You cannot please them better than to invite and ask them to go to their God on your behalf. They would go of their own motion and accord for you, even if you never asked them. They have prayed for you before you asked them, more than you know. They are like Jesus Christ in this; and He will acknowledge them in this. While you were yet their enemies, they prayed for you, and as good as died for you. And when you turned to be their enemies again, they will have their revenge on you at the mercy seat. When you feel somehow, as if coals of fire were—from somewhere—being heaped upon your head, it is from the mercy seat, where that magnanimous man is retaliating upon you.

. . . You would not believe it about that man of secret prayer. When you see and hear him, he is the poorest, meekest, the most contrite, and the most silent of men. . . . If you could but see him when he is alone with the King! If you could but see his nearness and his boldness! You would think that he and the King's Son had been born and brought up together—such intimacies, and such pass-words are exchanged between them. You would wonder, you would not believe your eyes and your ears. If you saw

him on his knees you would see a sight.

Look! He is in the Audience Chamber. Look! He is in the Council Chamber now. He has a seat set for him among the peers. He is set down among the old nobility of the Empire. The King will not put on His signet ring to seal a command till your friend has been heard. "Command Me," the King says to him. "Ask Me," He says, "for the things of My sons: command Me things to come concerning them!" And, as if that were not enough, that man of all-prayer is still on his knees. He is "wrestling" on his knees. There is no enemy there that I can see. There is nothing and no one that I can see near him: and yet he wrestles like a mighty man. What is he doing with such a struggle? Doing? Do you not know what he is doing? He is moving heaven and earth. The man is removing mountains. He is casting this mountain, and that, into the midst of the sea. He is casting down thrones. He is smiting old empires of time to pieces. Yes: he is wrestling indeed! For he is wrestling now with God; and now with man: now with death; and now with hell. See! The day breaks over his place of prayer! See! the Kingdom of God begins to come in on the earth! What a spot is that! What plots are hatched there! How dreadful is this place! Let us escape for our life out of it! Is that man, in there with God, your friend? Can you trust him with God? Will he speak about you when he is in audience? And what will he say? Has he anything against you? Have you anything on your conscience, or in your heart, against him? Then I would not be you, for the world!

But no! Hear him! What is that he says? I declare I hear your name, and your children's names! And the King stretches forth his sceptre, and your friend touches it. He has "commanded" his God for you. He has "asked concerning" you and your sons. Such access, such liberty, such power, such prevalence, such a magnificent office has he, who has been made of God, a King and Priest unto God.

That's unique, is it not? Uniquely convicting, motivating, inspiring, faith-building, and pleasurable. No wonder our reading fellowship chose Whyte to stir us up to pray!

Whyte on the Praying of Pastors

In one of his sermons on the subject, Whyte confessed that he felt himself to be *but a raw beginner in the art of prayer*. Others thought otherwise.

G. F. Barbour, his biographer writes, *Close to the subject of Dr. Whyte's preaching lies that of his prayers. Intensely subjective they often were, yet how many are still treasured in the sacred storehouse of memory. One who was a student in the early 'nineties has spoken of the days when "every sermon in Free St. George's was a volcano, and every opening prayer a revelation."*

One of his former assistants related, *The inwardness and weight of his spirit, the reverence and solemnity of his*

address and behaviour, and the fewness and fulness of his words, have often struck even strangers with admiration.

But Whyte knew the extent of his own feeble attainments. So he faced the temptation common to ministers of shrinking back from seeming to be in public what we know we are not yet in private. Yet in what became one of his most well known series, *Bunyan Characters*, he offered this advice in the sermon entitled, "Sincere."

What, then, my truly miserable fellow-sinner and fellow-worshipper, what are we to do? Am I to give up preaching altogether because I am continually carried on under the impulse of the pulpit far beyond both my attainments and my intentions? Am I to cease from public prayer altogether because when engaged in it I am compelled to utter words of contrition and confession and supplication that little agree with the everyday temper and sensibility of my soul? And am I wholly to eschew pastoral work because my heart is not so absolutely clean and simple and sincere toward all my own people and toward other ministers' people as it ought to be? No! Never! Never! Let me rather keep my heart of such earth and slag in the hottest place of temptation, and then, such humiliating discoveries as are there continually being made to me of myself will surely at last empty me of all self-righteousness and self-sufficiency, and make me at the end of my ministry, if not till then, the penitent pastor of a penitent people. And when thus penitent, then surely, also somewhat more sincere in my designs and intentions, if not even then in my attainments and performances.

One experience in particular testifies to the earnestness with which Whyte practiced pastoral praying. He related that a friend was ill *nigh unto death*. The pastor had been interceding for his friend when God seemed to say to him, "If you are sincere in your prayers, will you agree to transfer to your friend *half of your remaining years*?" So vivid was the impression upon his spirit that Whyte sprang to his feet in a literal torrent of sweat. *It was a kind of Garden of Gethsemane to me*, he testified. *But, like, Gethsemane, I got strength to say, "Let it be as Thou hast said. Thy will be done."*

It was evidently no more than a searching test, for Whyte lived on to within one week of his eighty-fifth birthday (January 6, 1921). More remarkable was that he continued pastoring his large city church until past eighty. But what a Christlike intercession!

The burden for Christlikeness in prayer and ministry surfaced encouragingly in Whyte's preaching. In another of the *Bunyan Characters* sermons he asked his hearers,

Why, for instance, for one thing, why do you think was our Lord able to speak with such extraordinary point, impressiveness, and assurance about prayer; about the absolute necessity and certainty of secret, importunate, persevering prayer having, sooner

or later, in one shape or other, and in the best possible shape, its answer? Why but because of His own experience? Why but because His own closet, hilltop, all-night, and up-before-the-day prayers had all been at last heard and better heard than He had been able to ask? We can quite well read between the lines in all our Lord's parables and in all the passages of His sermons about prayer. The unmistakable traces of otherwise untold enterprises and successes, agonies and victories of prayer, are to be seen in every such sermon of His. And so, in like manner, in all that He says to His disciples about the sweetness of submission, resignation, and self-denial, as also about the nourishment for His soul that He got out of every hard act of obedience,—and so on. There is running through all our Lord's

One experience in particular testifies to the earnestness with which Whyte practiced pastoral praying. He related that a friend was ill nigh unto death. The pastor had been interceding for his friend when God seemed to say to him, "If you are sincere in your prayers, will you agree to transfer to your friend half of your remaining years?" So vivid was the impression upon his spirit that Whyte sprang to his feet in a literal torrent of sweat. It was a kind of Garden of Gethsemane to me, he testified. But, like, Gethsemane, I got strength to say, "Let it be as Thou hast said. Thy will be done."

doctrinal and homiletical teaching that note of reality and of certitude that can only come to any teaching out of the long and deep and intense experience of the teacher. And as the Master was, so are all His ministers. When I read, for instance, what William Law says about the heart-searching and heart-cleansing efficacy of intercessory prayer in the case of him who continues all his life so to pray, and carries such prayer through all the experiences and all the relationships of life, I do not need you to tell me where that great man of God made that great discovery. I know that he made it in his own closet, and on his own knees, and in his own evil heart. And so, also, when I come nearer home. Whenever I hear a single

unconventional, immediate, penetrating, overawing petition or confession in a minister's pulpit prayer or in his family worship, I do not need to be told out of what prayer-book he took that. I know without his telling me that my minister has been, all unknown to me till now, at that same school of prayer to which his Master was put in the days of His flesh, and out of which He brought the experiences that He afterwards put into the Friend at midnight, and the Importunate widow, as also into the Egg and the scorpion, the Bread and the stone, the Knocking and the opening, the Seeking and the finding.

His children thus most dear to Him,
their heavenly Father trains,
Through all the hard experience led,
of sorrows and of pains.

And if His children, then ten times more the tutors and governors of His children,—the pastors and the preachers He prepares for His people.

All preachers pray before they preach. But in a letter to one of his assistants who was about to be ordained, Whyte urged praying, not before, but after preaching sermons. *We are tempted to pray before preaching*, he observed, *because we are afraid at the people and at our work; but prayer for ourselves and the people after preaching is much neglected. Do not neglect either. And go on. Your own heart will tell you more and better.* It was a good admonition.

One of the most challenging passages for preachers in the *Lord, Teach Us to Pray* series is based on our Lord's words in His high priestly prayer, *And for their sakes I sanctify myself* (John 17:19). I first read it over thirty years ago, toward the end of a four-year ministry in a small church I pastored while in seminary. Recently, reading it again for our upcoming fellowship, I was again deeply moved.

Who has the ambition to be bound up in the bundle of life with the Saviour of men? Who has the high heart to shine at last as the brightness of the firmament, and as the stars forever and ever? Are you able to drink of your Lord's cup of sanctification, so as to sit with Him on His throne? Are you willing to wear, not only the ring and the shoes of a returning prodigal, but in addition, the mitre of a king and priest unto God? Then,—take this text out of your Lord's mouth, and make it henceforth your own. Look at Him! Look every day at Him! Never take your eyes off Him! "Lift your eyes to Heaven"—just like Him; and, like Him, say, as He said that great night of sanctification and prayer, "Father, Holy Father! For their sakes I also sanctify myself."

And, as time went on, there was nothing in that Great Prayer the Apostles remembered more in their daily ministry than just this, "For their sakes

I sanctify Myself." They remembered these words every day, and they saw something of the unfathomable and inexhaustible depth of these words, as they worked out their own salvation, and the salvation of their people, in the daily life of increasing holiness and intercessory prayer.

And those ministers of our own day are the true successors of the Eleven, who most closely imitate them in their life of sanctification: and that, with a view to intercessory prayer. He alone deserves to be called a minister of Christ and of His Church who, on the day of his ordination, looks round on his people, and says,—*"For their sakes I sanctify myself;"* and more and more says it with every returning Sabbath morning. "For their sakes," he will say, "I dedicate and devote myself. For their sakes I keep myself at peace with God. For their sakes I practice the Presence of God. I seek more and more to please God for their sakes. To please Him and to please them. For their sakes I sanctify myself."

And, what an incomparable sanctification that is, and what a shipwreck it is for any minister to miss it! What a complex, what a spiritual, what an endless, what an incessant sanctification! In every new sermon there is some new sanctification for a preacher, and for his people. First and best for him; and, then, after him, for them. "Sanctify them through Thy truth: Thy word is truth." In every pastoral visit, at every sick-bed, at every death-bed, at every open grave, what a complex sanctification for a true minister every day! And, then, every night, what a correspondingly complex intercession for his people!

In closing this brief exposure of Alexander Whyte's striking ways of stirring our desires to pray, I want to end with one of his unusual ways of encouraging those who may feel that their sins make it almost impossible to do so. *Make your dreadful case your great argument with Him*, he suggested. *Say this to Him; say: "Lord, teach this reprobate now before Thee to pray. Teach this castaway, if it be possible, to pray! Lord, soften this stone to pray!"*

And in another place, a series of sermons entitled *The Spiritual Life*, he observes,

If you would know it, my brethren, a lifetime of unceasing and ever-deepening prayer is by far the best security against pride, and by far the best guarantee of a genuine evangelical humility. I feel sure of this, that every truly spiritually-minded man among you experiences his greatest humiliation when he is alone with God in secret prayer. . . . His secret time and place of prayer is the spiritual man's most heart-searching valley of humiliation. Oh you, therefore, who have been chosen and called to prosecute a life of spiritual humility, frequent, continually your secret place and time of prayer. And have no secrets with God or with yourself then and there.

Amen. ☞

Bring . . . the Books

Richard Sibbes, *The Bruised Reed*

“What do you do when you get discouraged?” One pastor did not know what to answer. Another pastor said that his remedy was not to get discouraged but rather to get ready for (or start) a fight. Yet another pastor responded that his solution was to drink a two-liter of Mountain Dew! Most discouraging of all was the pastor with whom I could not empathize when he said, “I never get discouraged. Next question.” None of their answers helped my discouragement. The question still stands to you, dear reader: what do you do when you get discouraged?

Since Puritan times, one of the most highly recommended books dealing with discouragement is *The Bruised Reed* by Richard Sibbes (1577–1635). Sibbes was so gracious and encouraging in his disposition and preaching that he was called “the sweet dropper.” Richard Baxter records the spiritual comfort that *The Bruised Reed* brought to him: “It suited my state . . . and gave me a livelier apprehension. . . . Without any means but books was God pleased to resolve me to himself.” C. H. Spurgeon said “Sibbes never wastes the student’s time. . . . He scatters pearls and diamonds with both hands.” D. Martyn Lloyd-Jones states in *Preaching and Preachers*,

I shall never cease to be grateful to one of [the Puritans] called Richard Sibbes who was balm to my soul at a period in my life when I was overworked and badly overtired, and therefore subject in an unusual manner to the onslaughts of the devil. In that state and condition . . . what you need is some gentle, tender treatment for your soul. I found at that time that Richard Sibbes, who was known in London in the early seventeenth century as “the Heavenly Doctor Sibbes,” was an unfailing remedy. His books *The Bruised Reed* and *The Soul’s Conflict* quietened, soothed, comforted, encouraged and healed me.

The book is an exposition and application of Isaiah 42:3 (cf. Matt. 12:20). Instead of doing the easiest thing of breaking the reed, the heart of Jesus desires to bind up those and strengthen the wounded reed. Instead of extinguishing the fire in a smoking wick, Jesus tenderly works to fan the fire back into flame.

Sibbes describes someone who is “bruised” as well as someone whose fire is almost snuffed out. One may be demoralized for any number of reasons, but a person’s wrong thinking in pride about himself is one of the chief causes of misery, as it will never allow Jesus to be rightly appreciated.

Sibbes also shows how Jesus can help us, and he encourages those who are bruised to turn to Jesus’ overwhelming compassion, grace and kindness for them. “He will not only not break nor quench, but he will cherish those with whom he deals.” “There is more

mercy in Christ than sin in us.”

“Help is not in ourselves, but only in the One Who created us and loves us with a love beyond human understanding.” As a jeweler is dazzled by the light shining through the facets of an exquisite diamond, so we should think about Jesus

in the light of the Bible with the result of being enamored by Him and His character. “If our faith were but as firm as our state in Christ is secure and glorious, what manner of men should we be?” Sin and Satan are ultimately defeated, but they still show their strength against us and win little victories. For this we need a King to conquer those tendencies, and Jesus will. “He is a prophet wise enough, and a priest full enough to make us acceptable of God. If we want any grace, he is a king able enough, rich enough, and strong enough to subdue all our rebellions in us, and he will in time by his Spirit overcome all.”

This book offers rich comfort and encouragement for the disappointed Christian. Sibbes writes with a pastor’s heart of concern, a doctor’s skill for cures, and a coach’s ability to motivate.

Sibbes gives stern warnings to Christians not to overwhelm or overrun those to whom they relate, but rather to bear with them and encourage them with compassion and tenderness. “The best men are severe to themselves, tender over others. Neither must they despise the gifts of God in others, . . . which may make their persons and their case obnoxious to scorn. When blindness and boldness, ignorance and arrogance, weakness and willfulness, meet together in men, it renders them odious to God, burdensome in society, dangerous in their counsels, disturbers of better purposes, intrac-table and incapable of better direction.”

The despondent reader will find this Puritan work is worth reading despite the somewhat antiquated text. It is worth the effort. A person can download the book¹ or audio versions² for free online. Reading the book for yourself and buying it for pastors and friends will pay eternal dividends.

May we be reminded that Jesus knows how weak we are and yet He continues to work in us and through us for His glory. Although we cannot serve perfectly, may we serve faithfully, for His promises do not fail. ☞

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

¹ <http://www.monergism.com/bruisedreed.html> ; <http://www.onthewing.org/user/Sibbes%20-%20Bruised%20Reed%20-%20Updated.pdf>

² <http://librivox.org/the-bruised-reed-by-richard-sibbes/>

Aaron F. Young has been a pastor at Grace Baptist Church in Elko, Nevada, since 1998.

Many probably remember the difficulty of reading Revelation for the first time. Its use of symbolic language presents many interpretive difficulties. One such difficulty is found in Revelation 14:14: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Two major interpretations of the one sitting on the cloud exist. One group of interpreters argues this is a reference to Christ. Another school of interpreters insists that this is not Christ but an angel similar to the other angels described in Revelation 14.

Interpreters who consider the one sitting on the cloud an angel make five arguments. The first argument appeals to Revelation 14:15, which begins with the phrase, “And another angel.” Initially verse 15 seems to indicate that the one sitting on the cloud in Revelation 14:14 is an angel, since 14:15 introduces “another angel.” However, this argument does not fit the overall context of Revelation. The phrase “another angel” appears many times in the Revelation (7:2; 8:3; 14:6, 9, 15, 17, 18; 18:1). The phrase functions as a literary marker to indicate “a new turn in the drama” (A. T. Robertson, *Word Pictures*, 6:410). Verse 15 is not a reference to 14:14 but a literary marker moving the drama of the Revelation along.

A second argument for 14:14 to refer to an angel is the fact that the person is sitting on a cloud. In Revelation 11:12 a cloud is a form of transport for the two martyred witnesses. This argument says that clouds are a means God uses to transport His servants, not a means the omnipotent God uses to move about. However, most commentators agree that the cloud in 14:14 is an allusion to Daniel 7:13 where one identified as the “Son of man” comes “with the clouds of heaven.” Even J. Ramsey Michaels, who argues that 14:14 is an angel, believes that the imagery of clouds is reminiscent of Mark 13:26 and Matthew 24:30, which are clear allusions to Daniel 7:13. “Probably the vision is intended to evoke just such images, but without implying that the figure on the cloud actually is Jesus in any literal sense” (Michaels, *Revelation*, p. 173).

A third argument is based on the word for “crown” (*stephanos*) in 14:14. Based on a misunderstanding of the synonyms for “crown” in Greek, some interpreters assert that Christ never wears a *stephanos*, but only a *diadema*. The term *stephanos* generally refers to a laurel wreath worn by a champion or victor, where as *diadema* usually refers to a royal crown. However, the distinction between these words is not as clear as assumed. Jesus is said to be crowned (*estephanomenon*, verbal form of *stephanos*) with

glory and honor (Heb. 2:9). Also, Jesus’ crown of thorns is described as a *stephanos* of thorns, even though it was meant by the soldiers to represent his royal crown (Matt. 27:29). Additionally, not all rulers wore a *diadema*. “Caesar himself normally avoided the *diadema* . . . with its formal symbol of royalty and preferred to wear a wreath (usually laurel) to signify peace and victory” (Grant Osborne, *Revelation*, p. 550).

A fourth argument against the one on the cloud being Christ is based on a statement in Matthew 13:39 saying that in the parable of the wheat and the tares that the reapers are angels. Therefore, since the one sitting on the cloud is reaping with a sickle of judgment he must be an angel. However, this is pushing Jesus’ statement in Matthew 13:39 too far. Jesus never said only angels reap, but that in the parable the reapers represent the angels who will reap judgment in the end times.

The most significant argument against identifying the one on the cloud as Christ comes from the angel in 14:15 commanding the one with the sickle to reap the harvest. It would seem strange for Christ to receive a command from an angel. However, the angel in 14:15 has come from the temple in Heaven. He is not giving this command on his own authority but is conveying God’s command to the one with the sickle that the time for harvest is ripe. As Thomas argues, “He does not respond to angelic authority in thrusting in his sickle, but receives divine notification through an angel that the proper time to do so has arrived (Acts 1:7; Matt 24:36; Mark 13:32)” (Robert Thomas, *Revelation*, 2:218).

Those who identify the one in 14:14 as Christ have several arguments in their favor. First and strongest, the title “Son of Man” is used exclusively of Christ in the New Testament (except in Heb. 2:6, which quotes Psalm 8:4). Furthermore, the same John in the same Revelation using the same words with the same grammatical construction identifies Christ with this phrase in Revelation 1:13 (*homoion huion anthropou*). This is very strong, and in this author’s opinion, conclusive linguistic evidence that 14:14 is Christ. Finally, as noted above, the reference to the Son of Man on a cloud is undoubtedly an allusion to the messianic reference in Daniel 7:13.

Most of the evidence for 14:14 to be an angel is based on misunderstandings of language or context. Furthermore, the use of “Son of Man” and the Old Testament allusions seem to strongly point to Christ. Therefore, it is best to interpret Revelation 14:14 as a reference to Christ. ☞

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

Gospel ministry involves many aspects, such as preaching, guiding, evangelizing, praying, counseling, protecting, rebuking, studying—to mention just a few. Let us view this in the context of the greatest commandment: part one—love the Lord our God with all our heart, soul, mind, and strength; and part two—love our neighbor as ourselves. Fundamental pastors and preachers understand well the importance of loving God. We also know that the best way to love people is to point them to Christ. But let us look more closely at the ministry of *human compassion* and some examples of it.

In recent years, the word “compassion” has been hijacked by those who equate being a Christian with merely being concerned about the plight of poor people, whatever that entails. “Compassion will cure more sins than condemnation,” said Henry Ward Beecher, a nineteenth-century Congregational preacher and social reformer. Despite some truth in that statement, it reveals the basic problem of the “social gospel”—it becomes so focused on society that it leaves out the gospel. However, we cannot shun *human compassion*. *Human compassion* is simply a sympathetic caring for the suffering and misfortunates of others in all aspects of the whole human being—physical, social, emotional, mental, and spiritual.

One way that clergy have historically demonstrated compassion toward their community is to be involved as a chaplain. Thousands of chaplains have led people to Christ as a result of their involvement with local police, military units, hospitals, rescue squads, local businesses, disaster response teams (Red Cross), prisons, local governments, and other associations. The chaplain is a person who is able to reach people in places that many pastors otherwise would likely never go. Following are a few examples of godly, compassionate chaplains.

Compassion Involves Loving People

Young service members often leave their families with the parting word from them to seek out the chaplain if they have any trouble. Clergy since the days of Aaron the high priest have been a part of armies and wartime efforts. American chaplains were local pastors who ministered to troops as early as the battle at Concord bridge. General George Washington asked the Continental Congress to send him a full-time chaplain for each regiment. Although their functions varied greatly in the early days from teachers to morale officers, they had a common characteristic: they cared for people. During the Civil War, Major General George U. S. Grant turned to Chaplain John Eaton to care for the number of blacks who had joined the Union Army. Post-Civil War, chaplains led the fight to end the daily rations of alcohol (rum) onboard navy vessels. General John J. Pershing wrote about the more than 2300 chap-

lains who served during World War I, “Their usefulness in the maintenance of morale, through religious counsel and example, has now become a matter of history” (Donald Hadley, *Ministry with the Military: A Guide for Churches and Chaplains*. Grand Rapids: Baker, 1992, pp. 30–31).

Notice Christ’s miracles: although their primary purposes were to confirm His deity and message of salvation, they always demonstrated His compassion toward individuals and society in general (“multitudes”).

Compassion Involves Being Present with People.

A large part of the chaplain’s ministry is just being with people—a “ministry of presence.” When a child dies in the hospital or when a soldier is wounded, the chaplain sits with the sufferers, often saying very little. The chaplain sees souls as lost without Christ. Yet Christ often healed and ministered to the sick and needy without preaching the gospel at that exact moment (Matt. 4:23–25; Luke 4:42–44). Sharing the love of Christ as the Great Shepherd will almost always open up conversations sooner or later to the praying and compassionate soulwinner.

Police Chaplain Bob Turnbull was ordained in 1943 with the Assemblies of God. He was called the “Chaplain of Waikiki Beach” in Hawaii. His passion was leading people to Jesus Christ—by ministering to the whole person. He said in his autobiography, “I cannot imagine just preaching to somebody and not being attuned to his or her total needs. And so the police chaplain is an attuned person. . . . The love and sensibility of a ‘Jesus cop’ should be all encompassing and overflowing.” Chaplain Turnbull led many people to the Lord as a result of his love for them—hardened criminals, prostitutes, and fellow police officers (Bob Turnbull, *Calling Angel One*. Van Nuys, CA: Bible Voice Books, 1976, p. 107).

George Artemas Crawford was a Methodist Navy chaplain in the late nineteenth century, known for “preaching with evangelical fervor and emphasizing the need for individual conversion. Following a revival he had aboard the ship *Richmond*, it was said that the life of every person aboard was changed for the better and that it was a ‘happy ship.’” He also suggested that Navy Chaplains undergo the same rigorous requirements that others do, such as physical fitness and quarterly reporting (Chaplain/Historian CPT Tierian [Randy] Cash, USN Retired, Archive Notes from Personal and Navy Chaplain Schoolhouse, Fort Jackson, SC).

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

Charles Spurgeon

Compassion Involves Suffering with People.

Christ admonished us to “rejoice with them that do rejoice, and weep with them that weep” (Rom. 12:15). He Himself wept when Lazarus died (John 11:35). The God of All Comfort helps us all through times of trials and sufferings (2 Cor. 1:3, 4). So the godly chaplain can have a ministry of comfort. The Good Samaritan in Jesus’ story (Luke 10:25–37) was not ashamed to be associated with someone down and out, even putting himself at risk for the same circumstances. Suffering people often don’t want the caregiver to preach at them or even tell them “God is good.” (This ought to come from their very own mouths.) The chaplain puts himself in the shoes of those to whom he ministers. He is quietly open to opportunities to compassionately answer hard questions—which will arise.

Chaplain Vernon Eskridge, a nineteenth-century Methodist, continued preaching to churches in Portsmouth and as a Navy chaplain despite being attacked by cholera in 1837 and unable to fulfill his daily pastoral duties. Later in 1855 he threw himself into the labor of caring for those who were suffering from yellow fever at the navy shipyard, succumbing to the disease while preaching a funeral for one of the victims. He died at the Navy hospital September 11 that year (Cash, Historical Archives).

Compassion Involves Being a Righteous Servant.

Compassion comes from the heart. C. H. Spurgeon stated, “A good character is the best tombstone. Those who loved you and were helped by you will remember you when forget-me-nots have withered. Carve your name on hearts, not on marble” (wikiquote). Proverbs 4:23 states, “Out of [the heart] are the issues of life.” More recently, Navy Chaplain Barry Black emphasized the preaching of the Word of God and the importance of a “more dignified worship environment where the spiritual and reverent atmosphere contribute” to the spiritual wellbeing of sailors. He quoted C. H. Spurgeon: “It should be one of our first cares that we ourselves be saved men,” and “I have not preached this morning as half as much as I have prayed” (David White, *Voices of Chaplaincy*. Arlington: The Military Chaplains Association, 2002, pp. 11–16).

The chaplain is expected to be an honorable officer and a servant-leader. He has direct access to the commanding officer, he administers the religious program, and he is visible and available to all members of the command. The chaplain is also the voice of reason or ethical conscience for the military, counseling leaders about the morality of their decisions and actions. John Singer Wallace, a nineteenth-century Episcopal Navy chaplain, advocated for the ethical treatment of naval prisoners (Cash, Historical Archives). Charles Samuel Stewart was a same-era Presbyterian Navy chaplain who opposed the practice of flogging in the

Navy (Cash, Historical Archives). Likewise, Christ healed many people as a result of the compassion of others, such as the friends who let down the paralytic through the roof for Christ to heal (Mark 2:1–12). Chaplains work to meet the needs of others as a debtor to God’s goodness to them (Acts 20:32–35; Eph. 4:28; Rom. 1:13–17).

Chaplains have had a primary focus of leading people to Christ throughout the centuries. Through their compassionate serving of others (Matt. 5:16) they break down barriers in order to witness the gospel (John 10:32). During tragedies the Biblical chaplain prays in public with the question, “What role does God play in this event? What are the spiritual needs of the audience today?”

John Harold Craven was a Southern Baptist Navy chaplain in the mid-twentieth century known for having spent more time in the front lines than any other man in the regiment during Korea. Even secular NBC news anchor Tom Brokaw notes the effectual ministry of Chaplain Craven in praying with wounded Marines in combat zones at Iwo Jima. Brokaw quotes Craven: “For shell-shocked Marines, the most effective treatment was often the Lord’s Prayer. Many times, there was little else the Chaplain could do, except to wipe the volcanic ash from the faces of the wounded men with moistened gauze” (Cash, Historical Archives).

Compassion Involves Sacrificing for People.

James indicates that true religion cares for others (1:27; 2:15, 16). Matthew 25:37–40 declares that those who give sustenance in the name of Christ do it unto Him. They are called “righteous” in verse 27. Galatians 2:10 and 6:10 insist that we “remember the poor” and “do good unto all men.” The death of Christ is the greatest sacrifice: “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren” (1 John 3:16).

There is no greater love than giving up one’s life for another (John 15:13).

Chaplain Charles Henry Alden was born in 1795, served as a drummer boy during the War of 1812, and later served as a Navy chaplain at the Pensacola Navy Yard. “During the summer of 1846 the Yellow Fever broke out at the yard. Most were evacuated leaving only medical staff and Chaplain Alden to attend to those stricken. The chaplain could be seen all hours of the night and day caring for the sick and dying. He succumbed to the fever on 24 September” (Cash, Historical Archives).

Compassion in Action

The purpose of this article is not to present an exhaustive study on compassion but rather to give a few brief historical portraits of chaplains who were “compassionate, making a difference.” Local pastors today may consider this type of ministry as a way to demonstrate compassion to a local community of lost souls who are desperately in need of guidance, stability, and Christ’s love. ☞☞

Challenge POTENTIAL

Why settle for mediocre? Challenge your own expectations—through rigorous academics with a complete liberal arts package and a broad range of student activities that build your leadership skills and lifelong relationships. BJU challenges you to excel in all you do for the glory of God. To learn how you can challenge your potential at BJU, visit us at on.bju.edu/challenge.



Build Faith. Challenge Potential. Follow Christ.



Bob Jones University
Greenville, SC • 800-252-6363 • www.bju.edu

Exchanged!

Compiled by Anna Musgrave

The Guest at Church

"Margo trusted Christ after years of addiction to alcohol, heroin, and same-sex attraction. The Lord gave her freedom from all three sins and changed her into a new being. At her memorial service the church was filled with AA members who gave testimony to her changed life. We have seen a chain of four salvations from her testimony." (From Brent Show, Pleasant Hill, California)



The Illustration Drives Home the Point

Jim Oesterwind engaged CJ and Erin in a Bible study after they visited church, and both were saved the same evening. From Jim Oesterwind: "After the fourth lesson of The Exchange Bible Study, Erin wrote, 'Today I got fully into the "Jesus chair" [a reference to an illustration in the Bible study]. I made a decision to trust Jesus 100% and depend on Him instead of myself. A happy relief is inside me knowing that I have His gift of eternal life.'"



The Nurse

"Mary Salvador is an angel of mercy and compassion. I've learned through my trial with cancer that God brings a great deal of warmth and care through medical professionals. We must carry a burden for their souls. Mary was my nurse for much of my initial battle with lymphoma and chemotherapy in the hospital. I'm Mary's pastor. It's a two-way street. She looked after my physical needs and made me as comfortable as possible. As sick as I was, I will never forget her for that. But I also was constantly reminded of Mary's need for healing. I believe Mary would tell you that God knit us together through a very trying situation. He did this so that as my health improved and I had regained a measure of strength, I could engage Mary in an Exchange Bible Study with her husband. I will never forget the confrontation Mary had with truth and her repentance and faith. May God be praised for His indescribable gift of saving grace!" (From Jim Oesterwind)



At School

Hudson, a fifteen-year-old girl from Northwest Valley Baptist Church, was concerned because she didn't know many lost people. But she wanted to share her faith. God answered her prayer by helping her engage in a Bible Study with a friend she met through an online course at the YMCA. Hudson writes, "[The girl] told me she did not even believe in God. I asked her if she would be willing to do a Bible study with me and she said 'yes.' I was very nervous, but the Lord helped me to talk to her. When we went through the first lesson, [she] was so surprised about almost everything. It was like a child finding candy! She was so excited. By the second lesson, she said she wanted to be 100% sure, so we sat down and went through the gospel. By the time we finished, she knew 100%! I was ready to cry! Then she said, 'So we are like sisters now?' I gave her a huge hug and said 'yes.'"



The Client

Ryan's favorite client lay critically ill in the hospital, and Ryan was under deep conviction that he needed to share the gospel with him. He later wrote, "I had yet to set up a Bible study since The Exchange Seminar, and my gospel presentation tool was still sitting on my dresser." But after praying for boldness and an opportunity without distractions, Ryan took that step of faith! God met him with abundant grace. As they began to discuss spiritual things, a

nurse began to care for the patient on the other side of the curtain. Ryan writes, "The loud talking on the other side of the curtain actually gave us more privacy than I ever expected. I was less self-conscious about talking so loud so that [my client] could hear me. And he listened intently without being distracted whatsoever. When I asked if he would like to place his trust in Jesus, he said yes and read the prayer of salvation written on the presentation tool." Four days later he passed away, expressing to his granddaughter that he was at peace with God.

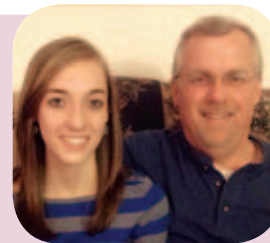
In Tragedy

Oscar, a retired Army sergeant, was the sole survivor when the Humvee in which he was driving ran over an IED in Iraq. He asked God to rescue him from the Humvee, and God did. He questioned why God would allow the event to happen, but God used this to bring Oscar to salvation. He and Lisa were led to Christ after their visit to Heritage Baptist Church in Antioch, California.



The Neighbor

What better way to disciple your daughter than to involve her in evangelism? Recently Todd Curtis and his oldest daughter Katie did a four-week Bible study with a seventeen-year-old young man in their neighborhood. After the lesson four, he bowed his head and trusted Christ.



By Faith Alone

"I know there are many of us out there that think our good works will get us to Heaven because I was one of them!!!! But IT IS BY FAITH ALONE!"

These words were posted on Facebook the evening a brand-new believer in Cypress, Texas, trusted Christ after the fourth lesson of The Exchange Bible Study. Tara Mosier had the privilege of leading this woman and her fifteen-year-old daughter to Christ.



A Foreign Student

Sam Berry, a seventeen-year-old student in Findlay, Ohio, led his Japanese friend to Christ using the four-lesson Bible study. Shortly thereafter the friend returned to Japan. Sam writes, "It is incredible to see the Lord work in people's hearts!"



The Hairdresser

A member of Calvary Baptist in Findlay, Ohio, had lunch with a coworker to whom she wished to witness. Just as lunch ended she began to ask her questions about spiritual things, and the woman said, "I want to know more about this!" They met later in the day in the same restaurant, and the woman trusted Christ.

A Family Member

"You all are not going to believe this!" These are Diane Hamm's words after hearing that her sister-in-law, who had resisted Christ for sixty years, accepted Christ and immediately saw her first convert. This "baby Christian" was so excited about her salvation that she encouraged her brother to go to church, and he accepted Christ as well.



USAeroTech

Professional Aircraft Maintenance Training

Integrating aviation technical training with a Biblical worldview

Offering One-year and Two-year maintenance and flight programs

Former BJU faculty, facility and curriculum

(864) 987-9331

Greenville, SC

usaerotech.net


CHURCH DIRECTORY



HAMILTON SQUARE BAPTIST CHURCH
A Welcoming and Transforming Church Since 1881
 Dr. David Innes, Pastor
 1212 Geary Street, San Francisco, CA 94109 • hamiltonsquare.net • 415.673.8586



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. Condit
 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
Northwest Valley BAPTIST CHURCH
 in the 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.tabernaclevb.org
 Church - Bible College & Seminary - Academy
 Dr. James W. Baker
 Pastor
 757-424-HOPE



Young Adults
 Tour Israel with Shalom Ministries
May 20-June 1, 2013
 E-mail: info@johncvaughn.com
 for more information.

GLOBAL EVANGELISM *through the local church*

Missionaries in India, Kenya, Southeast Asia, Romania, Poland, Uruguay, Puerto Rico and Mexico

- Training national pastors
- Planting local churches
- Involving your congregation
- Reaching the world for Christ!



INTERNATIONAL BAPTIST MISSIONS

IBMMISSIONS.ORG • 2211 W Germann Rd, Chandler, AZ 85286 • 480-245-7905 • larry.ball@ibmmissions.org



We preach to men as if they were conscious they were dying sinners, they are not; they are having a good time.
—Oswald Chambers

Methinks if by faith we did indeed look upon them as within a step of hell, it would more effectually untie our tongues than Croesus' danger, as they tell us, did his son's.
—Richard Baxter

There is but a step between me and death.
—David, 1 Samuel 20:3

Some want to live within the sound
Of church or chapel bell.
I want to build a rescue shop
Within a yard of hell.
—C. T. Studd

Put your elbows on the pulpit. . . . Put your face in your hands. . . . Now let the tears flow. That was the way Mr. McCheyne used to do!
—The old sexton of St. Peter's Church, Dundee, Scotland

The real value of an object is that which one who knows its worth will give for it. He who made the soul, knew its worth, and gave His life for it.—Arthur Jackson

Being an extrovert isn't essential to evangelism—obedience and love are.
—Rebecca Manley Pippert

I should think it was no scandal to hear it affirmed that none but the poor attended my ministry. Their souls are as precious to our Lord Jesus Christ as the souls of the greatest men. . . . The poor are dear to my soul.
—George Whitefield

Angels cannot preach the gospel, only beings such as Paul and you and I can preach the gospel.
—Oswald Chambers

Christianity is the only world religion that is evangelical in the sense of sharing good news with others. Islam converts by force; Buddhism without the benefit of a theology; Hinduism doesn't even try.
—Mortimer Jerome Adler

Show me that you are redeemed, and I will believe in your Redeemer.
—Friedrich Nietzsche

The church is under orders. Evangelistic inactivity is disobedience.
—John R. W. Stott

If the soul be lost, the man is lost.—John Flavel

Compiled by Dr. David Atkinson, pastor of Dyer Baptist Church, Dyer, Indiana.



Doug Wright

Regional Fellowships

Rocky Mountain Regional Fellowship

This year was the first time for Westside Baptist Church in Greeley, Colorado, to host the Rocky Mountain Regional Conference of the FBFI. Although the weather was somewhat wintry, the fellowship was warm. Approximately fifty to sixty pastors and wives and other Christian workers from Colorado and Wyoming attended. Pastor Dan Unruh and his church were wonderful hosts. The Westside choir and special music sweetly reflected Christ.

Dr. John Vaughn and Dr. Greg McLaughlin preached five helpful messages for pastors and laymen that covered everything from preaching to church fellowship. Extra treats included a morning devotional by Pastor Ward Smith and "Cowboy Poetry" by Pastor Bill Ditges, both from Colorado.



Camp Eden in Golden, Colorado, and Camp Grace in Wheatland, Wyoming, had exhibits along with the FBFI display. In addition, Ron Van Hee, field representative for Arabic Bible Outreach ministry, and Grace Dental and Medical Missions



were represented. The conference concluded with Western cuisine at

Coyote's Southwestern Grill. The spirit of the conference was encouraging. The preaching was great. It was a blessing to gather with the Lord's servants.

FBFI Winter Board Meeting

Board meetings involve yearly summaries, financial reports, and discussion of problematic areas for any organization. Every February FBFI board members convene for the Winter Board Meeting (WBM). Bob Jones University hosted the 2013 WBM, providing outstanding facilities and the opportunity to interact with students on campus. The Southern hospitality was sweeter than ever, since Dr. Steven Hankins, dean of the Bob Jones Jr. Memorial Seminary, welcomed us to our meeting room with warm words and six dozen warm Krispy Kreme donuts!

A number of informational and issue-related topics were addressed. Among the major changes within the



FBFI itself are the new website (fbfi.org) and the Proclaim and Defend website (proclaimanddefend.org)—daily blog and articles. In addition, restructuring the “resolutions” of old has become a priority.

“Resolutions” have always been the manner in which the FBFI communicated our position as issues arise. The term “resolutions” is outdated, but our desire to be a clear voice in Biblical Christianity remains. You will see in the years to come “position statements” (what we believe) and “policy statements” (what we will or will not do). The 2013 meeting continued a tradition of prayer, great fellowship, and well-researched information.

South Regional FBFI at the Wilds

The week following the WBM, the South Regional FBFI was held at the Wilds Christian Camp and Conference Center near Brevard, North Carolina. This year the January/February issue of *FrontLine* magazine was prepared as a promotional issue featuring articles and pictures provided by



the Wilds staff. Many of those who were at the WBM extended their fellowship at the beautiful campsite.

In his book *Making a Difference through Preaching* Haddon

Robinson asks, “Does the preacher subject his thought to the Scriptures, or does he subject the Scriptures to his thought?” That question was the foundation for the South Regional Meeting at the Wilds on February 21–22, 2013, “Truth with Confidence.” The conference attendees heard Mark Minnick, Fred Moritz, John Vaughn, and Craig Hartman in the General Sessions. Workshops by James Baker, Jeff Webb, and Debbie





Miller enhanced the excellent preaching.

Over one hundred people plus a number of exhibitors attended the conference. The Wilds did an exceptional job as hosts. Their staff, as always, was gracious, accommodat-

ing, and challenged us spiritually. We look forward to being back at the Wilds for a regional conference in 2015.








WITH THE
WORD
TO THE
WORLD

IT'S MORE THAN A MOTTO AT FAITH. IT'S WHY WE EXIST!

Faith is a fundamental Baptist Bible college and seminary equipping students to take God's Word to people in the United States and around the world.

Faith is hosting this summer's FBFI meeting June 11–13. Lodging and meals are available on campus. Register for the conference and reserve your lodging and meals at faith.edu/events/fbfi.



**faith baptist bible college
and theological seminary**

1900 NW Fourth St. • Ankeny, Iowa 50023
515-964-0601 • faith.edu

Written and Compiled by Dr. Layton Talbert

PURPOSES OF PREDICTIVE

Why has God given revelation in the form of prophecy? And why so much? What is the goal of prophecy? Or are there multiple intended effects? A number of passages answer these questions. The answers are surprisingly diverse. Some passages corroborate what many interpreters emphasize about the purpose of prophecy. Other passages emphasize answers that are actually minimized by some interpreters.

Neither the passages nor the purposes listed below are exhaustive. I think it is safe to say, however, that the following list of passages and purposes represents the leading lines of thought and reflects the major categories of purpose for the giving of predictive prophecy.

Gospel of John

Jesus repeatedly told His disciples what would happen to Him and to them—His betrayal by one of the company (13:19), His imminent departure from them (14:29), and their future persecution and martyrdom (16:4). All of these qualify as prophecy because they are future events. They are also profoundly disturbing, unexpected, traumatic events. But He also explained to them *why* He was telling them these things ahead of time: that “ye may remember that I told you” (16:4) and that “ye may believe” (13:19; 14:29). The point is not merely to impress them with His remarkable foresight, but to feed their faith in His knowledge of and control over their future—even the most inexplicable and chaotic events.

John records one of the most remarkable examples of this principle in action. Jesus’ first cleansing of the temple provoked a demand for a sign to demonstrate His authority for such extraordinary actions and claims. In response, Jesus challenged His detractors, “Destroy this temple, and in three days I will raise it up” (2:19). The Jews, misconstruing His meaning, scoffed. But John explains that Jesus was referring to the “temple” of His own body (2:21)—a metaphor used elsewhere in the Bible. John then explains that after Jesus’ resurrection, “his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said” (2:22).

Corinthians

In 1 Corinthians 15, Paul concludes his lengthy discussion of resurrection (a future and therefore prophetic subject) with an exhortation designed to spur believers to confident action: “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” (1 Cor. 15:58). In other words, the prophesied fact of our future resurrection and transformation (as well as Christ’s kingdom victory) is intended *to compel us to poised and purposeful service to Christ*—to foster the sturdy spirit and confident expectation with which Christians may face every day.

On a related note, Paul offers a rationale that prompts an adjustment to our priorities and motives in our daily choices and actions. “We labour,” Paul writes, “that, whether present or absent, we may be accepted of him” (2 Cor. 5:9). Why? Not only because of what precedes, but also because of what follows: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (5:10). That is, we make it our aim, our ambition, to be pleasing to Christ *because* of the certain prospect of His future evaluation of how we have lived our lives in these bodies.

In other words, these prophecies are designed to create a potentially radical shift in how and why we live the way we do. They *compel us to loyal service* (1 Cor. 15:58) *that is always consciously aimed at pleasing Christ* (2 Cor. 5:9).

Thessalonians

The Thessalonian epistles are known among Paul’s writings as the eschatological epistles because a prophetic outlook dominates both letters. In 1 Thessalonians we may immediately think the famous rapture passage in chapter 4; actually, however, all five chapters of 1 Thessalonians begin and end with a reference to some aspect of the Second Coming of Christ. Two of the three chapters in 2 Thessalonians are dominated by eschatological issues.

Connected to some of these more extended prophetic teachings are express statements of the intended purpose or effect of these prophecies. The lengthy passage on details of Christ’s Second Coming in 1 Thessalonians 4:13–5:11 is punctuated from beginning to end with an express intention: *comfort and edification* (4:13, 18; 5:11). An understanding of these events—including not only Paul’s assertion of their certainty but his careful explanation of their sequence—is designed to furnish grounds for comfort amid sorrow (4:13–18) and suffering (5:1–11). Comfort and confidence amid suffering and persecution are the design attached to Paul’s discussion of the return of Christ in 2 Thessalonians 1:7–10 as well.

PROPHECY (PART 1)

Pastorals

In 2 Timothy 3:16, 17 Paul famously asserts the value of the OT in its entirety as essential for the growth and maturity of the NT believer. The specific value Paul attaches to such Scripture is that it *furnishes both doctrinal and practical instruction necessary for a well-equipped believer*. Although he does not mention prophecy directly, the fact that prophecy constitutes a significant portion of the OT means that what is true of “all Scripture” is true of prophecy as well.

Hebrews

We know Hebrews 11 as the “faith” chapter. Think about that for a moment. “Faith” is about clinging to a word from God in spite of all appearances to the contrary. In the chapter’s catalog of faith-filled followers of God, each OT saint mentioned is memorialized for acting on the basis of some as-yet unseen promise from God. Think about *that* for a moment. A promise is a prophecy—an assurance from God of something that has not yet happened (and in many cases looked very unlikely to happen) but that God says will happen. Hebrews 11 is a series of case studies in the impact and effect of such prophetic promises (or promissory prophecies). Let’s briefly consider several examples.

In 11:7 Noah, warned of apparently unlikely (because unprecedented) events, responded contrary to appearances or precedent. His response is described as a condemning contrast to those who disbelieved and one that made him an heir of a righteousness that is by faith. In other words, prophecy *differentiates believers from unbelievers and give us opportunity to display faith in God’s character via faith in God’s words*.

In 11:8–16, note the repetition of the word “promise” four times (11:9, 11, 13). Again, “promise” in this context is a form of prophecy. Abraham believed God’s promise of an inheritance and acted on it: he “sojourned in the land of **promise**” as did his son and grandson, who were “heirs . . . of the same **promise**.” Though Sarah’s initial response to God’s promise of a son was less than believing, she was strengthened for childbirth even at her advanced age because “she judged him faithful who had **promised**” (11:11). And though all of these patriarchs “died in faith, not having received the **promises**”—i.e., actually inheriting all the land God had promised—they were nevertheless “persuaded of them, and embraced them” and lived in light of them. So what was the effect of these prophecy-promises? Prophecy creates the *opportunity to demonstrate our belief*

in larger unseen realities simply because God says they are so (or will be so).

One of my favorites is found in Hebrews 11:17–19. Note again the reference to the prophetic promise (v. 17). The initial answer to God’s promise was Isaac himself. Now God calls on Abraham to destroy that crucial link to the rest of God’s promises (11:18). If Isaac dies, there will be no inheritance to Abraham’s seed as promised, because there will be no seed to receive the promised inheritance. We know that Abraham obeyed anyway. But 11:19 opens an inspired window into Abraham’s reasoning. Abraham could imagine God doing something utterly inexplicable and unprecedented before he could believe that God would fail to do exactly what He had promised. Abraham’s instinct here is hermeneutically instructive. His instinct was not to change his interpretation of God’s prophetic promise. He did not assume that God must have actually meant something else when He promised a physical son by Sarah and a literal land inheritance. He did not conclude that perhaps Isaac would only represent a spiritual seed, or that the inheritance God promised to Abraham’s seed must actually be only a heavenly inheritance. Instead, his instinct was to hang on doggedly to the apparent literal intent of God’s exact words and to assume that *somehow* God would still do exactly what He’d said. This remarkable example suggests that one of the effects, even purposes, of prophecy is *to test our sanctified ingenuity in defending the reliability of God’s promises*—our willingness to believe the unprecedented and even improbable before we would believe that God must not have meant exactly what He said as He chose to say it.

1 Peter 1:10–16

Even the prophets themselves ruminated on their own prophecies, turning them over in their minds, *examining* (*ereunaō*, same as John 5:39) both their *content* (“searching what”) as well as the *timing* (“or what manner of time”). In other words, one of the functions of prophecy is *to prompt personal study and investigation in the ways and purposes of God*. Verse 12 makes the additional point that prophecy is intended not merely (and in some cases not even primarily) for the prophets’ contemporaries but *to minister to later generations of believers* (“not unto themselves, but unto us they did minister”). Finally, verses 13–16 indicate that one of the functions of prophecy is *to stimulate diligence, sobriety, hope, and personal transformation*.

Continued on next page

Evangelism Using *The Exchange*

(Continued from page 18)

illustrations to help someone understand. It is not “a three-minute rush.”

At first it was difficult for us to find opportunities to utilize the training, but we were soon challenged with the opportunity to go on a mission trip to the Philippines for the express purpose of presenting the gospel in high school and college classrooms. Our pastor developed a list of requirements to help prepare those going on mission trips. These combined both physical and spiritual training. We read missionary books, had consistent devotions, memorized Scripture, presented the gospel one-on-one, and exercised. Since our mission trip was focused on using *The Exchange* presentation in classrooms to twenty and sixty students at a time, we worked diligently for this venue. We utilized visuals with key parts of *The Exchange* enlarged so they could be read from the last row. We found the students eager to read the cards as we made our verbal presentation. The heart of our presentation was *The Exchange*. The team from our church was able to present to over 12,000 students and teachers in a two-week period with a very large percentage of responses. While we realize that some were simply

being polite, we believe that we saw true recognition and understanding as we presented the gospel. Students filled out response slips. These were a real blessing, with some students writing, “He saved me,” or “I asked Him to forgive me” or “He took my place,” etc. Student Movement for Christ International then began the process of follow-up.

After returning we had the opportunity to participate in our church’s outreach through a booth at the county fair. This was a very effective use of *The Exchange* in combination with activities to attract the attention of those walking by our booth.

The Exchange is very clear and logical in how it directs the presentation of the gospel. It is a step-by-step building process that brings a person to a point where he must make a decision about what to do about his soul. *The Exchange* training and the mission trip encouraged us concerning our Lord’s command “to go,” and now we are praying that the Lord will open opportunities with our neighbors here at home as well.

Gordon Dickson has served as the senior pastor of Calvary Baptist Church in Findlay, Ohio, since 1994. He and his wife, Harriet, have four children.

At a Glance Continued from page 29

2 Peter 3:1–18

In the context of mentioning the words of the prophets (3:2) and the promise of Christ’s coming (3:4), Peter’s point in 3:8, 9 is twofold: (1) God’s seeming delay in bringing to pass the prophesied eschatological events gives men opportunity to repent, but even more basic than that is the fact that (2) the prophecy itself alerts men to what is coming and is designed to elicit repentance. Peter immediately extends that “ethical function” of such prophecy to motivate believers to holy living and godly priorities (3:10–14; cf. 1 John 3:2, 3). Having focused his readers’ attention on the prophesied coming

of Christ (3:4), the day of the Lord (3:10), the destruction of the present earth and heavens (3:10–12), and the creation of a new earth and heavens (3:13), Peter says that knowing these things ahead of time *should stabilize believers against the influence of false teaching and spur them to ongoing growth in the truth* (3:17, 18).

Just this brief survey of some of the functions and purposes of predictive prophecy mentioned in the NT indicates that, far from being marginalized as uncertain or insignificant, God intends prophecy to have a profound and variegated impact on His people as well as unbelievers.

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 277

Nags Head, NC 27959

252-455-2756

bthompson1303@gmail.com

www.baptisthomemissions.org

No-Show at Congressional Meeting

A recent meeting for imprisoned pastor Saeed Abedini lacked a very notable participant—representation from the US State Department. While it is true that Abedini's arrest and conviction were initially challenged by Secretary of State John Kerry, his subsequent silence is deafening.

Abedini, a US citizen, was arrested and tried on the basis of endangering the national security of Iran. His real crimes appear to have been helping underground churches and starting an orphanage. The European Union, as well as other member nations, have petitioned the UN to press Iran for the pastor's release from his eight-year prison sentence. But the United States has not. Chief Council for the American Center for Law and Justice, Jay Sekulow, has been representing the family in this hearing. He commented, "By refusing to petition for Pastor Saeed's release before the UN Human Rights Council, our State Department acted like a lawyer who advocates for his client on the courthouse steps but won't say anything at all to the judge."

This article can be referenced at <http://www.christianpost.com/news/obama-administration-abandons-pastor-saeed-abedini-at-congressional-hearing-91963/>.

Editor's Note: On March 22 Secretary of State John Kerry released a statement saying he was "concerned" about Abedini and advocating for his immediate release.

Pope Francis, Friend of Evangelicals

Evangelist Luis Palau has been called by many "the Latin Billy Graham." Perhaps for good reason. In the wake of the election of Argentinean Cardinal Jorge Bergoglio to the office of pope, Palau could not conceal his own enthusiasm.

"I exploded," Palau stated. "I just couldn't believe it. In the last election, he was in the running but he told me he felt led by God to remove himself from the race. I said, 'Maybe next time,' and he said, 'I'll be too old.'" After speaking of the times he and Bergoglio had prayed together, he called him a "friend of evangelicals" and "respectful of all sides of Christianity." In 2008 Palau dubbed Bergoglio with the title "evangelical pope."

This article can be referenced at <http://www.christianpost.com/news/luis-palau-new-pope-francis-a-friend-of-evangelicals-92002/>.

No Doubt—A Wolf

Rob Bell is the former pastor of Mars Hill Church in Grandville, Michigan. He has written the best-seller *Love Wins*, a book that seeks to discredit a literal place of judgment as revealed in Scripture as well as seeking to discredit that salvation can come only through Jesus Christ.

On a new book release tour (*What We Talk about When We Talk about God*), Bell now solidifies his status as a wolf in the fold by backing homosexual marriage: "Yes, I am for marriage. I am for fidelity. I am for love, whether it's a man and a woman, a woman

and a woman, a man and a man. I think the ship has sailed and I think that the church needs to just . . . this is the world that we are living in and we need to affirm people wherever they are."

This article can be referenced at <http://www.christianpost.com/news/rob-bell-supports-same-sex-marriage-says-he-is-for-fidelity-and-love-92064/>.

BWA and the Pope

On March 15 of this year abpnews.com noted that the Baptist World Alliance had announced its intention to send a delegation to the inauguration of Pope Francis I on March 19.

"The BWA celebrates with the Catholic Church the announcement of Jorge Mario Bergoglio as Pope Francis," said BWA President John Upton.

Upton's organization represents 42 million Baptists in 121 different countries. Several conservative Baptists are not a part of the Baptist World Alliance; the Southern Baptist Convention withdrew from the BWA in 2004.

This article can be referenced at http://www.abpnews.com/ministry/organizations/item/8302-bwa-to-attend-papal-inauguration#.UUoev2zD_ak.

Birth Rate Statistics

A new statistic declares the increasing depravity of our culture. Forty-eight percent of all first-child births are between unmarried parents. The average age of first marriages is 27 years of age for women and 29 years of age for men. But the median age for first birth is 25.7. By

age 25, 44% of all women have had their first child, but only 38% of them had married.

Some claim that good jobs are requiring a greater degree of education—hence a postponing of marriage (but not childbearing). Others claim that our culture sees marriage more like a capstone than a cornerstone. Either way, ignoring God's moral parameters is bringing a greater extent of pain, privation, and struggle on those who refuse to yield.

Read more at <http://www.christianpost.com/news/nearly-half-of-all-first-births-in-america-out-of-wedlock-study-says-92088/>.

Gender Confusion

Massachusetts public schools have received directives from the Massachusetts Department of Education on how to deal with its transgendered population. These children must be permitted to use the restroom and locker facilities of their choice. This choice is left to the discretion of the student and his parent or guardian. This directive was designed to comply with the state's antidiscrimination law passed in 2011.

This article can be referenced at *The New American*, March 18, 2013, p. 6.

Dawkins Keeps Trying

Atheist Richard Dawkins is stepping forward in the abortion debate again. This time he stated, "With respect to those meanings of 'human' that are relevant to the morality of abortion, any fetus is less human than an adult pig."

NOTABLE QUOTES

Later he sought to defend his statement by saying that a human fetus has the potentiality to humanness, but he was speaking only to the morality of abortion. Humanness would require the ability to feel pain and fear and possess such qualities as to be mourned or missed. With his comments he dug the hole deeper. Per the testimony of many who have lost a child in the womb, that child is sorely missed.

This article can be referenced at <http://www.christianpost.com/news/richard-dawkins-claims-unborn-children-are-less-human-than-pigs-stirs-firestorm-91911/>.

On Trial for Their Faith

Five Iranian Christians are among seven that were arrested in the city of Shiraz when police forces entered

Again, self-righteousness has had a considerable hand in dictating many of my desires for an increase of comfort and spiritual strength. I have wanted some stock of my own. I have been wearied of being so perpetually beholden to him, necessitated to come to him always in the same strain, as a poor miserable sinner. I could have liked to have done something for myself in common, and have depended upon him chiefly upon extraordinary occasions. I have found indeed, that I could do nothing without his assistance, nor anything even with it, but what I have reason to be ashamed of. If this had only humbled me, and led me to rejoice in his all-sufficiency, it would have been well.

—John Newton

A man who doesn't have enough imagination to invent anything will still figure out a way of seeking his own self-interests, and the amazing thing is that he will do it with the help of some pretext which will serve as a screen to keep him from seeing the ugliness of his own behavior.

—A. W. Tozer

their prayer meeting in a crackdown on underground churches. The charges they face are disturbing public order, evangelizing, threatening national security, and engaging in Internet activity that threatens the government.

They will be tried in the Revolutionary Court in the Shiraz Fars Province. Many watch organizations see an increasing trend of hostility towards Christians and expect at least a lengthy prison stay for those arrested.

Read more at <http://www.religiontoday.com/blog/iran-puts-five-christians-on-trial-for-their-faith.html>.

Compiled by Robert Conduct, 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.

Visit our
companion website:

Proclaim and Defend
at
proclaimanddefend.org



Read the:

Theological
MARANATHA
BAPTIST **Journal**

Twice a year the Maranatha faculty publish articles of biblical, theological, and practical value.

Read online
www.mbbc.edu/thestudy

FrontLine

Editor

John C. Vaughn
President

Managing Editor

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
Roger Duvall
Gary Fisher
Cary Grant
Mike Gray
Marty Herron
Wally Higgins
Don Johnson
Jeff Kahl
Larry Karsies
Michael Privett
Stephen Russell
Dave Schindel
Bud Steadman
Steve Whitmore
Joe Willis

Executive Board

Rick Arrowood
James Baker
Earl Barnett
Wayne Bley
Dave Byford
Robert Condict
Rick Cross
Johnny Daniels
Jeff Davis
Gordon Dickson
Ken Endean
Johnny Franco
Phil Golden
Mike Harding
Dale Heffernan
Gary Hirth
David Innes
Stephen Jones
Mark Minnick
Jeff Musgrave
Tom Nieman
Larry Oats
Dave Pennington
Matthew Recker
Dale Seaman
Ron Smith
Brent Snow
Michael Sproul
Jeremy Sweatt
Dan Unruh
Wayne Van Gelderen
Mike Yarborough
Aaron Young

Board Emeritus

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



FUNDAMENTAL
BAPTIST FELLOWSHIP
INTERNATIONAL

93rd Annual Fellowship

The KING & His KINGDOM

June 11-13, 2013

Keynote Speakers

Lukus Counterman—The King in the Kingdom
Craig Hartman—The Kingdom before the New Testament
Paul Hartog—The Kingdom in God's Plan
Myron Houghton—The Theology of the Kingdom
Bob Jones III—The Kingdom in the New Testament
John Vaughn—Kingdom Living

Workshop Leaders

Counseling—Jeff Newman
Financial Planning—Dale Whiting
Missions—Bud Steadman
Pastoral—Robert Domokos and Ernie Schmidt
Theology—Larry Oats
Women—Mrs. Beneth Jones
Youth Ministries—Douglas Brown

Visit faith.edu/events/fbfi for full information on

- Online Registration
- Schedule
- Meals and Lodging
- Excursions and Activities
- Children and Youth Programs
- Workshops
- Chaplains' Sessions
- Advertiser and Exhibitor Information

Lodging and meals are available on the Faith campus.
Contact Don Anderson at 515.964.0601 for more information.

Hosted by **Faith Baptist Bible College and Theological Seminary**
1900 NW Fourth St. • Ankeny, Iowa 50023

515.964.0601 • faith.edu/events/fbfi

Mail Bag & News from All Over

(Continued from page 5)

and his wife, Sheri, assist, advise, and encourage church planters and pastors in their local church ministries. They serve worldwide in churches of all sizes through the ministry of the Word and special music. The Privetts are also available for retreats and weekend mission conferences, as well as couples' and family life meetings. For more information, go to www.michaelprivett.com or e-mail him at michaelprivett@gfamissions.org.

Sam and Molly De serve the Lord as missionaries to Kerala, India. They praise the Lord for the third graduation ceremony of the Manipur Baptist Bible Institute at the end of 2012. Nine students received their diplomas. Pray for a friend of the Des who is burdened to plant a church in an area where Christianity and witnessing for Christ are against the law. In spite of government threats and pressure, five people have already been baptized. To read about the Des' ministry, go to www.fbbcindia.org.

Nathan and Rachel Washer have served the Lord as missionaries to Zambia for nearly ten years. Nathan spent most of his childhood years as a "missionary kid" in Kenya and Zambia. He stays busy with his registrar and teaching ministries at Central Africa Baptist College (CABC). CABC recently held their annual Leadership Conference as well as their fourth graduation ceremony. Rachel Washer is on rotation as one of the children's Sunday school teachers. She also helps out in the ladies' groups. Four of their five boys are of school age and are homeschooled.



Read:

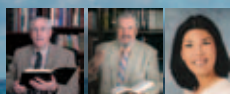
THE MARANATHA • Sunesis

A steady stream of encouragement, challenge, and information. Join us.

Read online at
www.mbbc.edu/thestudy

Prophecy on the High Seas

Israel, Islam, Judgment of the Nations, Rapture of the Church, and more



With Rev. Mark Robinson, Rev. Stan Rosenthal and soloist Iris M. Reynolds

Limited Space! Reserve NOW!!!!



March 11-16, 2013



Round trip from Port of Tampa to Grand Cayman and Cozumel, Mexico
on the Royal Caribbean International "Jewel of the Seas"

Pricing: Inside cabin \$775 Outside cabin \$895 Balcony cabin \$995 per person based upon double occupancy. Single occupancy and three to a room pricing available. Contact Jewish Awareness Ministries for pricing. Prices include port charges, all taxes, fees, and tips. RCCL and J.A.M. reserves the right to assess a fuel supplement charge of no more than \$10 per day if it becomes necessary due to increased costs of oil.

Sensational
food that
never ends!



Spiritual food that
is even better!



For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. Hab 2:14



**Jewish
Awareness
Ministries**

For more information or to register,

919-275-4477

from 9:30am - 4:30pm EST

www.JewishAwareness.org

THE EXCHANGE

PASSING THE BATON OF FAITH BY KNOWING AND SHOWING CHRIST

Training and mobilizing believers for 24/7 Great Commission living through seminars in local churches.

Those who participate will:

- Thoroughly learn a clear and compelling Gospel presentation
- Be equipped to lead a four-lesson Bible study for unbelievers
- Explore ways to meet and develop redemptive relationships
- Learn how to disciple converts to help them become fruit bearing believers in the local church



"I am motivated, equipped and ready by God's grace, to depend entirely on the Holy Spirit who is in the world convincing of sin!"

(Cherilyn Berry, Findlay, OH)

"My life has truly been blessed and enriched by The Exchange."

(Joy Hoffman, Havana, FL)

The Exchange provides three valuable resources, forming a Circle of Ministry to help equip churches and believers to accomplish Great Commission Living.

Here's how the circle works:

The Exchange Bible Study

Over a four week period, an unbeliever is led to a thorough understanding of the great exchange Jesus made for mankind and is drawn to a decision to embrace the Gospel. Then he is ready for *Living the Exchange*.



Living The Exchange

Living the Exchange is a twelve-lesson, interactive discipleship Bible study. When our life in Christ began, He gave us more than forgiveness of sins and eternal life. He changed us on the inside! This study helps new believers take exciting steps of spiritual growth, drawing from the powerful resources of their new nature. Then they are ready for *Giving the Exchange*.



Giving The Exchange

This thirteen-week course in relational evangelism and discipleship is designed to teach believers in local churches how to give a clear, compelling Gospel presentation.



303-730-7010

info@exchangemessage.org

www.exchangemessage.org

facebook

The Exchange
14485 East Evans Avenue
Aurora CO 80014



EXCHANGE » LIVING » GIVING

FBFI Chaplaincy Ministry Is More

FBFI chaplains are involved in many different kinds of ministry. Police Chaplain Larry Robbins is the Associate Pastor at Tri-City Baptist in Westminster, Colorado. Shown here leading the singing for the Rocky Mountain Regional FBFI held at Grace Baptist Church in Greeley, Colorado, he is an author and musician. Last year, when Bro. Robbins lost his dear wife Debbie to cancer, numerous law enforcement departments turned out to honor him for his many years of service and ministry to the community.



Having completed long and dangerous deployments to the war zones, Chaplain (MAJ) Brian Palmer is happy to be home with his family serving as an Active Duty Army Chaplain in Alaska. During previous assignments in Alaska, the Palmers have fallen in love with the people, the weather, and are willing to endure long months of darkness to have other long months of sunshine. The Palmers minister in their chapel assignment, in their local church, and as neighbors and friends wherever they go. And in Alaska they can always count on a white Christmas.



Serving as a Chaplaincy Endorsing Agency requires FBFI leadership to participate in several annual training events where up-to-date information is gathered on current issues and important changes in military

regulations. Anyone who follows the news is aware that 2013 has brought some of the most critical challenges ever faced by our chaplains. Certainly, our chaplains need prayer for wisdom, and the FBFI leadership needs prayer as well. We are thankful for the strength of our chaplains and for these periodic opportunities to interact with other Bible-believing endorsers. Pictured below are Retired Navy Chaplains (all 0-6s) Wayne Bley (FBFI), Steve Brown (AGC), some guy with his hair on fire, and Jim Poe (AGC chaplain and now Executive Director of the International Conference of Evangelical Chaplain Endorsers [ICECE]) and Attorney Art Schulcz. (If you have white hair, don't pose under a spotlight. My daughter, who likes old Hallmark reruns, asked me if I had been "touched by an angel.")

The Armed Forces Chaplains Board (AFCB) hosts



an annual conference for endorsers in Washington, DC, where we have the opportunity to interact with the Chiefs ("Two Stars") from each Service Branch. As the Chiefs of Chaplains for the Army, Navy (also Marines), and Air Force, these leaders answer to the Joint Chiefs and Secretary of Defense. As our readers may know, three developments—new policies on homosexuality in the military, women in combat, and "sequestration," which compounds major cuts to the US defense budget—have presented

major challenges to our chaplains requiring wisdom and discretion. As well, the constitutional right of our chaplains to practice separatist ministry in a pluralistic environment has recently been questioned in a War

than You Might Think

John C. Vaughn

College academic paper that is in wide circulation. This opinion has been addressed and refuted in the FBFI Endorser's academic work in a chapter titled, "Separatist Ministry in a Pluralistic Environment," available here: fbfi.org/chaplains-news. The Mission Statement of the FBFI, which appears on the *FrontLine* masthead, is "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." Certainly, the fellowship afforded at AFCB and similar venues helps us to fulfill this mission. And is always a blessing to do so over a great meal!



While attending the AFCB, held at a hotel near the Pentagon, your humble editor enjoyed a tour of the Pentagon hosted by Chaplain (LCDR) Tavis Long, stationed there in the office of the Navy Chief of Chaplains. Recalling a previous visit when he visited the sprawling facility to meet a relative who was stationed there, he was careful to meet Chaplain Long in the parking lot, lest he have a



second experience of being politely escorted to the nearest exit. There were so many fascinating things to see, none of which could be photographed. However, Chaplain Long was happy to point out the name of Medal of Honor winner John R. McKinney, listed among the many others in a hall dedicated to their honor—the one location where pictures may be taken. McKinney's story has been used as a sermon illustration at various FBFI meetings. A humble Georgia farmer, McKinney killed over one hundred enemy soldiers in hand-to-hand combat at the battle of Dingalan Bay in the Philippines, saving his company from annihilation.

Chaplain (COL) Joe Willis has served at Central Command (CENTCOM), MacDill AFB, Florida, for several years. He is an Army Reserve chaplain who has been on active duty for many years. Active in his local church, Providence Baptist in Riverview, Chaplain Willis and his family demonstrate the multifaceted ministry of an FBFI chaplain. Not only do the Willises care for their disabled daughter, but Chaplain Willis travels extensively and serves on the FBFI Chaplaincy Commission, which meets at least twice a year (at the Winter Board Meeting and the Annual Meeting in June). In addition to regular Commission business, candidates for chaplaincy are interviewed as a part of their extensive application process. It often takes five years or more for an interested young minister to finish the necessary qualifications for professional chaplaincy. The Department of Defense requires a seminary degree and two years of full-time professional ministry, similar to the professional qualifications required of medical and legal professionals that serve in the military. Pictured here, Chaplain Willis is explaining to FBFI Board member Dale Heffernan that you shouldn't bring your checkers to a chess match with your grandsons.



The Frustration of a Busy Life

So many of us in our ministries have equated activity with spirituality, when in reality our busy lives may be hindering us from being more productive for the Lord.

Many years ago my father wanted to prune his apple and pear trees. He told me to cut out a lot of the small offshoots from the branches. He told me that they were hindering the tree from producing larger and more luscious fruit. This is a tremendous analogy to many of the Lord's people. We are running in every direction with all kinds of responsibilities and opportunities—we are in constant motion. Many of us are not aware that this busyness can be a trap by the unseen powers of darkness to hinder us in being more effective for the Lord.

A number of years ago I read an article entitled "The Barrenness of a Busy Life." The author stated,

Satan called a worldwide convention. In the opening address to his evil spirits he said, "We can't keep true Christians from going to church. We can't keep them from reading their Bibles and knowing the truth. We can't even keep them from having conservative values. But we can do something else. We can keep them from forming an intimate, abiding experience with Christ. If they gain that connection with Jesus, our power over them is broken. So let them go to church, read their Bibles, and have their conservative lifestyles, but steal their time so they do not have time to have an intimate fellowship with Christ. This is what I want you to do; keep them busy in the nonessentials of life and invent innumerable schemes to occupy their minds."

This ought to alert many of us to the wiles of the Devil. Second Corinthians 2:11 says, "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

Many of us encumbered with activity like Martha in the Gospel of Luke. In Luke 10:38–42 we read,

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and

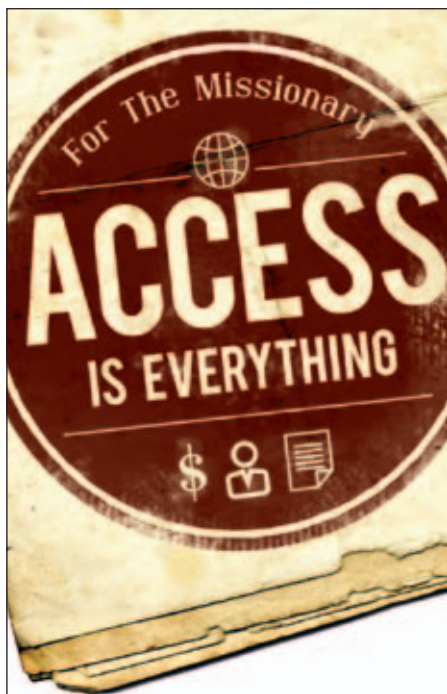
said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Please notice the two things of which Martha was guilty. One, she was "cumbered about much serving." Two, she was "troubled about many things." Couldn't the same be said about many of us? Many of us are like a dog trying to catch its own tail. Many of us are like a gerbil on a wheel—running in circles and getting nowhere! We need to choose the better part, like Mary did; we need to slow down and commune with our Lord.

I read an article in which Hudson Taylor, the great missionary to China, warned of the danger of allowing the demands of this life to keep us from maintaining the vineyard of our fellowship with Christ. Oswald Chambers cautioned, "Worshipping God is the great essential of fitness. If you have not been worshipping . . . when you get into the work you will not only be useless yourself, but a tremendous hindrance to those who are associated with you." I have personally stated that my walk with the Lord is more important than my ministry. If the Lord Jesus Christ does not have preeminence in my life, then my ministry will always lack its effectiveness and impact on the lives of others.

I know that there is a great struggle in trying to juggle the ministry with all of life's demands. Whether you are in full-time ministry or are a layperson, you must have a balance. You don't want to be lazy and live a life of ease, nor do you want to be a workaholic where you are in constant motion, running in every direction. Here is the conclusion I have personally come to—I can't do it all! Do you realize as well that you can't do it all? Listen to what the Lord said to His disciples in Mark 6:31: "And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat." I challenge you to slow down and get close to the Lord in prayer and in reading and meditation on the Scriptures. Enjoy His presence! You will be more effective for the Lord in your ministry if you do so.

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



**Fulfilling the
unique needs of
missionaries and
churches requires
access to a wealth
of resources.**

With more than 50 years of proven experience, the BWM team of experts provides missionaries access to specialized training, communication tools, deputation guidance, financial management, document certification, spiritual encouragement, mutual edification and more.

Connect with us and get the access you deserve.



Get Access | 256.353.2221
baptistworldmission.org

More *than you Expect*

- Wide Variety of Majors
- Regional Accreditation
- NCAA Division III Athletics
- Music and Drama
- Army, Air Force ROTC
- Local Church Emphasis
- Online Courses

Check us out at:
www.mbbc.edu/more

MARANATHA
BAPTIST BIBLE COLLEGE & SEMINARY

REACHING THE JEWISH WORLD

NEW YORK AND BEYOND

- JEWISH EVANGELISM
- BIBLICAL STUDIES
- CONFERENCES
- HOLY LAND TOURS
- SUMMER MINISTRIES

2152 Ralph Avenue #601
Brooklyn, NY 11234
(718) 232-8233
www.shalomnyc.org

**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



Challenge POTENTIAL

College is more than classes and credits—it's the time to be a leader. At BJU we believe leadership is more about who you are than what you know and what you can do. Through intentional experiences, we help you sharpen your leadership skills and challenge you to develop self-discipline, integrity, dependability and compassion for others—Christlike characteristics of a true leader. To learn how BJU can help you be a more effective leader, visit us at go.bju.edu/challenge.

For graduation rates, the median debt of students who completed the program and other important info visit on.bju.edu/rates. (13965) 11/12

Build Faith. Challenge Potential. Follow Christ.

 **Bob Jones University**
Greenville, SC • 800-252-6363 • www.bju.edu