

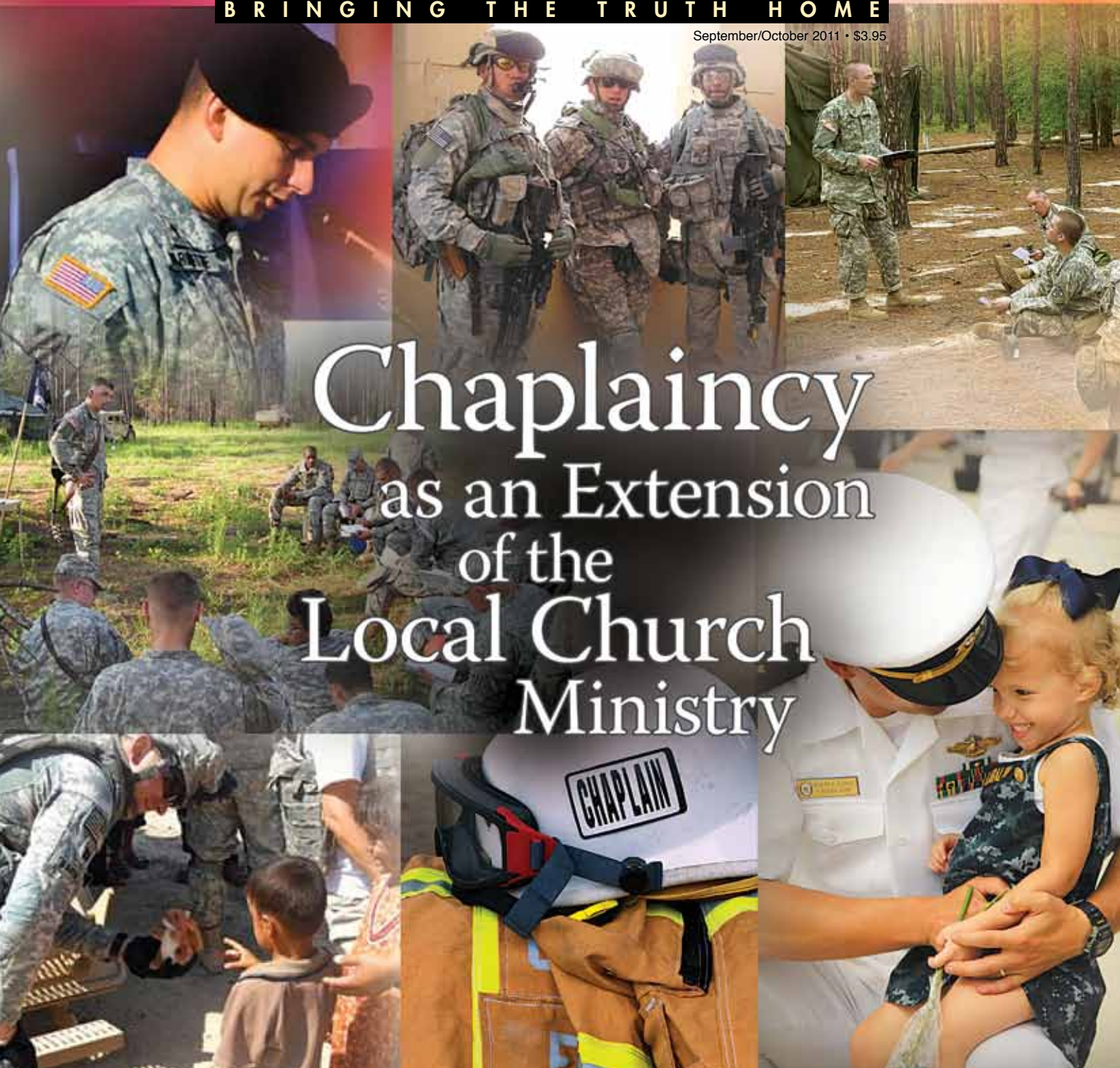
The History of Chaplaincy • Separatist Ministry in a Pluralistic Environment • Local Church Autonomy in Chaplaincy

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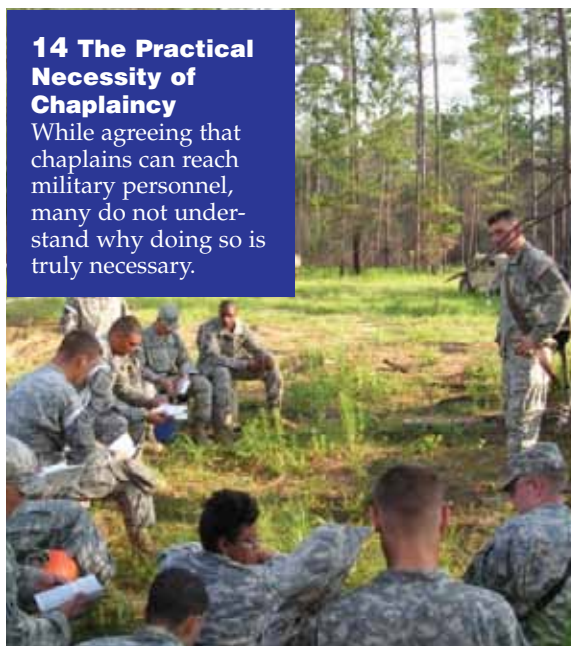
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The [Keystone Baptist Church] Senior Saints' . . . missions strategy for this year . . . is to select one, two, or three projects from a list of projects submitted by all our missionaries. Please send a short narrative description of your project with enough detail that we can fully understand the scope, local impact and approximate cost of the project. The Senior Saints will then go through a process of . . . selecting . . . one to three projects to support this year.

Ron Thayer
Keystone Baptist Church
Berryville, VA

Dear Bro. Thayer,

As editor of *FrontLine* magazine, my recommendation would be to present a copy of *FrontLine* to all your folks at church and encourage them individually or in small groups to "adopt a missionary" for a one-, two-, or three-year subscription to *FrontLine*. Many churches already provide the magazine to their missionaries, so some of your missionaries may already get it, but we routinely hear from missionaries who greatly appreciate the magazine. When pastors do not renew, they sometimes do not renew for their mis-

sionaries either, so there is a need for others to make sure their missionaries are getting the important and encouraging information in *FrontLine*. Thanks for your support and for all you folks do.

Sincerely, in Christ,
Dr. John C. Vaughn,
FBFI/FrontLine

Dear Dr. Vaughn,

Great idea. We will certainly add that to the list for our Senior Saints. We do enjoy getting *FrontLine* magazine at the church and here at my house. It is a great publication full of so many great things.

Keep up the good work and may God continue to bless you and your ministry.

Ron Thayer
Keystone Baptist Church
Berryville, VA

A quick note. As I was reading *FrontLine* and praying for you and our people—the Lord's people—I was compelled to let you know how much I appreciate and respect you for your part in magnifying our dear Lord Jesus and His cause. Thank you.

Mitch Sidles
Fundamental Baptist
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Chaplaincy as an Extension of the Local Church Ministry

John C. Vaughn

To foster the extension of local church ministry through chaplaincy, this issue of *FrontLine* presents a series of articles that are best read in sequence, since each article builds on the previous articles. These articles were drawn from the editor's dissertation on *The Extension of Fundamental Baptist Local Church Ministry through Military and Law Enforcement Chaplaincy*. Although each article could stand alone, they are arranged almost like chapters in a single work. That arrangement is intended to help readers with little or no familiarity with chaplaincy and to better inform readers who may have negative impressions of chaplaincy.

For example, the historical roots of chaplaincy are presented to inform the reader of the reasons for common objections to chaplaincy, not to encourage those objections. The first two articles survey the history of chaplaincy, first in its sacramental roots, then as it developed in America as the Roman Catholic population overtook Protestantism and American society became increasingly pluralistic.

Understanding that chaplaincy is practically and constitutionally necessary is foundational to the extension of local church ministry through chaplaincy. Thus the articles on the history of chaplaincy are followed by articles explaining the practical and legal necessity of chaplaincy. In order to help readers realize the great potential that separatist ministry brings to the pluralistic environment of chaplaincy, the problems of separatist ministry in that environment must be acknowledged and overcome. Therefore, an article on some of those problems is included.

Two other articles, address-

ing "Local Church Autonomy in Chaplaincy" and "Ministry Practice in Fundamental Baptist Chaplaincy," by the editor, are reinforced by articles by three other authors: "The Military Chaplain: Missionary, Evangelist, or Pastor?" by Chaplain Tavis Long, "The Local Church Pastor as a Fire Department Chaplain" by Dr. David A. Oliver, and "How a Military Reserve Chaplain Benefits a Local Church" by Navy Reserve Chaplain Shawn Turpin (included in the *Behind the Lines* column). Also, *Chaplain News*, a regular column in *FrontLine*, features the testimony of Army Chaplain Michael Barnette, which should be helpful to young men considering, "Heeding the Call to Military Chaplaincy."

In brief, the history of chaplaincy demonstrates how sacramentalism and ecumenism have become entrenched in the chaplaincy. From its beginnings in the Roman army, the roots of chaplaincy are embedded in the barren soil of sacramentalism. As a result, bad experiences with unbelieving or compromised chaplains have soured the opinions of many Fundamental Baptists regarding chaplaincy. Nevertheless, American ideals offer hope for effective chaplaincy ministry from Fundamental Baptists. Many pastors within the Fundamental Baptist Fellowship International who are becoming familiar with the chaplains endorsed by FBFI now understand and appreciate the potential of this ministry. In just over fifteen years FBFI chaplaincy has grown from three endorsed chaplains to over fifty.

Through the testimony of separatist chaplains and the better understanding of chaplaincy itself, an increasing number of Fundamental Baptists now know that separatist chaplains are free to preach with boldness and

clarity. Fundamental Baptists can take comfort in the knowledge that it is illegal to regulate or restrain the content of the chaplain's preaching or the manner in which he prays in voluntary assemblies.

FBFI chaplains are men who have effective civilian ministry experience, and, if they are serving in voluntary chaplaincy or military reserves, they are free to continue their civilian ministries. When active duty chaplains finish their military careers, they will have resources available to them—and usually enough years of good health yet to come—to enable them to be involved in church planting, pastoring, or other full-time Christian service, often for another twenty to thirty years. Chaplaincy will have equipped them to encourage a younger generation of Fundamental Baptists to consider the call to chaplaincy.

Through the information presented in this issue of *FrontLine* on "Chaplaincy and the Local Church," perhaps the Lord will encourage many pastors to embrace the chaplaincy as a Biblical and effective means of extending local church ministry. To that end, what is presented here is a condensation of more comprehensive research. If readers would like to review the full work on which the bulk of the following articles are based, contact Mrs. Malinda Duvall at info@fbfi.org or Mrs. Joy Collins at info@johncvaughn.com. For information on Dr. Oliver's dissertation on *The Ministry of Fire Service Chaplaincy for the Fundamental Pastor*, contact pastoroliver@ashleybaptist.org.

Dr. John C. Vaughn serves as president of the Fundamental Baptist Fellowship International and as editor of *FrontLine* magazine. Unless otherwise indicated, he is the author of all articles in this issue.



Twentieth Anniversary

The Military Chaplain: Missionary, Evangelist,

(Originally published in *FrontLine* November/December 2009.)

Is the military chaplaincy a legitimate New Testament ministry? What, if any, is the chaplain's affiliation with the local church? Does he lead a local church, as does a pastor? Is he a ministry of the local church, as is a "sent" missionary? Is he a tool of the local church, as is an evangelist? Or is his ministry completely manufactured and extra-Biblical? After all, the chaplain's salary is paid by the United States government, and this can draw him dangerously close to an alliance with the State that can potentially usurp his loyalty and responsibility to the local church.

The answers to these questions can be found in analyzing the four ecclesiastical functions of church ministry as found in Ephesians 4:11: (1) apostle, (2) prophet, (3) evangelist, and (4) pastor-teacher. Therefore, if the ministry of the chaplain is going to receive God's blessing, the chaplain ministry cannot usurp any Biblical role but rather must be governed by Biblical principle. Any extra-Biblical creation of ministry is no better than were the scribes and Pharisees in the Gospels who sought out "salutations" (Mark 12:38) and "the uppermost seats in the synagogues" (Luke 11:43). In other words, without Scriptural backing, the military chaplain is nothing more than a vain position with no Biblical purpose. But into which of the Biblical categories does the chaplain fall?

Many claim the chaplain falls into none of the categories, citing the following arguments:

- (1) He is not an apostle or prophet because doctrine teaches that these functions have ceased.
- (2) The government claims that chaplains cannot be missionaries because that would be a violation of the First Amendment.
- (3) The military warns against chaplains' being evangelists because they are not permitted to proselytize.
- (4) Finally, many within the local church say chaplains are not pastors because they are not working in a local, autonomous church.

Responses 2 through 4 above are based upon misconceptions, and the truth lies in the definition and practical application of each of the functions as seen in Ephesians 4.

The Chaplain as Missionary

The functions of the apostle and prophet have long since passed away. This is because the qualifications for both can no longer be met. However, there is still a practical work of the apostle that comes in the form of a missionary to the foreign field. The word "apostle" is a transliterated word that literally means "a delegate." Both apostles and missionaries are delegated for the same purpose, but both do not have the same sending agent. The original apostles were sent out by God (Gal. 1:1) while missionaries are sent out by the local church (Acts 13:2, 3). This is the impetus of Paul's questions in Romans 10:14, 15: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" The local church has an obligation to continue the ministry, though not the office, of the apostles by deputizing and sending out missionaries to "preach the gospel to every creature" (Mark 16:15).

Since the military positions, pays, and promotes the chaplain, it is easy to assume that he answers primarily to the military, secondarily to the government, and only has a tertiary obligation to his local church. Nevertheless, the good military chaplain reverses this order and makes a strong local church affiliation his priority. Though the chaplain must receive an endorsement from an ecclesiastical organization (a government requirement), that organization has virtually no authority over the chaplain. The endorsing agency does have the power to withdraw the endorsement, thus legally disqualifying the chaplain from military service; but this action can be very problematic, especially for those who believe the authority for ordaining ministers lies with the local church and not an outside organization. The Fundamental Baptist Fellowship International believes this to be true as well. As an endorsing agency, they understand, prefer, and require accountability between the chaplain and his local church. The FBFi handbook for chaplains requires that any chaplain endorsed by the FBFi will be "sent out from his local church." Every aspect of ministry that the chaplain performs—from the administration of the ordinances to the chaplain's daily interaction through counseling—is done under the umbrella, authority, and blessing of his sending church. The FBFi merely facilitates this opportunity for local churches. The FBFi



Remembrances

or Pastor? Tavis J. Long

does not usurp the role of the local church but rather partners (similar to a mission agency) with local independent Fundamental Baptist churches to send men into the armed forces to speak the language of the troops, endure the hardships they endure, and reach them with the Word of Truth.

It is certain that the military chaplaincy is not the only means to carry this message. Many argue that civilian missionaries who establish servicemen's centers, Bible studies, and gospel-preaching churches outside the gates of military installations can more effectively reach the military masses with the gospel of Christ. Though all of these are important to spreading the gospel, only the military chaplain can go with the men and women who receive orders to deploy to the farthest reaches of the earth. It is when those orders come that local churches can be thankful that they deputized men who willingly packed a sea bag and deployed with the unit. Only the chaplain has the ability to respond immediately with the gospel as the serviceman prepares to enter the "valley of the shadow of death."

The chaplain is effectively a foreign missionary. Whether his military community is the United States Army, Navy, or Air Force, each has its own language and culture. There are many similarities between chaplains and foreign missionaries, but there are differences. The chaplain ministers in an institution that prides itself on being ecumenical, pluralistic, and universal. Most civilian missionaries are not faced with these types of challenges, though they certainly have their own issues to confront. Chaplains—especially evangelical, Fundamental, independent Baptist chaplains—find it difficult, though not impossible, to navigate through these treacherous waters while still providing compassionate, faithful ministry. The chaplain must be careful not to compromise the theological moorings of either his conscience or his sending church. After all, the chaplain needs the authority of his local church to continue a Biblical ministry. Nevertheless, the commonality of the civilian missionary and the chaplain missionary is simple: both are watching for the souls of men. Both have answered the beckoning call: "Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8). This is the chaplain as a missionary.

The Chaplain as an Evangelist

The third ecclesiastical function of the church as outlined in

Ephesians 4 is one that also receives discussion regarding its current usefulness. Some believe that the functionality of the evangelist has also passed. However, the reality is that once the missionary has been sent out, he has the sole purpose of preaching the gospel. The word "evangelist" literally means "preacher of the good news." This is a responsibility of every Christian, though there are those who have specifically dedicated themselves to doing "the work of an evangelist" (2 Tim. 4:5). It is common for men to travel abroad with the sole purpose of proclaiming the gospel to churches, congregations, or any place that they can gain an audience. These men are fulfilling the spirit of Ephesians 4:11.

The military chaplain is one who proclaims the gospel to the branch of service to which he is assigned. This can present a problem, for the military adamantly opposes proselytizing. However, rather than throwing up hands in defeat because it appears that souls cannot be won for Christ, it is advantageous to understand the mission of the evangelists.

To its credit, twentieth-century Fundamentalism emphasized a confrontational approach to evangelism. The gospel will always be confrontational (Luke 14:23). However, there were many within Fundamentalism who went beyond confrontation and emphasized a brash, militant, often rude approach to sharing the gospel. This approach has little effect within the military. When it comes to evangelization, the chaplain should keep in mind the instruction Christ gave to His disciples in Matthew 10:16: "Be ye therefore wise as serpents, and harmless as doves."

The wisdom of evangelism is demonstrated in the parable of the sower (Matt. 13:3–9, 18–23). Some of the seed that the sower cast fell on wayside, some on the stony ground, some amongst the thorns, and some onto fertile ground. However, the most fruit was produced by the seed that fell onto the good ground. The military chaplain must have a discerning sense of evangelism. This discernment comes by developing a relational ministry. It is vital for the chaplain to first develop a relationship with the service member before he can provide a meaningful presentation of the gospel. This relationship is formed by the chaplain doing "deck plate" ministry. He is not afraid to sleep on the ground with the soldiers, hike with the marines, chip paint

Continued on page 38



The History of Chaplaincy

Part One: Sacramental Roots

On November 16, 1532, a decisive military victory turned the course of human history. In a remarkably unbalanced conflict, Spanish conquistador Francisco Pizarro defeated the Peruvian Incan Empire. Through the use of steel weapons and armor, the element of surprise, and the deployment of horse cavalry—horses had never before been seen by the Incas—Pizarro, commanding a force of 168 Spanish soldiers, conquered 80,000 Incan warriors. If such a victory were not stunning enough, the immediate capture of the Incan Emperor Atahualpa gave Pizarro the leverage to demand a king's ransom in gold. While Atahualpa was held captive for eight months, the Incas delivered a treasure of gold that would have filled a room twenty-two feet long, seventeen feet wide, and eight feet high. Nevertheless, once the ransom was secure and the empire conquered, Atahualpa was executed and the Incas relegated to extinction through diseases for which they had no immunity.¹ Accompanying Pizarro's sixty-two mounted soldiers and 106 foot soldiers was a chaplain, Friar Vicente de Valverde.

With his cavalry hidden and his infantry in place, Pizarro ordered his chaplain to announce the terms of surrender to Atahualpa. De Valverde approached the Incan ruler with a cross in one hand and a Bible in the other, ordering the Incan to submit to its truth and embrace Christianity. The illiterate Atahualpa had never seen a book. Taking it in his hand, he quickly tossed it aside. For this act of disrespect for Christianity and for the king of Spain, both unknown to the Incan, the chaplain shouted for the attack, "March out against him, for I absolve you." Thus the friar provided the moral justification for the attack and the religious courage that emboldened the Spanish soldiers. The incident does not summarize the early history of chaplaincy, but it typifies its early purpose: to help kings and commanders win wars—even wars of conquest.

Prior to the Reformation, the Christian chaplaincy paralleled the development of Roman Catholicism. To the degree that the New Testament priesthood was influenced by the Old Testament priesthood, the chaplaincy of the "Christian" Roman army followed the same pattern. The Law of Moses required the priests to encourage the hearts of the Hebrews before every battle against their enemies.² Accordingly, Joshua was ordered to place the priests in the lead of the militarily unorthodox attack on the city of Jericho.³ After chaplains were appointed to minister to Christian Roman soldiers, they were soon leading armies into battle after the fashion of Old Testament priests. Since Levitical priests were considered as models for early chaplains, we are able to trace the concept of the chaplain as sacramental priest back to this beginning.⁴

Actually, no evidence exists of Christian influence in the Roman army prior to the fourth century. The word "chaplain" does not appear until the ninth century.⁵ Nevertheless, some historians speculate that early chaplains developed

along with the Roman Catholic priesthood.⁶ Clear evidence indicates that by the mid-fifth century Christian priests were ministering within the Roman army.⁷ Thus the earliest roots of chaplaincy are buried in the transition of Rome from paganism to Roman Catholicism. Like their pagan forerunners, these priests' ministrations were focused on rituals and relics.

In fact, early chaplaincy is inextricably linked to the veneration of relics. The origin of the very term "chaplain" is from the legend of St. Martin of Tours. According to the story, Martin divided his cloak and shared half of it with a beggar. The remaining "cape" became a Catholic relic and gave us the English words "chapel" and "chaplain." There are various versions of the legend, but the point of them is to teach that the chaplain's title defines his primary role as doing acts of selfless compassion.⁸ Legitimate though that goal may be, behind the legend is the history of Roman Catholic corruption: carrying relics into battle in the superstitious hope of military victory.

As the developing penitential system transitioned from the view that the sacrament of penance was a one-time event to repeated penances for various sins, the ongoing sacramental duties of priests were considered essential to soldiers. Though Pope Leo I (440–61) had earlier required soldiers to retire after repenting and doing penance for the sin of killing in battle, they were later allowed to do penance repeatedly and to continue to fight in new battles.⁹ In time, the Latin Church synod *Concilium Germanicum* (742) provided the legal foundation of chaplaincy.¹⁰ It authorized unarmed priests to accompany armies into battle.¹¹ This legal basis for a noncombatant, sacramental chaplaincy was amended and amplified over the next five centuries for the continued purpose of helping armies win wars.¹² "By the mid-thirteenth century, the sacramental and moral aspects of the chaplain's office achieved a firm basis in law. In 1238, Pope Gregory IX . . . provided a detailed list of the military chaplain's duties."¹³ The Reformation challenged the errors of Rome, which had helped to shape the chaplaincy. Hence, Biblical preaching among Protestant chaplains offered a reforming contrast to the dead sacramentalism of Catholic chaplains. Protestant zeal was stirred up against the heresy of Rome in men such as the great Swiss reformer Ulrich Zwingli, who accompanied his troops into battle as an armed chaplain.¹⁴

In Europe, the Reformation was followed by a series of wars based largely on loyalties either to Roman Catholicism or to Protestantism.¹⁵ In those wars' battles, the brutality of combatants, often still fighting hand to hand, was seen by English Protestants as typical Catholic zealotry.¹⁶ They were outraged that priests serving as chaplains granted absolution to Catholic troops responsible for alleged atrocities. In the Medieval period, "Christian" armies fought barbarians, Muslims, and Mongol hordes. Unquestionably, their enemies were seen as the enemies of God. But during

the Reformation, when theological battle lines were drawn between Protestant and Catholic, all belligerents claimed to be Christian. In Britain the conflict between sacramentalism and the simple gospel was a factor in the English wars of the mid-seventeenth century.

The heavy hand of Charles I, King of England, Ireland, and Scotland, fomented religious wars within his own realm. Charles's oppressive economic policy, exacerbated by a political alliance through marriage to a Roman Catholic and followed by his refusal to respect the political maturity of the Parliament that would produce England's Constitution, led to the destruction of a sizeable portion of the British population and eventually to his own beheading.¹⁷ Protestants and Catholics fought on both sides in the English Civil War (1642–46) between the king's armies and Parliament's. In Ireland Protestants fought against Catholics. In Scotland Baptists fought against Presbyterians.

Catholic historians wonder whether the authoritarian intemperance of Protestant preaching exacerbated the brutality against Catholics through religious passion.¹⁸ But Puritan pastor and chaplain Richard Baxter (1615–91), known for his book *The Reformed Pastor*, provides a different view of the chaplaincy of these preachers. Baxter's own labors sound remarkably like the ministry of many modern-day chaplains with hearts to contend for the faith.¹⁹ In fact, his chaplaincy service illustrates the proper attitude of the local church pastor toward soldiers. Though he first sought to be excused from duty as a chaplain, Baxter accepted it because of the great need and opportunity. Other Protestants answered the call and preached to their soldiers, calling for sacrifice for the cause of Christ.²⁰ Some fostered good order and discipline, rebuking soldiers for fleeing their posts.²¹ But some chaplains returned home early. One of these was Presbyterian Obadiah Sedgwick, a member of the Westminster Assembly.²² Although Sedgwick spoke with admiration of Parliament's army, he was no doubt subject to Baxter's rebuke of chaplains who did not stay at their posts, "blam[ing] them for allowing the spread of heterodoxy, 'by forsaking the Army, and taking themselves to an easier and quieter way of life.'"²³ Clearly, Baxter's burden was for the defense of the gospel and not for the rites of religion. Within the chaplaincies of the various armies, two roles began to emerge—on the one hand the sacramental priest, and on the other the Protestant preacher.

The history of chaplaincy reveals its sacramental roots in the Roman army. In the same soil, the civilian priesthood and the military chaplaincy germinated and grew. The very term "chaplain" connects the modern chaplaincy to its sacramental roots. Thankfully, by the time of the Reformation the axe was laid to those roots. The preaching of the Word of God began to prevail. Largely, the Old World had been shaped and scarred by the principle of sacramentalism. Soon, the New World would advance, aided by the principle of *sola scriptura*. There, as we shall see in the next article, we find the roots of the American chaplaincy.

incident in greater detail in Chapter 3, "Collision at Cajamarca." The book is a Pulitzer Prize-winning scientific work on the environmental determinism of Eurasian hegemony in world history.

² Deuteronomy 20:1–4.

³ Joshua 6:1–27.

⁴ "Many Protestant denominations do not have a 'priest.' However, clergy of all faiths periodically serve in the priestly role" (Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* [Valley Forge, PA: Judson Press, 2006], 17). This concept is regularly impressed on Protestant chaplains today. They are taught in chaplaincy school to "lift the host" as the priest does when praying to bless the elements in the Lord's Supper. The chaplain's ministry is based on the constitutional rights of those he serves, but senior chaplains describe that ministry as the bishop's oversight of a flock.

⁵ "A discussion of military chaplains in the Roman imperial period, that is, from approximately 27 BC to AD 500, is fraught with difficulties. . . . The word 'chaplain' itself, in its Latin form *capellanus*, is not first attested until approximately AD 800" (Doris L. Bergen, ed., *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century* [Notre Dame: University of Notre Dame Press, 2004], 29).

⁶ *Ibid.*, 29.

⁷ *Ibid.*, 37.

⁸ A simple version reports it as a story about "the compassion of a fourth-century holy man named Martin who shared his cloak with a beggar. Upon the death of Bishop Martin, his cloak (*capella* in Latin) was enshrined as a reminder of the sacred act of compassion. The guardian of the *capella* became known as the *chapelain*, which transliterated into English became *chaplain*. Today the chaplain continues to guard the sacred and to share his or her cape out of compassion" (Paget and McCormack, 2–3). A different retelling points to an underlying problem. "Our term *chaplain* is itself of Carolingian coinage. A ninth-century scholar who had served as a royal chaplain records that the Latin word *capellanus* derives from the great royal relic of the patron saint of the Franks, the *cappa*. This was the very soldier's cape, which according to the story, St. Martin's sword sliced in half to share with a naked homeless man who turned out to be Christ" (Bergen, 45–46).

⁹ John D. Laing, *In Jesus' Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 28; Bergen, 76.

¹⁰ "Every unit commander was required to retain a priest who was capable of hearing confessions and assigning penances to the soldiers of that command. It is in this final requirement that we can see the first major expansion of the duties of the military chaplain to include the provision of individual pastoral care to all of the soldiers serving in the army" (Bergen, 75–76).

¹¹ Joel Curtis Graves, *Leadership Paradigms in Chaplaincy* (Boca Raton, FL: Dissertation.com, 2007), 20.

¹² The priestly functions of chaplains, established by law and explained by popes, consisted basically of preaching, saying mass, hearing confessions, and "were intended to help the army win victories . . . to achieve military success through God's aid" (Bergen, 74).

¹³ *Ibid.*, 69–70.

¹⁴ His fight was short-lived. "His zeal for that work was quelled at the Battle of the Giants, which was a disaster for the Swiss military men" (Laing, 29). McClintock and Strong recount his tragic end: "The devoted Zwingli mounted his caparisoned horse, took farewell of his wife and children, and went forth as a patriot and warrior to share in the common danger. His official

¹ Jared Diamond's *Guns, Germs, and Steel: The Fate of Human Societies* (New York: W. W. Norton & Company, 1999) reports this

position in the army, however, was that of chaplain, according to Swiss custom. The Zurichers marched to meet the Waldstatter, but were defeated at Cappel with great slaughter, Oct. 11, 1531. Zwingli was found, after the battle, lying on his back and his eyes upturned to heaven, with his helmet on his head, and his battle-axe in his hand. He had been struck near the commencement of the engagement, and then as he fell and reeled, he was several times pierced with a lance. According to some accounts, he was wounded while stooping to comfort a dying soldier. His last audible words were, 'What of that? They can indeed kill the body, but they cannot kill the soul.' He was living when discovered, in the evening; but the infuriated fanatics soon dispatched him. Next day his dead body was barbarously quartered and burned. Thus perished this hero a martyr. A plain monument in granite, erected in 1838, marks the spot where he died" (John McClintock and James Strong, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, vol. 10, s.v. "Zwingli" [New York: Harper & Brothers, 1886], 1112). It is interesting to note that this record calls Zwingli a martyr because he died in battle against the Roman Catholic army.

faculties and perils of the times. His success, however, did not equal his expectations: party spirit ran exceedingly high; the soldiers were divided in their religious opinions; the camp afforded but few facilities for collecting any considerable numbers together, and besides, was constantly changing its position, according to the direction of war. And probably his desire to reconcile their religious differences, and to unite them under one religious discipline, led him more frequently to dispute than to preach, to dwell more on the details and minutiae of the Gospel than on its essential truths; to labor as though they were at peace and had time for punctilios, rather than as being in a state of war, and in danger every hour of being hurried into eternity. These, with other untoward circumstances, contributed to diminish the probability of success, but at the same time to illustrate the zeal, the piety, and the perseverance of the conscientious chaplain. He was never in any engagement, nor took part, personally, in any contests, though present at some sieges" (Richard Baxter, *The Life of Richard Baxter* [New York: American Tract Society, n.d.], 34–35).

¹⁵ Bergen, 99. These wars would include, among others, the French Wars of Religion, 1562–1629; the Dutch Revolt, 1567–1648; and the Thirty Years' War, 1618–48. For further information, see chapter 13 of D.J.B. Trim and F. Tallett, eds., *European Warfare, 1350–1750* (Cambridge: Cambridge University Press, 2010).

¹⁶ Bergen, 99.

¹⁷ John Cannon and Ralph Griffiths, *The Oxford Illustrated History of the British Monarchy* (New York: Oxford University Press, 1988), 386–87.

¹⁸ "It is clear that denominational divisions between Protestants were of much greater concern in some armies than in others. It is also clear that if the enemy was, or could be, construed as being Roman Catholic, a greater degree of violence was believed to be justifiable, violence supported by chaplains who identified the enemy with the enemies of God. . . . It is clear that the development of more radical varieties of Protestantism in the Parliamentary armies in the early days of the war owed much to the chaplains, but the pressures of patronage and the anxieties of the army command about heterodoxy increasingly removed chaplains from these debates and replaced them with mechanical preachers. . . . The armies did not lack chaplains of moral influence, but ministers who became chaplains often were not men of stature in civilian life. It generally seems to be the case that ministers, some of whom had great spiritual influence outside the army, could not reconcile the conflicting requirements of persuading men to fight and quashing religious heterodoxy, or those of a hierarchical military and an egalitarian church polity" (Bergen, 101).

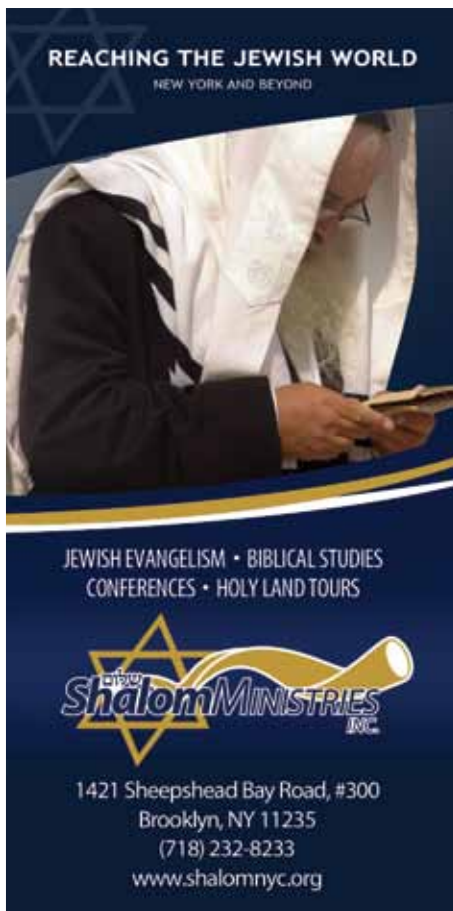
¹⁹ "His 'efforts to do good' were unremitting. His time was occupied 'in preaching, conference, and disputing against confounding errors,' and in directing and comforting believers under the dif-

²⁰ Contributing author Anne Laurence recounts a noted sermon by William Bridge that argued for the defense of the Protestant religion: "If things go ill, the worst is death, and what great matter it is to dye for your God, a little before your time who would live when Religion is dead? . . . Can you lose too much for Christ who hath lost so much for you?" (Bergen, 94).

²¹ Ibid.

²² Convened over King Charles's repeated objection, the Westminster Assembly produced, among other important documents, the celebrated Westminster Catechism.

²³ Bergen, 95.

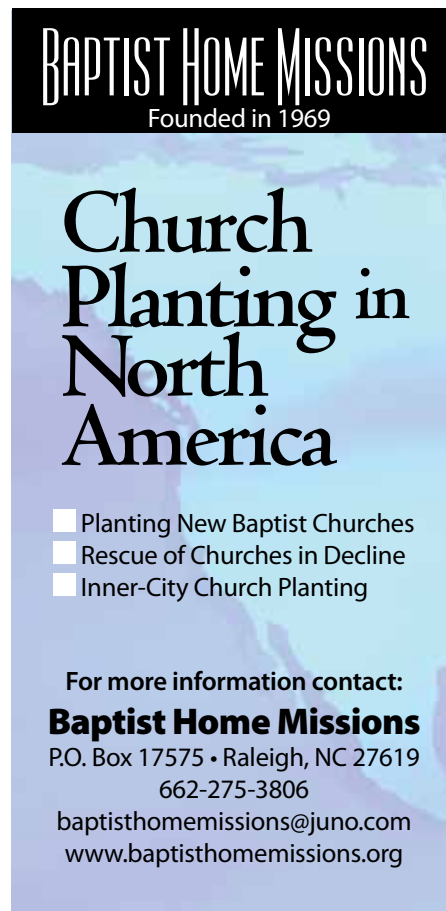


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The History of Chaplaincy

Part Two: Protestantism and Pluralism

Out of sincere concern for the soldiers under his command George Washington, who was a British Colonel in 1756, appealed to the governor for a chaplain. His appeals were rejected, but Washington never altered his conviction that the army must have chaplains.¹ When the United States Constitution was ratified in 1788, Protestant theology had already influenced the language of a proposed Bill of Rights. Based on the language of the First Amendment, the founders anticipated that pluralism would be the natural result of religious freedom.

By the time of the Civil War the vast majority of chaplains in both armies were Protestant, due to a general lack of influence and acceptance of Roman Catholicism in the United States. However, in 1862, a controversy over a Jewish chaplain serving without a commission was resolved in the courts in favor of pluralism at the expense of the Protestant advantage.

The following year a Catholic chaplain distinguished himself for bravery at Gettysburg, making an impact for sacramentalism that continues to this day. Father William Corby, a chaplain in the Union Army and later president of Notre Dame, is memorialized in bronze statues on the battlefield and at Notre Dame near a building bearing his name. The statues depict Corby standing on a boulder on Cemetery Ridge in the early minutes of the battle, his hand raised in a prayer of blessing for the Irish Brigade that knelt before him. His purpose was to pronounce absolution on all the soldiers he could see, Protestant and Catholic alike.

After the Civil War, America became more secular and more liberal theologically.² With the influx of Eastern Europeans, Roman Catholics soon became the largest religious group in the United States. American universities embraced the concept of the “German seminar,”³ and Protestant seminaries were soon infected with liberal Christianity. Not surprisingly, the concept of sacramental chaplaincy⁴ gained favor as the Catholic population grew and pluralism increased.

Meanwhile, Protestant German nationalism had flourished in Europe. Prussian chaplains, believing the rhetoric of Aryan superiority, preached that duty to country was duty to God. There, chaplains had been expected to help their rulers win wars by proclaiming a theology that makes men kill. This militaristic spirit was encouraged by the anti-Catholic house of Hohenzollern that held sway from the Reformation until the end of World War I. Thus, chaplains who surrendered their ministry role to their military role were a contributing cause of World War I and lost the prophetic voice that might have saved the world from Hitler’s coming tyranny.

Existentialist theologian Paul Tillich, a German chaplain in World War I, was influenced by the Prussian tradition at the beginning of the war, using his ministry to support military objectives. But near the Great War’s end, he was preaching that ministers in the military were in the service of two kings—one earthly, one heavenly.⁵ Hitler would have none of that once World War II began, insisting that

ministers serve the Reich after the Prussian military fashion.⁶ He saw little value in chaplaincy, allowing for only one thousand German chaplains to minister to the needs of 18 million soldiers, sailors, and airmen. They were to preach manliness and build morale for fighting, and as the war continued, *Wehrmacht* chaplains were forbidden “from ministering in any way to men who had not explicitly requested their care.” The Luftwaffe and SS were deprived of chaplains entirely. Hitler finally ordered the “Uriah Law,” drafted out of his hostility to Christianity. It required chaplains to situate themselves in the areas of heaviest action. Casualties were not replaced.⁷ Chaplains’ war records report serious psychological changes in German soldiers evidenced by their increasing brutality and disaffection with religion. Yet, while chaplains had to find time to “bless the cannons,”⁸ they had no prophetic message for the army.⁹ Tillich fled to the United States and continued to preach “love” through his existential philosophy. Other theologians died in prison, rethinking elements of their faith.¹⁰

As the Civil War was a turning point in America, World War I was a turning point for the world. Leaving seventy-five thousand comrades in their graves, American soldiers came home to a nation poised for theological battle.¹¹ Fundamentalism would engage in “battle royal” with Modernism.¹² Protestantism would be shaken, its theology disrupted. Bureaucracy expanded as the public sought stability in government solutions.

Prior to World War I there were no chaplaincy boards, endorsers, or church liaisons with the military. Chaplains were few and soon disconnected from their churches. With less than 150 chaplains when war began, the American Expeditionary Force soon had 2,363. Without a military department of chaplaincy, it was impossible to know where and who the chaplains were. General Pershing appointed a personal friend, Episcopal missionary bishop to the Philippines Charles H. Brent, to the task of organizing the chaplains.¹³

Between the World Wars, in addition to their peacetime chaplaincy duties, many chaplains were assigned to the Civilian Conservation Corps (CCC), which was managed by the army, to provide guidance for unemployed young men who were put to work building hiking trails, park facilities, and performing emergency relief work. At the outbreak of World War II, an immediate and intense build-up of war materiel and personnel began. Army leadership emphasized that the United States was fighting another spiritual battle.¹⁴ As a result, many American troops felt great liberty in approaching their chaplains for counseling. Without the chaplaincy bureaucracy, the vast system of military chaplains could not have been managed. During the war, 9,117 chaplains served a military population of more than 8 million.¹⁵

Chaplains served with bravery and distinction in WWII. Their remarkable service is summarized in a story familiar to all military chaplains. “The Four Chaplains” is a truly heroic example of selflessness but is typically exploited

to promote an inaccurate view of pluralism. On February 2, 1943, a German U-boat torpedoed the USS *Dorchester*, a luxury cruise ship converted to carry troops. It sank in the frigid waters off Greenland in less than twenty minutes. Six hundred men perished. The four chaplains distributed life vests until all of them were gone and then removed their own and gave them to men nearby. Reverend George Fox, Reverend Clark Poling, Rabbi Alex Goode, and Father John Washington perished in “the worst sea disaster in U.S. military history.” The story is told by senior chaplains with the absurd application that “none of the chaplains asked the denomination or faith tradition of the men before they handed their life vests over.” This misinterpretation of the chaplains’ strength of character and commitment to their own personal faith has been called “the liberal ideal” of chaplaincy—a symbol of pluralism that appeals to chaplains to “sacrifice in service of an all-knowing, all-loving, God[;] Jewish, Catholic, and Protestant—different and yet the same[;] [s]eparate and yet forever indivisible.”¹⁶

Owing to the influence of Christian missionary work begun in Korea in the eighteenth century, the Korean War was seen as a conflict between godless Communism and Christianity. But at home, Christian principles were losing ground to situation ethics. When some citizens protested the ration of beer given to teenaged soldiers as bad for their character, others argued, “If a boy is old enough to fight and die, he is old enough to drink.” As ungodliness swept into American culture on the tsunami of rock ‘n’ roll music, drugs, and immorality, the Vietnam War would be the first American war watched on television, and the viewing public was not prepared for what it would see. As never before, members of the US armed forces began to feel as if they were fighting and dying for nothing. In spite of humiliating setbacks, soulwinning chaplains found fertile ground for the seed of the gospel in that war. Dispatches from Fundamental chaplains tell the story of services held and souls saved despite interruptions to testify in criminal trials against army leaders.¹⁷

After Vietnam, military culture changed dramatically when the draft ended and the all-volunteer force began. The number of women in the military increased, and in 1974 the first woman chaplain was commissioned. The first Gulf War effectively restored public respect for the armed forces and rebuilt the morale lost in Vietnam. In the Balkan War (1995–2005), chaplains found themselves working with commanders to resolve religious conflicts among ancient ethnic enemies. The ongoing wars in Iraq and Afghanistan, the longest wars in US history, introduced a new generation to the complexities of fighting in the Middle East.

Today, chaplaincy is structured, stable, and pluralistic—every religion practiced in the United States can be practiced in the military, including that of the separatist Baptist Fundamentalist. After demonstrating the practical and constitutional necessity of chaplaincy, we will turn to the common problems of separatist ministry in this pluralistic environment.

the military. On the ninth of July, 1776, the very day he received the Declaration of Independence, he issued the order . . . that established Regimental Chaplains in the U.S. Army” (Peter A. Lillback, *George Washington’s Sacred Fire* [Bryn Mawr, PA: Providence Forum Press, 2006], 182–84).

² “[A] war won (and lost) by people who felt that true religion was at stake produced a nation in which the power of religion declined” (Mark A. Noll, *History of Christianity in the United States and Canada* [Grand Rapids: Eerdmans Publishing, 1992], 323).

³ The concept of “specialized graduate instruction” with significant intellectual freedom encouraged the spread of German rationalism, which led to liberal theology. Government funding and the infusion of huge sums of money from railroad, banking, and oil barons changed the focus of universities from moral instruction to material success (*ibid.*, 364–65).

⁴ Roman Catholics follow a sacramental approach to ministry. The much-touted “ministry of presence” (Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* [Valley Forge, PA: Judson Press, 2006], 28) in chaplaincy, where a chaplain represents “The Holy,” is consistent with this approach. Preaching is tolerated but minimized, and the comforting care of the chaplain to everyone in his sphere of influence is given priority (“Military Chaplaincy: Enabling the Free Exercise of Religion,” National Conference on Ministry to the Armed Forces [NCMAF] [Arlington, VA: July, 1995]).

⁵ Doris L. Bergen, ed., *The Sword of the Lord: Military Chaplains from the First to the Twenty-First Century* (Notre Dame: University of Notre Dame Press, 2004), 137.

⁶ “In 1933 when Hitler handpicked the first leader of the newly founded *Reichskirche*—the United German Protestant Church—he chose Ludwig Müller, a former military chaplain” (*ibid.*, 134).

⁷ *Ibid.*, 173–74.

⁸ Military ethicists teach chaplains in training that “the critic’s portrayal of a military chaplain is that of a clergy person who functions as an apparatus to ‘bless the cannons’ as they did in Hitler’s army. After World War II, theologians Martin Buber, Reinhold Niebuhr, and others advocated the elimination of the chaplaincy as a ‘bankrupt ideology, more of a crusade mentality—a relic of a bygone era’” (Donald W. Kammer, “The Unique, Prophetic Voice of the Army Chaplain,” *The Army Chaplaincy* [Spring-Summer, 2008]: 83).

⁹ When a young German machine gunner assigned to execute forty thousand Jews came to the chaplain for counsel, the chaplain confessed he did not know what to tell him (Bergen, 179–80).

¹⁰ See Dietrich Bonhoeffer, *Letters and Papers from Prison* (New York: Macmillan Company, 1967), 218–26. “Even the otherwise pacifistic Dietrich Bonhoeffer finally concluded that Hitler should have been assassinated” (Norman L. Geisler, *Christian Ethics* [Grand Rapids: Baker Books, 1989], 225).

¹¹ Fundamentalist J. Gresham Machen volunteered to serve near the front lines with the YMCA, comforting soldiers, holding Bible studies, and operating a series of small canteens (D. G. Hart, ed., *J. Gresham Machen: Selected Shorter Writings* [Phillipsburg: P&R Publishing, 2004], 388).

¹² Curtis Lee Laws, “Convention Side Lights,” *Watchman-Examiner*, July 1, 1920; 834.

¹³ James H. Young explains that this attempt to solve one problem (lack of structure) exacerbated another. To resolve the lack of accountability resulting from chaplains’ being distanced from their churches, the office of the Chief of Chaplains was authorized to provide communication with churches endorsing chaplains. During and after World War I, that office burgeoned into a bureaucracy that further distanced the chaplain from his endorsing church. Both the military and Young use the word “church” in a denominational sense (James Hartley Young, “The Military Chaplaincy: A Problem in Church-State Relations,”

¹ When he took command of the Continental Army in 1775, Washington issued the order for all regimental commanders to recruit a chaplain, who was to be paid \$33.33 a month. “As leader of the U.S. Army, he continued to insist on chaplains for

Diss., New School for Social Research, 1978 [Ann Arbor, MI: University Microfilms, 1979], microfilm, 35).

¹⁴ Both the Army Chief of Chaplains, Chaplain (MG) William R. Arnold, and the Supreme Allied Commander, General Dwight Eisenhower, motivated US troops by saying that World War II was "a spiritual battle." Arnold said, "We are at war with pagans, atheists, and Satan himself." Eisenhower said, "The Allied soldier sees himself as a defender of those great precepts of humanitarianism preached by Christ and exemplified in the way of life for which all true democracies stand. He sees this conflict as a war between greed and selfishness and love of power today typified in Nazism, Fascism, and Shintoism" (ibid., 34-35).

¹⁵ This ratio approximates the 1:1000 figures from the Civil War and since (Joel Curtis Graves, *Leadership Paradigms in Chaplaincy* [Boca Raton, FL: Dissertation.com, 2007], 34).

¹⁶ John D. Laing, *In Jesus' Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 134.

¹⁷ Kenneth E. Lawson, "Fundamentalists in Uniform: The Military Chaplains of the Associated Gospel Churches—A Historical and Theological Investigation of a Fundamentalist Chaplaincy within the United States Armed Forces with Suggestions for a Practical Theology of Ministry" (DSacTh diss.: Bethany Theological Seminary, 1993), 83, 87, and 91.

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The Practical Necessity of Chaplaincy

While many pastors agree that chaplaincy is an acceptable way to reach military personnel or first responders with the gospel, they often do not understand why it is truly necessary. Local churches and military ministries are often available to people serving in the armed forces. Local churches are readily available to first responders here in the United States. Therefore, it is a legitimate question to ask, "Is chaplaincy really necessary?" Our aim is to help Fundamental Baptists to answer, "Yes, it truly is."

The article that follows this one will address the constitutional necessity of military chaplaincy. Both articles on the necessity of chaplaincy are offered in the context of the autonomy of local churches to offer hope for renewal in chaplaincy through the extension of local church ministry thorough chaplaincy. Because *FrontLine* is a publication of the Fundamental Baptist Fellowship International, these articles are written with Fundamental Baptist chaplains and Fundamental Baptist churches in mind. Of course there are Fundamental chaplains and churches whose pastors are not affiliated with the FBFI who will, nevertheless, find the principles here helpful. However, the primary aim of this issue of *FrontLine* is to foster the extension of Fundamental Baptist local church ministry through chaplaincy. Readers who are familiar with chaplaincy would agree that as an institution, the chaplaincy greatly needs spiritual renewal. We believe that for Fundamental Baptists, renewal through accountability to local churches is possible. By understanding the practical, legal, and ecclesiastical aspects of the necessity of chaplaincy, local churches will be prepared to extend their ministries through military and law enforcement chaplaincy.¹

On the one hand, military personnel are deprived of their normal opportunities to exercise their religion because the military mission removes them from their places of worship, creating the need for a military alternative. On the other hand, though domestic law-enforcement agencies seldom deprive personnel of their free exercise rights, the nature of law-enforcement agencies as an armed force within a local community creates debilitating stress in officers who serve in life-threatening circumstances. In both cases, civilian pastors are limited in how effectively they can minister to personnel who risk their lives to protect the public from its enemies, both foreign and domestic.

National defense requires the armed forces of the United States to wage war against the armed forces of our enemies. Today, we must defend ourselves against an armed force that does not represent a single nation or legitimate government, nor does that force present itself in uniform or in accord with the rules of engagement accepted by civilized nations. Many Americans find it offensive to state that we are at war with Islam, choosing rather to call the present conflict "The Global War on Terror," a term generally accepted in the military community but usually ignored in the media because waging war against a tactic is a curious reason for

war—rather like "a global war on ambush." Nevertheless, because American interests are worldwide, our armed forces must maintain a defensive presence around the globe. This requires members of the armed forces, even when they are not actually fighting, to be constantly training to maintain readiness for any fight that might be necessary. In doing so, they are removed from their churches.

The respective missions of the military departments, i.e., the Department of the Army (USA), the Department of the Navy (USN) including the Marine Corps² (USMC), and the Department of the Air Force (USAF), are all focused on the single goal of national defense. Together they provide a mighty defense system on land, by sea, and by air, capable of protecting our shores and vital interests abroad. Each of the departments represents an identifiable subculture, rooted in its own history and traditions. Therefore, the mission of the armed forces is fulfilled within the distinct subculture of each branch of the service.

Accordingly, the military departments have separate command structures and support groups suited to the specific roles they play in fulfilling the overall military mission. In each military department, religious support is provided by a chaplain corps under the direction of a Chief of Chaplains. Each department fulfills a distinct role and consequently needs a chaplain corps that supports the role of that department. For example, the Army chaplain ministers in a culture of ground combat soldiers. Similarly, the Navy chaplain goes to sea with sailors, pilots, and marines; and the Air Force chaplain provides religious support within an aerospace culture. Accordingly, military chaplains adapt their ministries to the cultures of the military departments they serve. More importantly, today's chaplains minister to a generation of soldiers, sailors, and airmen who are more open to spiritual truth than previous generations.³ Just as General Douglas MacArthur realized the great spiritual need and opportunity in Japan after WWII, calling for American churches to send missionaries, Fundamental Baptist chaplains realize the great need and opportunity today and call for help from pastors and local churches.

In the same way that soldiers, sailors, and airmen develop common bonds to strengthen themselves against hostile threats, law enforcement officers bond with each other to strengthen themselves against the debilitating stress of police work.⁴ Yet, except for spiritually mature officers who are involved in their local churches, many policemen are disconnected from spiritual resources by the nature and mission of law enforcement. Consequently, many officers are unprepared for the ethical dilemmas they encounter. Since they often close themselves off from loved ones, officers are more susceptible to divorce than the general population. Thus, the need for Biblical ministry to those who serve and protect the community is evident.

In light of this need for ministry to law enforcement per-

sonnel, pastors will find many opportunities to extend their ministries into their communities through law enforcement chaplaincy. Also, local churches should explore opportunities to extend their ministries through their members who have access to local agencies. To a degree, all emergency workers who routinely deal with life-and-death crises need the calming ministry of pastoral care.⁵ Bible-believing pastors have the answers those workers need, but civilian ministers have limited access to law enforcement because officers are reluctant to seek their help or because pastors do not understand the nature of law enforcement.

Even when a pastor understands the nature and mission of military and law-enforcement service, he faces barriers to effective ministry to either group. Those barriers can be partially overcome, but in many circumstances the civilian pastor may find his access limited because it is illegal or impractical.⁶ In the military and law enforcement, the frequency of danger and need for security require controlled access. Of course, a civilian minister may gain temporary access when escorted by authorized persons. However, many areas are off limits to all civilian personnel under any circumstances. Civilian ministers, though they can be effective in providing short-term ministry, must overcome too many limitations for their ministries to replace the institutional chaplaincy entirely.⁷ Those who argue that church-planting missionaries can effectively reach the military may have a valid argument for bases in Germany, but not for those in Afghanistan, Iraq, or Cuba, which is the site of the only US military base located in a communist country—Guantanamo Bay.⁸

Although civilian chaplaincy in law enforcement provides pastors the opportunity for ministry extension, it can be impractical. Bible colleges and seminaries now include a core curriculum for ministers interested in becoming military chaplains. In contrast, most training for law-enforcement chaplaincy is done on the job. Nevertheless, the Commission on Accreditation for Law Enforcement Agencies (CALEA) standards require education in counseling and crisis intervention with considerable ministry experience. One factor that complicates the impracticality of civilian law-enforcement chaplaincy is the relationship of volunteer chaplains to departmental victim-assistance counselors in what some groups are now calling “secular chaplaincy.” In spite of these difficulties, some volunteer law enforcement chaplains also gain access for volunteer ministry on local military installations, such as Military Entrance Processing Stations (MEPS) and Army, Air Force National Guard, or Coast Guard units.

The practical necessity for chaplaincy is evident, but in America the constitutional necessity is paramount. It is to this critical point that we turn in our next article.

¹ There are many other forms of chaplaincy that are beyond the scope of this article, but we are addressing the two cultures in which the use of deadly force is authorized because of the impact of that authority on personnel and the evident need for spiritual help that legal use of deadly force brings to the life of soldiers and police officers.

² Chaplains serving the marines wear the uniform of the Marine Corps but are in the Navy Chaplain Corps. When the Department

of Homeland Security was established, the Coast Guard was placed in that department.

³ “The first hint on the battlefield that a new brand of warrior was seeking a vital faith in the field was during the Gulf War. The elder brothers and sisters of those fighting in Iraq and Afghanistan today began to seek God and a spiritual understanding of their task in ways and in numbers that were astonishing less than two decades after the aching irreligion of the Vietnam era” (Stephen Mansfield, *Faith of the American Soldier* [Lake Mary, FL: Charisma House, 2005], 33).

⁴ “Most law enforcement agencies have begun proactively addressing the realities of job-related stressors, crisis incidents, post-traumatic stress symptoms, and other potentially debilitating conditions and wounds often caused or exacerbated by the rigors of law enforcement. Even though such efforts prove helpful, many do not incorporate a spiritual-wellness component” (Samuel L. Feemster, “Spirituality, an Invisible Weapon for Wounded Warriors,” *FBI Law Enforcement Bulletin* [January 2009]: 1–2).

⁵ “The basic mission of law enforcement officers—as agents of respective governments—is to protect life through service. In this context, law enforcement constitutes a fiduciary trust that, at its best, can only be fully embraced and pursued in the context of spiritually-oriented policing. Officers can apprehend those who murder, rape, and pillage citizens because society has authorized them to use force to secure life and liberty. . . . Yet their basic mission—to protect and serve—is fraught with repeated exposures that wound them in every human dimension” (Feemster, 3–4).

⁶ “Because of the unique nature of military service and culture, there are certain aspects of military ministry which cannot happen in the local church as the primary base of operations. This is the very reason why churches, mission boards and commissions send chaplains to serve in the military. The fourth journey (Paul’s journey to Rome) provides [a] paradigm for military missions and ministry. There are certain types of . . . ministry in which one can best participate as an insider” (Gary Sanders, “The Fourth Journey: The Story of Military Missions from the Book of Acts,” Military Missions Network, http://www.militarymissionsnetwork.com/client_files/File/fourth_journey_rev_feb_2007.pdf [accessed September 13, 2010], 16).

⁷ “The law enforcement chaplain only gains entrance when he or she demonstrates a consistent time commitment, a nonjudgmental posture in all questionable circumstances, an affirming attitude when criticism is the usual response, a demonstrated interest in the life and concerns of the officer and his or her family, and genuine acceptance of the officer in spite of differences, fallibilities and expectations” (Naomi K. Paget and Janet R. McCormack, *The Work of the Chaplain* [Valley Forge, PA: Judson Press, 2006], 73).

⁸ Public knowledge of chaplaincy at Guantanamo (GTMO) includes the 2003 scandal involving Army Chaplain James Yee, a Muslim assigned to the Muslim detainees there. Yee was arrested on suspicion of helping terrorists. Later cleared and honorably discharged, Yee shined a spotlight on GTMO and fomented public outrage against the detention facility. See James Yee and Aimee Molloy, *For God and Country: Faith and Patriotism under Fire* (New York: PublicAffairs, 2005). The public has little awareness of the rest of the base or the needs of personnel serving there. GTMO must be understood in the context of its long history and its geographical/topographical security as well as in light of the arrangement between Cuba and the United States before the end of diplomatic relations in 1961. GTMO is a secure, controlled-access base. Surrounded by a security fence patrolled twenty-four hours a day, GTMO has its own power and water systems and is equipped with a modern hospital and large base chapel. See http://www.globalsecurity.org/military/facility/guantanamo_bay.htm (accessed May 4, 2011).

Generally, opponents of chaplaincy argue that it is a violation of the establishment clause of the First Amendment. However, no Supreme Court decision supports that objection. Emerging from litigation on church-state issues unrelated to chaplaincy, subtle legal standards restrict chaplaincy in only two ways: first, government-sponsored religious expression must serve a legitimate secular purpose; second, it must remain nonsectarian in character. In spite of those limitations, effective chaplaincy ministry is possible.

The Wall of Separation

Opponents of chaplaincy frequently argue that paying ministers from the public treasury involves an unconstitutional establishment of religion—a clear breach of the “wall of separation between church and state.” But the phrase “wall of separation” does not appear in the Constitution. It was first used by Thomas Jefferson in an 1802 letter to a group of Baptists in Danbury, Connecticut. Assuring them they had nothing to fear from government under his administration, Jefferson’s point was that Baptists were constitutionally protected from government interference. Since the Congregationalist Church was the established religion in Connecticut, “Jefferson’s wall was constructed in the service of free exercise of religion. Use of the metaphor to restrict religious exercise . . . conflicts with the very principle Jefferson hoped his metaphor would advance.”¹

Later, “the phrase ‘wall of separation’ entered the lexicon of American law in the U.S. Supreme Court’s 1878 ruling in *Reynolds v. United States*,”² but that case did not establish the meaning of the phrase as it is used today. It was not until the Supreme Court ruling in *Everson v. Board of Education* (1947) “rediscovered the metaphor and elevated it to constitutional doctrine.”³ The following year, the *McCormick v. Board of Education* ruling actually substituted the phrase for the actual text of the First Amendment. Thus, legal precedent now exists for using “wall of separation” to describe the relationship between the two clauses of the First Amendment. However, the phrase itself does not specify that the chaplaincy is a breach in the wall.

Of course, chaplains and pastors do not need to be constitutional scholars, but they should know about *Lemon v. Kurtzman* (1971), which some have called the “most important litigation for judicial review of the Establishment Clause.”⁴ This decision stipulated “legitimate secular purposes,” “no primary effect of advancing or inhibiting religion,” and “no excessive entanglement with religion” as the three requisites for permitting government funding of religious activities. Notwithstanding, objections continue to be leveled against chaplaincy as an establishment of reli-

gion on the basis of constitutional and regulatory restrictions against official sectarianism. The primary example of this is the prohibition of praying in Jesus’ name at official mandatory assemblies.

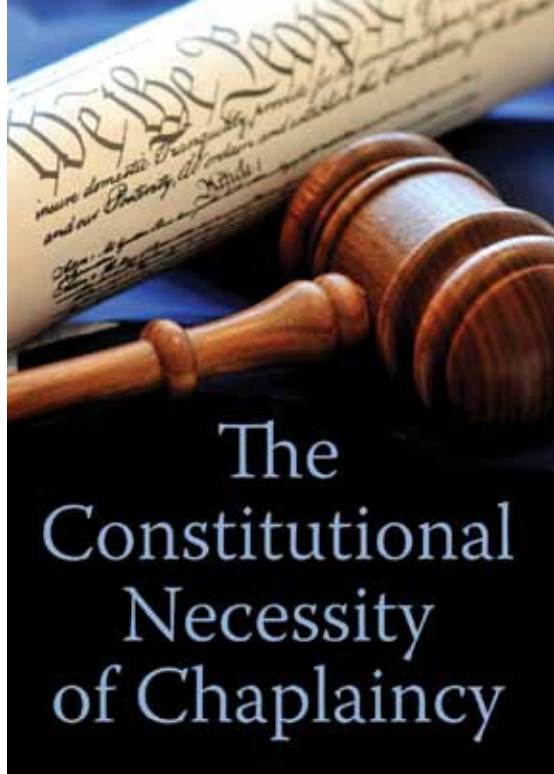
The Klingenschmidt Court Martial

In 2006 Navy Chaplain Gordon Klingenschmidt claimed that he was court-martialed and discharged for praying in Jesus’ name. As a result, some endorsing agencies have developed guidelines for prayer⁵ and promoted legislation to protect chaplains’ rights to pray in Jesus’ name.⁶ In 2010 Army Chaplain John D. Laing’s textbook on chaplaincy, *In Jesus’ Name*, objectively examined the details of Klingenschmidt’s claim and concluded that he was not

discharged for praying in Jesus’ name but for disobeying orders and participating in a political rally in uniform.⁷ However, his case brought needed attention to Navy abuse of chaplains’ free exercise rights. No doubt Klingenschmidt and his supporters were motivated out of loyalty to Christ. Unfortunately, the assumption persists that praying in Jesus’ name is illegal for military chaplains.

At the heart of the issue is the establishment clause restriction on official sectarian prayer. According to the Supreme Court’s interpretation of the establishment clause, chaplains may not use a *mandatory* assembly to promote a specific religion, but under the free exercise clause, chaplains are permitted to pray without restriction in *voluntary* assemblies. All evangelical Christian chaplains believe that prayer should always be offered in Jesus’ name because of the authoritative access to God that Jesus Christ provides. That access is assured to believers on the basis of the finished work of Christ, not on the basis of a formula that references the Savior’s name in public prayer.⁸

Unquestionably, the most important litigation to date on government funding for chaplaincy is *Katcoff v. Marsh* (filed in 1979, decided in 1986). In that case, two Harvard law students sued the Secretary of the Army for violating the establishment clause by funding the Army chaplaincy. The effect of the district court ruling was that “chaplaincy may be Constitutional if it is reasonably necessary in order to ensure the protection of the free exercise rights of military personnel.”⁹ The appeals court noted that “military service without something like a chaplaincy program would itself be a violation of the Establishment Clause because it would, in effect, prevent Free Exercise on the part of service members when they are serving overseas in areas where the local community cannot meet their religious needs.”¹⁰ Laing maintains that “although *Katcoff v. Marsh* was filed in objection to Establishment, it was a definitive victory for Free Exercise.”¹¹ Since the case was not appealed to the Supreme Court, the lower-court decision still stands. In



effect, it affirms that chaplaincy is actually required by the First Amendment.

As new challenges have arisen regarding sectarian prayer at ceremonial gatherings, new protections have resulted. In essence, the effect of recent court rulings is two-fold: first, ceremonial prayers are permissible when they are not “exclusivist” or presented in a way that claims sectarian exclusivity; second, ceremonial deism is legitimate. “Ceremonial deism” is a legal term used to describe activity (primarily speech) that, “though religious in nature, has a secular purpose and hence is constitutional.”¹² It is on this basis that the Pledge of Allegiance and general references to God, without sectarian implications, have been held as legal. The simple conclusion regarding the legality of chaplaincy is clear—chaplaincy is required by the Constitution when free exercise is hindered by a government mission, but chaplaincy may not violate the establishment clause through sectarian prayer in mandatory assemblies. Wisdom and courtesy will guide chaplains and pastors in making right decisions.¹³

“Don’t Ask, Don’t Tell”

Because of the recent legislative repeal of “Don’t Ask, Don’t Tell” (DADT), the open practice of homosexuality in the military is now permitted, which makes it illegal to discriminate against homosexuals in any way. Hence, ministry applications could be problematic for Bible-believing chaplains. Truly, the problem goes beyond the complexity of ministering to homosexuals to include the challenges of working with or under the authority of homosexuals. Under the new rules, endorsing agencies will be able to provide homosexual chaplains to the military. All the issues that were addressed at great length and expense by the Department of Defense and Congress prior to 1993 when DADT was put in place will have to be opened for review, many in court.¹⁴

The response of the courts on questions of chaplaincy legitimacy is encouraging. There is no hope of an end to litigation, but litigation alone should not discourage us; it should strengthen our resolve to remain faithful, to pray for legal victory, and to continue to take advantage of the constitutional protections afforded to military chaplaincy. In addition to the practical necessity of chaplaincy, the constitutional necessity of chaplaincy should motivate Fundamental Baptists to extend their ministries through its continued use.

on Chaplains, “Chaplain’s Manual,” Policy, 2.d [February 9, 2009]).

⁶ “Although the House approved the mandate, the Senate did not. House-Senate conferees agreed on Sept. 29 to replace the House language with a section overturning current Air Force and Navy regulations that restricted prayers specific to one faith at public military ceremonies” (“Proposal on Military Chaplains’ Prayers Rejected,” *America* [October 23, 2006]: 6).

⁷ Laing, 42.

⁸ “Those chaplains whose faith commitments require prayers to end with the phrase, ‘in Jesus’ name,’ should not compromise their faith commitments. Instead, they should inform their commanders (or whoever is asking them to pray at a mandatory-attendance event) that, in order to faithfully execute their responsibilities, they must pray in that way. . . . It is then the responsibility of the commander to decide what he wants to do—have a sectarian prayer by the chaplain, no prayer at all, or a non-sectarian prayer by someone else” (*ibid.*, 67).

⁹ *Ibid.*, 85.

¹⁰ *Ibid.*, 87. “Chaplains are not people who promote their own religion and who help only individuals of their own denomination. This [would be] a clear violation of the Establishment Clause, for the ‘purpose’ and ‘primary effect’ of the activity is clearly religious in nature. Instead, chaplains are ‘specially trained people who provide for the free exercise rights (the religious needs) of the entire command.’ Thus, the chaplaincy is not a violation of the ‘Establishment Clause’ because it is mandated by the ‘Free Exercise Clause’” (Israel Drazin, “The Constitutional Challenge to the Military Chaplaincy,” *Voices of Chaplaincy* [Arlington, VA: Military Chaplains Association, 2002], 81–82).

¹¹ At a recent public showing of a new documentary, “Chaplains Under Fire: An Independent Documentary on Military Chaplains” by filmmakers Lee Lawrence and Terry Nickelson (Pisgah Forest, NC: IHSY, 2010), a panel discussion was held for commentary. I was invited to participate. A professor of ethics from a North Carolina college insisted that no court ruling had ever demonstrated that chaplaincy was not in violation of the wall of separation as an establishment of religion. My repeated appeals to *Katcoff v. Marsh* did not dissuade him from his outdated lecture notes.

¹² Paul Finkelman, ed., “Ceremonial Deism,” *Encyclopedia of American Civil Liberties*, vol. 1 (New York: Routledge, 2006), 258–59. Justice Sandra Day O’Connor invoked the term as recently as 2004 in *Elk Grove Unified School District v. Newdow*.

¹³ “We cannot regulate prayer. But wisdom must prevail. I believe our FBFI chaplains should pray in a Christocentric manner—‘in the name of my Lord and Savior’ or ‘in the Name above all other names.’ I believe that faithfully praying Christ-centered prayers at all events while honoring the Soldiers forced to be in front of me gains Divine favor” (Scott M. Bullock, “Faithful Ministry within the US Military Chaplaincy’s Pluralistic Environment,” *FrontLine*, November/December 2009, 13). Briefly, if a chaplain believes he cannot honor the Lord without using the name “Jesus,” he should not pray. If he cannot pray, it is his responsibility to find someone who can.

¹⁴ During the congressional hearings leading up to repeal, letters were solicited from the endorsing agencies and others directly involved in chaplaincy. A large group of retired Evangelical chaplains produced a significant document in the form of a letter to the president detailing the problems that repeal would introduce. See <http://oldsite.alliancedefensefund.org/userdocs/DADTletter.pdf> (accessed May 4, 2011). Military implementation strategy focuses on two key principles: first, individual sexual preferences alone will not be considered relevant to military service; second, the free exercise rights of individuals and the endorser requirements of chaplains will remain intact (Department of Defense, “Report of the Comprehensive Review of the Issues Associated with a Repeal of ‘Don’t Ask, Don’t Tell,’” November 30, 2010, http://www.defense.gov/home/features/2010/0610_gatesdadt/DADTReport_FINAL_20101130%28secure-hires%29.pdf [accessed May 4, 2011]).

¹ Daniel L. Dreisbach, “Origins and Dangers of the ‘Wall of Separation’ between Church and State,” *Imprimis* 35, no. 10 (October, 2006): 2.

² *Ibid.*, 3.

³ *Ibid.*

⁴ John D. Laing, *In Jesus’ Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 80.

⁵ *FrontLine* magazine published an article arguing that prayer in Jesus’ name was a right given by God (Tavis Long, “A Sovereign Mandate,” *FrontLine* July/August, 2006, 17). “The FBFI upholds the constitutionally protected right of the FBFI-endorsed chaplains to pray in the name of Jesus, both in worship services and in other public ceremonies” (Fundamental Baptist Fellowship International Commission

Separatist Ministry in a Pluralistic Environment: Common Problems of a Dual Role

To begin, it is necessary to define our terms. The term “dual role” does not refer to the two ministerial concepts of chaplaincy presented in the articles on the history of chaplaincy—sacramental priest and missionary evangelist. “Dual role” refers to the legal status of military chaplains. On the one hand, the military chaplain serves as an ordained minister under the authority of his church. On the other hand, he serves as a staff officer and advisor under the authority of his military commander. This dual role protects his religious freedom even though he is under military authority.¹ Military regulations require the chaplain to obey lawful orders, but orders requiring the chaplain to violate his beliefs are unlawful.²

Also, the term “pluralism” refers to at least two different things. On the one hand, it refers to “the fact [that] numerous cultural, religious, racial, and ethnic backgrounds [are] represented in our society.”³ On the other hand, it refers to *theological pluralism*, which is one of four approaches to the relationships among religions: universalism, pluralism, inclusivism, and exclusivism. First, universalists believe that everyone is going to Heaven—if there is one. They reject absolutism, absolutely. Second, theological pluralists believe that all roads lead to Heaven—all religions lead people to some form of ultimate peace.⁴ Unlike theological universalism, theological pluralism accepts the possibility of some form of condemnation. Third, theological inclusivism, a view increasingly embraced in broader Evangelicalism, claims that Jesus is the way of salvation but that God accepts the faith of sincere believers in other religions as though they had trusted Christ.⁵ Fourth, theological exclusivism believes the Biblical doctrine of salvation in Christ alone and rejects universalism, pluralism, and inclusivism as false teaching. Fundamental Baptists and conservative Evangelicals are exclusivists.

In the post-Vietnam era, the armed forces and their chaplaincies were struggling to recover their integrity with the public. To regain the prophetic voice of the chaplaincy, exclusivists had to fight against systemic ecumenism. In his 1978 analysis of church-state relations within the chaplaincy, Young argued that military ecumenism “is the establishment of a state religion in disguise.”⁶ He charged the Chief of Chaplains with “repeatedly proclaim[ing] ecumenicity as the aim of the chaplaincy.”⁷ Since that time, however, recent court decisions⁸ have brought a better understanding of free exercise. In fact, the pluralism mandated by Army regulations protects the exclusivist.

Foundational Disagreements

Of course, some conflicts do not result from confusion on the definition of terms but from foundational disagreements. For instance, ecumenists pursue harmony through public policy because they are willing to compromise a Biblical principle when it causes conflict between religious people. Evangelical inclusivists are usually willing to “go along to get along.” In contrast, exclusivists experience or cause discord because they will not compromise the gos-

pel. Furthermore, Fundamentalists will not compromise any clear Biblical truth. Legally, the Fundamentalist chaplain’s ministry is permitted to conflict with public opinion, but it may not defy public law or military regulations without consequences.

Sin is always wrong, but it is not always illegal. That is now true of homosexuality in the armed forces. The Bible condemns it, but the public has been coerced into accepting it. Until recently, the military sought to maintain good order and discipline through the 1993 compromise policy called “Don’t Ask, Don’t Tell” (DADT). DADT maintained previous military policy that would not tolerate the open practice of homosexuality but barred commanders from inquiring about it. If homosexuality was revealed by the individual or by third parties, the person would be discharged. In the final hours of the congressional session of 2010, DADT was repealed. This repeal will require Bible-believing chaplains to make choices in preaching, counseling, and conversation. It remains to be seen how effective the implementation of new policy will be, or whether there will be regulation of chaplains’ speech that will find its way into the courts. What is certain is that the issue is not resolved. The current administration has made its decision, and now others will have to choose their responses.

Army Chaplains and Counseling

Another area of conflict between public policy and Biblical principles is in the area of counseling, an important ministry of chaplains. Fundamental Baptists consider themselves to be Biblical counselors who believe in the doctrine of the sufficiency of Scripture. Of course, it is expected that chaplain candidates have received training in counseling in seminary and practiced it in the mandatory two years of full-time post-seminary pastoral ministry. Therefore, Fundamental Baptists, trained in Fundamental schools and experienced in Fundamental churches, will not be coming into the chaplaincy as novices. However, public acceptance of secular counseling theories contributes to the perception that certified licensed psychologists are the most qualified counselors. Chaplains are taught counseling and offered courses in Critical Incident Stress Management (CISM). In some cases they may be assigned to residencies in Clinical Pastoral Education (CPE).⁹ Skilled counselors will have opportunities for assignments to military training installations, in hospitals, or with combat stress control teams.¹⁰ Hence, Fundamental Baptist chaplains must be grounded in their commitment to the sufficiency of Scripture and the principles of Biblical counseling before they are exposed to this training.

In spite of constitutional and regulatory protections of the military chaplain’s ministry, Fundamental pastors and churches assume that pluralism restricts the separatist chaplain’s evangelism and preaching. Just as the Bible-believing pastor counsels non-Christians with the goal of leading them to Christ, the Bible-believing chaplain makes evangelism his ministry priority. He is free to present the gospel,

especially to those with no declared religion. Although restrained from proselytizing individuals from other religions, he is free to share his own testimony and present the gospel to them when appropriate. Under his duty to “perform or provide,” he must offer what help he can when he is unable to refer the person to someone else. While offering help or encouragement, he is free to share his own faith as an example of how he gets help from the Lord. If the counselee inquires further, the chaplain may evangelize him.

In addition, pastors who object to the legitimacy of the chaplaincy often indicate that they do not believe a Fundamental Baptist chaplain may freely preach the gospel. They sometimes believe that he is required to conduct services with liberal or Catholic chaplains. They assume that military regulations and public policy restrict the chaplain’s freedom in the pulpit, especially in light of the repeal of DADT. Some pastors assume that chaplains are not permitted to say things about Islam that might be considered offensive.¹¹ It is true that in some situations a commander may restrict a chaplain’s speech. However, commanders may not control the content of a chaplain’s preaching in a voluntary assembly. If any attendee is offended, he is free to walk out.¹² Further, when offenses occur, the chaplain has many avenues of appeal for his liberty, which is protected in military regulations. Command restrictions on the chaplain’s ministry provide the chaplain with opportunities to minister to his superiors because chaplains are staff advisors with “direct access to the commander.”¹³ Accordingly, “in performing their duties [they are] expected to speak with a prophetic voice,”¹⁴ even when their message is politically incorrect.

Rather than assuming that chaplains are restricted in their evangelism and preaching, Fundamental Baptists should become better informed. They should support chaplains as they preach the dispensational truths of Bible prophecy that will help service members better understand the role of Israel and her enemies in the end times. To illustrate, the unthinkable 2009 shooting incident when an Army psychiatrist at Fort Hood killed thirteen and wounded twenty-nine has been seen as a failure of leaders to speak up about the man’s obvious conflict of interests. Indeed, this incident was a historic moment for the prophetic role of chaplains.¹⁵ What better illustration do we need than this as an argument for overcoming the common problems of separatist ministry in a pluralistic environment?

¹¹“Chaplains continually balance their responsibilities in both areas and are expected to collaboratively support this dual accountability. Chaplains also remain fully accountable to the code of ethics and ecclesiastical standards of their endorsing faith group. In some instances, this may restrict Chaplain participation in a command event, but it does not relieve the Chaplain from providing for adequate religious support to accomplish the mission” (Army Regulation 165-1, *Army Chaplain Corps Activities* [Washington, DC: Headquarters Department of the Army, December 3, 2009], Regulation 3-1, a).

¹²“Chaplains will not be required to perform a religious role (such as offering a prayer, reading, dedication, or blessing) in worship services, command ceremonies, or other events, if doing so would be in variance with the tenets or practices of their faith” (AR 165-1, 3-2, b [6]).

³John D. Laing, *In Jesus’ Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010), 166. This is the meaning of “pluralism” used in military regulations.

⁴*Ibid.*, 168. “Theological pluralism” and “pluralistic environment” do not mean the same thing. The mistaken notion that theological pluralism, not religious pluralism, is protected by military regulations is the false premise by which many Fundamentalists reject the chaplaincy outright.

⁵This patronizing view, which offers credit to Muslims, Buddhists, Jews, and others for sincerely believing whatever they believe, seems to attempt to apply contemporary principles of diversity and tolerance to the eternal God. In Robert Schuller’s widely reported interview of Billy Graham on May 31, 1997, Graham’s description of salvation can only be understood as inclusivism. See <http://www.biblebb.com/files/tonyqa/tc00-105.htm> for a transcribed copy of the interview (accessed February 3, 2011).

⁶James Hartley Young, “The Military Chaplaincy: A Problem in Church-State Relations,” Diss., New School for Social Research, 1978 (Ann Arbor, MI: University Microfilms, 1979), microfilm, 171.

⁷*Ibid.*, 176.

⁸*Katcoff v. Marsh* is discussed in this issue’s article “The Constitutional Necessity of Chaplaincy.”

⁹CPE is “quickly becoming a virtual requirement for advancement within the chaplaincy ranks and is strongly recommended for those who wish to enter active duty, especially among overrepresented denominational groups (e.g. evangelicals). However, many evangelicals have expressed concern over the theological underpinnings of the CPE movement” (Young, 269).

¹⁰Laing, 254. Combat stress control teams are similar to CISM-trained law enforcement officers who conduct “critical incident stress debriefings” to help prevent Post Traumatic Stress Disorder (PTSD) in officers involved in traumatic events.

¹¹“There is no regulation that says we cannot say that our enemies are the enemies of God. In fact, the American armed forces have a long tradition of saying just that” (Laing, 159).

¹²*Ibid.*, 63.

¹³AR 165-1, 3-3, a. (1).

¹⁴*Ibid.*, (2). An example of the sensitive nature of the information that a chaplain needs to know and be ready to bring discreetly to his commander’s attention is the shocking truth of the Muslim chaplaincy. Abdurrahman Alamoudi has been proven to be a member of Hamas, al-Qaeda, and the Muslim Brotherhood, but has “parlayed his access at the highest levels of the U.S. government into the lead role in establishing the Muslim Chaplain Program for the Department of Defense, and then serving as the certifying authority for Muslim chaplains serving U.S. servicemen and women. He was also the founder and leader of the American Muslim Armed Forces and Veterans Affairs Council (AMAFVAC)” (Team ‘B’ II, *Shariah, the Threat to America: An Exercise in Competitive Analysis* [Washington, DC: The Center for Security Policy, 2010], 75-76).

¹⁵Islamic jihad is religious warfare. Who could fail to see that the rampage of Army psychiatrist Major Nidal Malik Hassan at Fort Hood, Texas, in November 2009 was “not in the continuum of nonreligious psychotic mass killings”? Shouting “Allahu-Akbar!” as he fired on his fellow soldiers, perhaps he was, as some have suggested, merely suffering from the distress of being an overworked counselor in an Army fighting his fellow Muslims involved in jihad. Ironically, as an Army psychiatrist, he was a representative of the hoped-for psychological solutions to the mental problems that are now being used in his defense (Melik Kaylan, “Analyzing Major Nidal Hassan” *Forbes*, November 13, 2009, <http://www.forbes.com/2009/11/12/major-nidal-hassan-fort-hood-muslim-opinions-columnists-melik-kaylan.html> [accessed January 27, 2011]).

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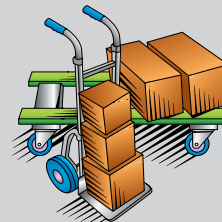
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SOUND WORDS

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

First Partaker

An Instructive Case Study in God's Providential Dealings with a Fervent but Critical Ministerial Student, Part 2

Following his expulsion from Yale in November 1741, David Brainerd took up residence the next spring just ten miles away at Ripton, Connecticut, with a pastor named Jedediah Mills. Mills was himself a Yale graduate (class of 1722) and had established a reputation for providing postgraduate studies in his home for men who desired further training. But more important for Brainerd at this juncture was the fact that Mills had been one of the revivalist ministers who had fanned the late-night meetings that had disrupted Yale's commencement week scarcely six months earlier.¹ Though there is no concrete evidence to prove his presence in the meetings indisputably, Brainerd almost certainly attended them and became acquainted with Mills's pro-revival sentiments there, if not before.

It was during this period in Mills's home that Brainerd began the third installment of his diary. This was the volume Jonathan Edwards edited and published seven years later and which became the missions classic generations of Christians have treasured. Our interest in it for this article is that it provides the facts to reconstruct the providences that led to two of the most important events in Brainerd's life: his commissioning as a missionary to the American Indians and his reconciliation with the authorities at Yale. The two are insepara-

bly connected. Together they serve as one of the finest illustrations in church history of the way in which an all-wise and gracious God recovers His servants from their own mistakes. They also display that He can use even their mistakes to advance the interests of His kingdom immeasurably.

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

Called and Commissioned to Missions

The diary's first reference to Brainerd's concern for the Indians is dated Friday, April 2, 1742: *Some time past I had much pleasure in the prospect of the heathens [Indians] being brought home to Christ, and desired that the Lord would improve me in that work: But now my soul more frequently desires to die, "to be with Christ."*²

The two prominent facts in that entry are that the expelled student had evidently been seriously inclined toward missions for awhile, but that the state of his heart now was very low, perhaps even demoralized.

But frequently Brainerd wrote of both hope and despair, the former generally overcoming the latter.

April 6. . . was suddenly struck with a damp from the sense of my own vileness . . . found myself willing (if God should so order it) to suffer banishment from my own native land, among the heathen, that I might do something for their souls' salvation, in distress and deaths of any kind.

April 8. Had raised hopes today respecting the heathen. Oh, that God would bring in great numbers of 'em to Jesus Christ! . . . Everything in this world seems exceeding vile and little to me: I look so to myself.

April 12. . . though I have been so depressed of late, respecting my hopes of future serviceableness in the cause of God; yet now I had much encouragement respecting the matter.

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By July both Brainerd and Mills apparently felt that the time had come for his licensure to preach. The Fairfield East Ministerial Association, of which Mills was a member, met at Danbury, Connecticut, on July 29, and after thoroughly examining Brainerd and another candidate, officially authorized the two young men to *preach the gospel of Christ*. The very next day, Brainerd rode to Southbury and preached. *I seemed to have power with God in prayer, and power to get hold of the hearts of the people in preaching*, he confided to his diary thankfully.

Scarcely two weeks later, the newly licensed preacher had his first opportunity to preach to Indians at a place near Kent, on the western edge of Connecticut. His entry for the day (August 12) begins with his despair that he had *in a great measure lost my hopes of God's sending me among the heathen afar off*, due to so much hellish vileness that *I appeared worse to myself than any devil*. But the entry also records that when he finally spoke from Job 14:14, *some Indians cried out in great distress, and all appeared greatly concerned*.

In November, a letter of inquiry reached Brainerd from Rev. Ebenezer Pemberton, pastor of New York City's First Presbyterian Church. Pemberton's preaching at Yale a year and half earlier (April 1741) had been catalytic to Brainerd's devoting himself fully to Christ's service, and there is good evidence that it was at that same time that he had first come to Pemberton's attention.³

Pemberton was one of the three American commissioners of a Scottish missions society that had been organized in 1701 for doing evangelism among the Roman Catholics of the Scottish Highlands. Calling itself the Society in Scotland for Propagating Christian Knowledge (SSPCK), the organization had expanded its endeavors during the 1730s to support a limited number of missionaries evangelizing American Indians. Now its American commissioners were desirous of meeting with David Brainerd about the possibility of his ministering under the SSPCK among the Delaware Indians living near the Forks of the Delaware River, as well as to additional tribes settled along the Susquehanna River in Pennsylvania.

Brainerd journeyed nearly a hundred miles on horseback to meet in New York City with Pemberton and the other commissioners. But his heart nearly failed him. *I had the most abasing thoughts of myself, I think, that ever I had; I thought myself the worst wretch that ever lived: it hurt me and pained my very heart that anybody should show me any respect: Alas! methought, how sadly they are deceived in me; how miserably would they be disappointed if they knew my inside.*⁴

But the committee was well pleased. Pemberton reported to the society's board in Scotland that they had at last, *found a young candidate and an encouraging prospect whom they anticipated will engage in the work with zeal and fidelity*. At a full board meeting in March 1743 the commissioners' recommendation of Brainerd was accepted.⁵

Due to the severity of the weather that win-

ter, however, the commissioners directed their new appointee to delay his settlement at the Forks until spring. So throughout the months of December through March, Brainerd did a great deal of itinerant preaching. Between his licensure by the Fairfield East Ministerial Association back in July and his finally settling among the Indians the next April (not, as it turned out, at the Forks, but at Kaunaumuck in New York), he preached in over thirty different New England towns and traveled some 1200 miles by horseback.⁶ And as he did so, God was working deeply in his own heart.

Meantime, in Brainerd's Heart

The diary entries during these months reveal a young man who was coming to know himself intimately. It was not a happy acquaintance.

May 13. Saw so much of the wickedness of my heart, that I longed to get away from myself. I never before thought there was so much spiritual pride in my soul; I felt almost pressed to death with my own vileness.

June 30. . . . underwent the most dreadful conflicts in my soul that ever I felt, in some respects: I saw myself so vile that I was ready to say, "I shall now perish by the hand of Saul." . . . I could not bear to think of Christians showing me any respect. I almost despaired of doing any service in the world.

Anyone who has read Brainerd's diary has observed that entries of this character are multiplied many times over during this period. But what often escapes notice is that one of the chief causes of his distress was spiritual pride and what he called a "party spirit." Often in this connection he seems to allude to his trouble at Yale and to reproach himself for the way he had responded.

May 9. I think I never felt so much of the cursed pride of my heart. . . . Oh dreadful! what a vile wretch I am! I could not submit to be nothing and to lie down in the dust!

August 17. It cuts and wounds my heart to think how much self-exaltation, spiritual pride, and warmth of temper I have formerly had intermingled with my endeavors to promote God's work: And sometimes I long to lie down at the feet of opposers and confess what a poor imperfect creature I have been and still am.

September 16. Some days past I felt great perplexity on account of my past conduct: My bitterness and want of Christian kindness and love has been very distressing to my soul: The Lord forgive me my unchristian warmth, and want of a spirit of meekness.

It seems that after arriving at his first mission station in April 1743 Brainerd saw even more clearly how wrong his spirit had been previously.

April 8. Was exceedingly pressed under a sense of my pride, selfishness, bitterness and party-spirit in

times past while I attempted to promote the cause of God: its vile nature and dreadful consequences appeared in such odious colors to me that my very heart was pained. . . . My soul was full of inward anguish and shame before God, that I had spent so much time in conversation tending only to promote a party spirit.

April 12. Was greatly oppressed with grief and shame, reflecting on my past conduct, my bitterness and party zeal: I was ashamed to think that such a wretch as I had ever preached!

May 10. Oh, the pride, selfishness, hypocrisy, ignorance, bitterness, party zeal, and the want of love, candor, meekness, and gentleness, that have attended my attempts to promote religion, and virtue.

In an editorial note Edwards confirms that *one main occasion of that distressing gloominess of mind which he was so much exercised with . . . was reflection on his past errors and misguided zeal at college.*⁷ God was working, and the results would be truly blessed.

Reconciliation with Yale

Little more than a month after moving in with Jedediah Mills, Brainerd made a first attempt to get reinstated at Yale. Some of the diary entries immediately preceding this effort seem to reveal a tendency to self-condolence: *Oh, that all my late distresses and awful apprehensions might prove but Christ's school, to make me fit for greater service by learning me the great lesson of humility*, he wrote on April 10. Two days later he comforts himself with the *wonderful discovery of infinite wisdom in all the dispensations of God towards me, which I had a little before I met with my great trial at college: everything appeared full of the wisdom of God*. And about two weeks later (April 25), he exults, *Oh, 'tis a sweet disposition, heartily to forgive all injuries done us; to wish our greatest enemies as well as we do our own souls!*

So it must have been with some degree of confidence in the righteousness of his cause that he appealed to Thomas Clap and other Yale officials to reconsider their actions. He sought the aid of a council of ministers convening at Hartford on May 14. *Spread before them the treatment I had met with from the Rector and tutors of Yale College*, he writes. Their decision was to attempt to *intercede for me with the Rector and trustees, and to entreat them to restore me to my former privileges in college*. But the letter drafted by the council to accompany his own to Clap had not, in the words of Edwards, *the desired success*.⁸

When Brainerd returned to Ripton on June 1, he found all in upheaval. Mills had allowed the inflammatory James Davenport to conduct revival meetings there. The consequences were so publicly disturbing that both Davenport and his companion, Benjamin Pomeroy (whom Davenport called his *armor bearer*), were arrested and summoned before the Connecticut General Assembly at Hartford. Forty armed men were

employed to protect the Assembly in case any of Davenport's supporters resorted to violence. After three days of trial, Davenport was declared to be *under the influence of enthusiastical impressions and impulses, and thereby disturbed in the rational faculties of his mind, and therefore to be pitied and compassionated, and not to be treated as otherwise he might be*. He was subsequently escorted by two columns of militia and put on a boat bound for Long Island.⁹

By this time at least, about seven months after his expulsion, Brainerd was compelled to consider the possibility that some of the men whom he had followed in his early enthusiasm were not as exemplary as he had assumed. The sectarian zeal, bitter spirit, and emotional excesses that trailed behind in the churches wherever they ministered mirrored the hateful pride and party spirit that he had discovered in his own heart and which he had come to lament so bitterly. Brainerd saw more and more of this firsthand during his months of itinerant ministry following his licensure to preach in July.

For instance, in October, during his preaching at West Suffield, *there was some noise and tumult in the assembly that I did not well like, and endeavored to bear public testimony against*. In December he encountered the same thing at Woodbury. *I cried to God for help to enable me to bear testimony against those things which instead of promoting, do but hinder the progress of vital piety*. Again, in January at New London, *he found some extravagances, too much carried away with a false zeal and bitterness*. He spent an evening attempting to help these brethren, but to no avail. *God had not taught them with "briers and thorns,"* he wrote, *to be of a kind disposition toward mankind*.¹⁰

It was therefore with a more enlightened, humbled spirit that he made his second effort to reconcile with the authorities of Yale in May (1743), a full year after his first attempt.¹¹ But this one too proved unsuccessful. So in July, he made yet a third approach. Evidently he was received particularly unkindly this time. Thomas Brainerd, biographer of David's brother, John, included one of the journal entries which Jonathan Edwards omitted.

*New Haven, July 9, 1743. I was still occupied with some business depending on certain grandees for performance. Alas! How much man may lord and tyrannize over their fellow countrymen, yet pretend that all their treatment of them is full of lenity and kindness,—that they owe them some special regard,—that they would hardly treat another with so much tenderness, and the like. Like the Holy Court of Inquisition, when they put a poor innocent on the rack, they tell him that what they do is all for the benefit of his soul! Lord, deliver my soul from this temper!*¹²

Brainerd obviously felt himself ill used. But his language reflects that he yet needed more meekness.

In September he attended Yale's commencement exercises to watch his classmates receive their degrees. It could have been a devastating experience, but his diary entry records otherwise.

This day I ought to have taken my degree, (he writes on Wednesday, September 14), but God sees fit to deny it me. And though I was greatly afraid of being overwhelmed with perplexity and confusion, when I should see my classmates take theirs; yet, in the very season of it, God enabled me with calmness and resignation to say, "The will of the Lord be done" (Acts 21:14). Indeed, through divine goodness, I have scarcely felt my mind so calm, sedate, and comfortable for some time.

It was during this visit that he sought out Jonathan Edwards for counsel. It was their first acquaintance. Edwards, along with Aaron Burr and others, advised him to submit a full apology to Rector Clap and the college trustees.

Brainerd's response was a model of Christlike meekness. A portion of the letter he sent to the Yale authorities reads,

I humbly confess that herein I have sinned against God, and acted contrary to the rules of His Word, and have injured Mr. Whittelsey. I had no right to make thus free with his character. . . . Such a manner of behavior, I confess, did not become a Christian. . . . I have often reflected on this act with grief; I hope, on account of the sin of it: and am willing to lie low and be abased before God and man for it. . . . And I now appear to judge and condemn myself for going once to the Separate meeting at New Haven, a little before I was expelled, though the Rector had refused to give me leave. For this I humbly ask the Rector's forgiveness. And whether the governors of the college shall ever see cause to remove the academical censure I lie under, or no, or to admit me to the privileges I desire; yet I am willing to appear, if they think fit, openly to own and to humble myself for those things I have herein confessed.¹³


Edwards's testimony to Brainerd's demeanor confirms that his letter was not mere posturing.

I was witness to the very Christian spirit Mr. Brainerd showed at that time. . . . There truly appeared in him a great degree of calmness and humility; without the least appearance of rising of spirit for any ill treatment he supposed he had suffered, or the least backwardness to abase himself before them who he thought had wronged him. What he did was without any objection or appearance of reluctance, even in private to his friends, that he freely opened himself to.¹⁴

The blessed result was that the administration accepted his apology and communicated its willingness both to reinstate him and to award him a degree, provided that he return to complete a year of studies. But in God's providence, the young missionary by now

had been laboring for half a year among the Housatonic Indians at Kaunaumuck, in eastern New York. In light of this, the Scottish Society commissioners advised him to continue with his work among the Indians.

God Works in a Mysterious Way

Had David Brainerd not been expelled from Yale, or if he had been reconciled sooner to the authorities there, he might never have taken up missions work. God turned both his zealous but arrogant spirit, as well as the apparently overly severe treatment he received from the Yale administration, into a greater good. Only God knew that this young man would have just four short years of ministry before he succumbed to tuberculosis and that those years would be best spent in the wilderness—and that, it goes almost with saying, the story of those brief labors would become one of the most influential biographies in the history of Christian missions. *Soli Deo Gloria.* 

¹ John A. Grigg, *The Lives of David Brainerd: The Making of an American Evangelical Icon* (New York: Oxford University Press, 2009), 24–25.

² Jonathan Edwards, *The Life of David Brainerd*, ed. Norman Pettit, *The Works of Jonathan Edwards* (New Haven and London: Yale University Press, 1985), 7:158. Hereafter, citations from this volume will be referenced as WJE, 7.

³ For the account of this connection, see the July/August 2011 issue of *FrontLine* magazine.

⁴ WJE, 7:188.

⁵ Quoted by Grigg, 41.

⁶ Vance Christie, *David Brainerd: A Flame for God* (Geanies House, Fearn, Ross-shire, Great Britain: Christian Focus Publications, 2009), 70.

⁷ WJE, 7:210.

⁸ WJE, 7:167. Grigg provides more details about this futile attempt (34–35). Though the letters were delivered to Clap, he evidently never communicated their contents to the trustees. But, as mentioned earlier, it had been only a month previous to this (in April) that he had been forced to close the college. It's no wonder that he was disinclined to receive any appeal from the student who had been at the very center of his institution's troubles.

⁹ Christie, 48–49.

¹⁰ WJE, 7:185, 191, 196.

¹¹ *Ibid.*, 208.

¹² *The Life of John Brainerd, the Brother of David Brainerd* (1865), 54.

¹³ The entire letter is included in WJE, 7:219–20.

¹⁴ *Ibid.*, 220.

Bring . . . the Books

Richard Baker on the Psalms

God erects pulpits in unexpected places: at crowded eating tables and in spacious open fields; on ancient, bustling city streets and on tombstones in quiet cemeteries; on blood-stained soil in arenas teeming with people and in dark, damp, lonely prison cells filled with unpleasant odors. God delights to redeem such sites, transforming them into platforms for displaying the riches of His Word.

In 1635 Richard Baker (1568–1645), a wealthy, godly Englishman knighted during King James's first year in office, sought refuge at the age of sixty-seven in the Fleet (a debtor's prison) and remained there until his death. He had unwisely cosigned loans for members of his wife's family and for ten years had been struggling unsuccessfully to salvage solvency. While a debtors' prison punctuated a man's poverty and his diminished capacity to give anything of value to others, for Baker the prison became the platform for conveying the wealth of his walk with God. During those years he produced several devotional works, including essays on the Lord's Prayer (1637) and a miniseries of "Meditations and Disquisitions" on fifteen selected psalms (1639–40). So rich were these meditations that Charles Spurgeon exclaimed,

O rare Sir Richard Baker! Knight of the flowing pen. His "Meditations and Disquisitions" are altogether marrow and fatness. We have often tried to quote from him and have found ourselves so embarrassed with riches that we have been inclined to copy the whole book. Why it has not been reprinted, and made to pass through fifty editions, we cannot tell (*Commenting and Commentaries*).

Spurgeon and his wife Susannah so valued Baker's works that they reprinted an edition including all fifteen essays on the psalms. Mrs. Spurgeon presented a copy to each pastor attending the twentieth anniversary of the Annual Conference of the Pastors' College.

Baker's essays include ninety-four pages of rich insights from Psalm 1, two hundred pages on the seven penitential psalms (6, 32, 38, 51, 102, 130, 143), and nearly 130 pages covering seven consolatory psalms (23, 27, 30, 34, 84, 103, 116).

Noting that Psalm 1 begins with a "negative" description of the blessed man, Baker writes,

But are not these strange marks to begin withal? As though he could know a godly man by negatives, or that godliness consisted in negation? . . . Indeed, the first godliness that ever was,—that is, the first commandment of God—was delivered to our first parents in a negative: "Of the tree of good and evil, ye shall not eat;" and if they had well observed this negative, they should never have sinned in any affirmative. . . . Justly, therefore, the Prophet begins his godliness here with negatives, seeing negatives

at first begin all godliness.

But negatives in this case could not be denied; for if he had left out the negatives, he had left out a great part of the worth and praise of godliness—for a godly man cannot always run in smooth ground—he shall sometimes

meet with rubs; he cannot always breathe in sweet airs—he shall sometimes meet with ill savours; he cannot always sail in safe seas—he shall sometimes meet with rocks; and then it is his praise that he can pass by over those rubs, can pass through those savours, can pass by those rocks, and yet keep himself upright and untainted, and untouched of them all.


Expounding on the opening line of David's penitential prayer in Psalm 6 ("O LORD, rebuke me not in thine anger"), Baker responds,

But why may not God rebuke me, as Eli rebuked his sons? . . . O my soul, wilt thou make Eli a pattern for God? Because God is a loving Father, wilt thou, therefore, make him, like Eli, too indulgent a Father? Eli, indeed, rebuked his sons with a rod, but he made his rod of roses and violets; he rebuked them for sins of presumption as if they had been sins of infirmity; he rebuked them for sins of willfulness as if they had been sins of ignorance.

On David's requests to God in Psalm 51 ("renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation."), Baker reflects picturesquely,

Indeed, all these graces, and specially these four, a right spirit, and God's presence, his Holy Spirit, and the joy of his salvation, are all, I may say, of a covey like partridges, that always keep together; or if at any time parted by violence, they never leave calling after one another till they meet again. And thus a right spirit calls after God's presence, his presence after his Holy Spirit, his Holy Spirit after the joy of his salvation, and the joy of his salvation calls after them all.

If the Psalms truly represent "the whole music of the heart of man, swept by the hand of his Maker" (Prothero), then Baker's skillful work will tune our spiritual ears to better hear the rich strains of these inspired notes.

Sprinkle Publications has reprinted *Meditations and Disquisitions upon Certain Psalms*, and an online edition is available at www.googlebooks.com. 

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

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Straight Cuts

Blind, Toothless, and Maimed? The Context of *Lex Talionis* (Exodus 21:24)

“An eye for an eye,” in popular usage, refers to vengeance, revenge, or making someone pay dearly for a crime. This usage unfortunately causes most people to misunderstand the meaning of the Biblical phrase, “Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, stripe for stripe” (Exod. 21:24, 25). Many Christians think that this expression from Exodus 21 is a sub-Christian call for draconian punishments. Some even believe that Jesus criticized and repealed this statement from the Law (Matt. 5:38–42). A closer look at the context of Exodus 21, however, will yield a much different understanding of “eye for eye.”

Exodus 20 is the well-known section of the Torah known as the Ten Commandments. Exodus 21, however, transitions to case law examples of how God’s commandments are to be applied. Exodus 21 begins with explanations of how male and female slaves are to be treated. This passage recognizes the rights of even those who are the weakest in society. Exodus 21 continues with laws concerning the appropriate application of the death penalty. Crimes such as murder, dishonoring parents, and kidnapping called for the death penalty. However, God said that crimes such as injuring someone in a fight were not death penalty crimes. It is not justice to give a death sentence to a person who merely injured someone. A life could not be taken when no life had been lost. Unlike other ancient law codes, the Mosaic Law does not call for the death penalty for property crimes (as do laws 8, 21, and 22 of Hammurabi’s Code, for example).

The two verses immediately preceding Exodus 21:24 form a difficult passage that I do not have space to exegete well here. They deal with the accidental death of a pregnant woman. Regardless of other interpretive issues, the verses clearly teach that if the woman dies, the death penalty is to be carried out. However, if she is injured, but nobody dies, the death penalty is not permitted. The man who caused the injury is to pay a fine determined by the legally appointed judges. This teaches two important points. First, a person cannot be executed for causing an injury. Second, the penalty short of death is a legally determined fine.

This brings us to the *Lex Talionis* (Law of Retaliation), as Exodus 21:24 is often known. This verse is popularly assumed to demand the loss of an eye or tooth as punishment of an offender. However, it is actually saying something quite different when considered in context. It is a statement *limiting* the extent of a punishment. Unlike other Ancient Near Eastern laws, God’s Law did not allow for a life to be taken

when an injury occurred. In fact, there is no example in the Old Testament where this law was followed and an eye was plucked out for an injury to an eye (or any other in-kind physical penalty). The pattern in the Torah is that a financial fine was to be paid for crimes that did not involve the loss of life (Exod. 21:36; 22:3, 4; et al.). What Exodus 21:24, 25 teaches *limits* punishment; it is calling for the punishment to fit the crime. It could be paraphrased this way: “An eye is only worth an eye; an eye is not worth a life.” There is no reason for Christians to worry that this passage is calling for a sub-Christian ethic of revenge. It is actually a legal statement limiting the kind of punishments that can be inflicted for crimes that do not involve the loss of life.

One more consideration remains. How does Jesus’ statement in Matthew 5:38–42 fit with the above interpretation? It seems that Jesus is actually criticizing the harshness of the Mosaic statement and replacing it with another principle. Jesus said, “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” Throughout the Sermon on the Mount Christ sets forth a misunderstanding of the Law and calls on his listeners to think about the true meaning and spirit of the Law. He does this in regard to several of the Ten Commandments, including those regarding murder and adultery, and He is clearly not repealing the commands against murder and adultery. He is arguing against common misapplications of those commands. Likewise, Christ is not arguing against the Old Testament command that the punishment should not exceed the crime. He is arguing against a misapplication of the principle. People in Christ’s day were evidently arguing that they had a right to vengeance on the basis of Exodus 21:24. However, Jesus is teaching, in harmony with the context of Exodus 21:24, that the commandment is not about demanding a penalty with no room for mercy. Christ recognizes that Exodus 21:24 is a statement of just punishment, not one that leaves no room for mercy. In this regard Ryken makes a telling statement: “Strangely enough, we do not usually quote the law of ‘eye for eye’ and ‘tooth for tooth’ when we are in the wrong. We tend to quote it only when we think someone else needs [to] be punished for what they did to us” (Ryken, *Exodus*, 719). We inherently recognize the need for mercy for ourselves, but we tend to misuse Exodus 21:24 when we want vengeance on others. This is exactly the kind of abuse of this law that Jesus was telling people to avoid. He was urging them to be merciful, not vengeful. ☞

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

It would not take one long to discover that one common denominator in most ministries is that people, including pastors, are hurting. These struggles are brought about by many factors that cause some to leave their church, retreat from Biblical truth, or even deny their faith. What is needed in Christians, more than ever, is the characteristic of fortitude.

The *American Heritage Dictionary* defines the word “fortitude” as “strength of mind that allows one to endure pain or adversity with courage.” Secular history, church history, and the Scriptures are replete with examples of individuals who exemplify this characteristic. Regrettably, many of those examples with which we have become familiar seem to flee our hearts and minds in the moments of crisis, discouragement, or despair. During the times we are in the valley we fail to recall the many individuals in the Bible who experienced deep personal difficulties. The majority of the Psalms of David indicate personal suffering, but most end with praise to God. Indeed, if a believer can turn away unmoved from the accounts of martyrdom recorded by John Foxe, his heart is one of stone. Recorded history, both secular and religious, is God’s providential way of teaching His children by the lives and events of those who have gone before us. Four examples, one from secular history, one from church history, and two from Scripture, serve to teach and encourage believers.

Fortitude for Overwhelming Tasks

Though most Americans are familiar with the name Knox, as in Knoxville and Fort Knox, very few know the man for which these places are named.¹ Henry Knox was born in 1750 in Boston to a prosperous family. But by the time he was eight the family business had collapsed, and his father had abandoned the family. As a young boy Henry worked in a bookshop, which shaped his thinking and direction as he absorbed numerous volumes. At the age of twelve he received the difficult news that his father had died in the West Indies at age fifty. Despite another disappointment Henry forged ahead, supporting his family and continuing to soak up knowledge from his books.

When Henry was eighteen he joined the local militia at a time when relations with England were beginning to simmer. The subject of the military intrigued the young teen, and he became absorbed with reading military volumes. By the time he was in his early twenties Knox became a self-educated expert in military tactics. This knowledge would be the catalyst of his meteoric rise through the ranks as the War for Independence commenced. Perhaps the best-known event in the life of Knox that demonstrates fortitude is his transfer of armaments from Fort Ticonderoga to Boston. The British had sailed into Boston Harbor and threatened to over-

take this important port. Knox was dispatched to Ticonderoga, which had recently been captured by Colonial forces to retrieve armaments needed to fend off British encroachments into Boston. This was an overwhelming task. The fort was approximately three hundred miles from Boston, and the weight of the armaments Knox was to retrieve was 120,000 pounds. In addition, winter had come to the region with full force, and the terrain was extremely daunting. Using several teams of oxen pulling the armaments on sleds, the expedition averaged about six miles per day. The entire operation lasted fifty-six days, and Knox essentially saved the Colonies with his courage and resilience for such an overwhelming task.

Another example of the character of Knox in difficult circumstances involved his family. During the course of the war Knox received on several occasions the devastating news that one of his children had died. Ultimately, ten of his thirteen children would not live to adulthood. At every disappointment and with each difficult task Knox forged ahead with great resolve and exemplified the characteristic of fortitude.

Fortitude in Difficult Places

In church history it is often difficult to separate fact from fiction when it comes to the biographical information of well-known stalwarts. Such is not the case when it comes to the famous missionary William Carey. The title “the father of modern missions” did not come easily for Carey. The cobbler-turned-missionary traveled the hard road of adversity for much of his ministry.

Carey set sail for India in 1793 and experienced adversity at the outset of his missionary venture. The first difficulty was opposition from family members. India was certainly not what some of his family anticipated; life was hard, and living conditions were crude. Carey’s correspondence indicates that his sister-in-law, who was part of the missionary entourage, was incessantly complaining against him. Carey wrote, “If my family were but hearty in the work, I should find a great burden removed.”² But the burdens became heavier when a co-worker absconded with some of William’s mission funds and used them for his own material benefit. Carey writes of his disappointment, “I am in a strange land, alone, no Christian friend, a large family, and nothing to supply their wants.”³

In addition to the distresses caused by family and friends, Carey also experienced the discouragement of an unfruitful ministry. For many years he saw no results from his faithful labor in India. But his consistency and

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

Charles Spurgeon

faithfulness to the Lord's work despite the heartache eventually yielded great rewards. William Carey's great spiritual fortitude is indicated in his diary entry in which he declares, "Now all my friends are but one. I rejoice, however, that He is the all-sufficient, and can supply all my wants, spiritual and temporal."⁴

Fortitude despite Bitter Disappointment

Perhaps of all the Old Testament prophets Jeremiah is the one with whom believers can most identify. The reason is that his humanity is clearly on display within his prophecy.

In the twentieth chapter of Jeremiah's prophecy the man of God is disappointed and broken. The prophet had been chosen and ordained by God to preach to an apostate nation. Though God reassured Jeremiah of His presence, He also gave the prophet a warning: "Be not dismayed at their faces" (Jer. 1:17). In other words, the commission to ministry was not going to be easy. The record of Jeremiah's prophecy reveals that he was a man of extraordinary character. We discover that after years of faithfully preaching a message that no one really wanted to hear, the prophet had no visible results for his labor.

In the twentieth chapter events in the prophet's life go from bad to worse. Upon hearing the message of judgment, no doubt the same message that many had heard before, Pashur, the priest responsible for the oversight of the temple, ordered that the prophet be beaten and incarcerated. Verses 7 through the first part of verse 9 reveal that the prophet was at his end. Imprisoned and with nothing to show for his faithful ministry, he questioned his calling, and his emotions poured forth as he lamented the personal mocking and ridicule that he endured on a daily basis. Jeremiah was ready to quit—but he did not. The prophet exhibited spiritual fortitude and stated, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

Though he arouses opposition from his enemies, he can find no other satisfaction than in preaching God's truth. His own propensities would have led him to a different calling; but once he was called by the Lord, the divine compulsion, which never left him, marked him out as a true prophet.

This would not be the last time Jeremiah would experience physical torture or imprisonment. But through all the disappointments and sorrow over a nation that refused to heed God's call of repentance, Jeremiah was faithful and serves as an example a spiritual fortitude.⁵

Fortitude for Personal Hardships

It is perhaps easier to identify with Jeremiah than with the apostle Paul. Although his faults are evident and declared by Paul himself, after his conversion he seems to

have an almost superhuman attitude and reaction amidst devastating personal attacks. But his actions had little to do with human effort as he exemplified an individual with total reliance upon and submission to the Lord's will. This is the driving force behind spiritual fortitude, and Paul stands out as an example of one whose calling, focus, and mission consumed every facet of his life.

In his most autobiographical epistle, Second Corinthians, Paul reveals the many hardships he endured. Indeed, he is transparent with the Corinthian believers, admitting that he had experienced many difficulties but was not stressed about the problems; he did not always understand why certain events had befallen him, but he was not in despair; he admitted to personal persecution, but he was not going to be defeated (2 Cor. 4:8, 9). What an example of spiritual fortitude! But the apostle is not finished. In the eleventh chapter he reveals in verses 24 through 28 the various hardships that he has endured for the sake of the gospel. The list is overwhelming. His motivation for reporting these difficulties was not to draw sympathy for himself nor was it to elevate himself or his ministry in the eyes of men. In fact, even with these revelations of persecution and hardship Paul knew that there would be some who were unmoved by these facts. The apostle stated that the more he showed some believers love, the more they refused to reciprocate that love. But Paul demonstrated spiritual fortitude when he stated that even with this reaction by those into whom he had poured his life and soul, he would "gladly, spend and be spent."

Examples from history and the Scripture show us how individuals have acted and reacted in the face of adversity. Often we are overwhelmed by the events of life. Many Christians, and especially pastors, are discouraged and at the point of despair because of personal attacks and ministry hardships that were never expected. As believers we must be encouraged and learn from individuals who have traversed the difficult paths before us. But we must also understand that spiritual fortitude is not something initiated by human effort or determination. Fortitude is a heart of total reliance and submission to an almighty God. It is a voice that declares and a life that exemplifies, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). ☞

¹ In a recent biography on Henry Knox the author includes a chapter entitled "Fortitude," but his examples of this characteristic of Knox's differ from those presented in this article. See Mark Puls, *Henry Knox: Visionary General of the American Revolution* (New York: Palgrave MacMillan, 2008).

² Eustace Carey, *Memoir of William Carey* (Hartford: Robins and Smith, 1844), 122; quoted in Timothy George, *Faithful Witness: The Life and Mission of William Carey* (Christian History Institute, 1998), 98.

³ *Ibid.*, 97.

⁴ *Ibid.*

⁵ Charles F. Feinberg, "Jeremiah," in *The Expositor's Bible Commentary*, vol. 6, ed. Frank E. Gabelein (Grand Rapids: Zondervan, 1986), 503.

Local Church Autonomy in Chaplaincy



Fundamental Baptists typically believe in the autonomy of the local church¹ and therefore view Matthew 18:15–20 as describing local church discipline and Hebrews 10:25 as charging Christians with accountability to their local churches. In the same way that local church discipline and accountability protect believers from corruption, these practices also protect the Fundamental Baptist chaplaincy from corruption. Thus the blessing of local church discipline and the endorsing structure provided by a fellowship of separatist leaders offer hope for renewal in chaplaincy.

Christ atoned for human sin when He laid down His life, shedding His blood on the cross. By establishing the church, He provided for Christian growth and the spread of the gospel. To ensure Christian growth and to protect the purity of the gospel, Christ required a two-pronged approach to Christian accountability. In Matthew 5:23, 24 the offender is required to go to his brother for reconciliation, but in Matthew 18:15 it is the offended one who is required to take the initiative. Regardless of a believer's role in a conflict, both sides are commanded to seek to restore the relationship, a requirement consistent with the gospel message of reconciliation through Christ. Reiterating that responsibility, Paul exhorted, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Clearly, Christians are accountable to each other. Churches that neglect Biblical training and discipline do not enjoy harmony and spiritual health. In contrast, churches that restore good order experience renewal.²

Of course, Christian accountability extends beyond the local church, but the discipline mandated by Matthew 18 is a blessing reserved for the local church. Through local church discipline, the "laws of Christ's house"³ are maintained, keeping believers in "the unity of the Spirit, and in the bond of peace" (Eph. 4:3). Since chaplains are under the discipline of the military chain of command and are also accountable to their endorsers for continued qualification for chaplaincy, local churches may assume that chaplains do not need to be accountable to their sending churches.⁴ On the contrary, chaplains deserve the protection of local church discipline just as others do. Without a Biblical plan to provide that blessing, local churches neglect it, and when discipline is neglected, corruption increases.

To illustrate, when the military first required the ecclesiastical endorsement of chaplains, it was embracing the pluralism of American society. Thus the government took the lead in promoting cooperative pluralism, the incubator of compromised ecumenism. Prior to Vietnam, endorsing agencies protected their autonomy while trying to support the military's need for chaplains.⁵ But by 1975 "younger chaplains and those with strong social concern [wanted]

conferences of chaplains, or the Chief of Chaplains on their behalf, to take positions or make pronouncements on controversial social, moral, and ethical issues of the day, as their denominational church groups [did]."⁶ In light of that, Young argued in 1978 for "increased civilian church supervision of its own chaplains" as a key to renewal in chaplaincy.⁷ However, by 1982 the National Conference on Ministry to the Armed Forces (NCMAF) had been organized to promote "a mutually supportive, working relationship" for endorsing agencies from every religious group in America.⁸

In the post-Vietnam era, public perception of the armed forces was unfavorable. Chaplains were charged with crimes in the My Lai massacre cover-up.⁹ Legal challenges to the legitimacy of the chaplaincy increased, and analyses of chaplains' accountability to their churches ensued. Career Army Chaplain Colonel James Hartley Young Sr. called for the reform of the chaplaincy and suggested that reform would require, in part, "increased civilian church supervision of its own chaplains."¹⁰ Efforts to accomplish this supervision included annual endorser visits and annual training.¹¹ "Because ecclesiastical endorsement is tantamount to tenure and the denominations appear to have lost much of their control over chaplains once they enter active duty, the churches should devise some system of supervision and control more intensive than what presently exists."¹² His argument was on target, and recent developments in the Army chaplaincy corps reflect the incorporation of many of the recommendations that Young and others made in the post-Vietnam era. However, recent legal decisions have clarified some of the unresolved issues that affected Young's conclusions.¹³ Young's call for reform was a broad appeal for reform of chaplaincy in general. Hence, sacramental and ecumenical chaplaincy could be made more efficient in teaching error, but greater efficiency cannot make them more effective in communicating truth. In contrast, a system of local church supervision for independent, Fundamental Baptist chaplains makes Biblical reform possible.

Many Fundamental Baptists belong to nondenominational church associations that endorse chaplains.¹⁴ As well, there are several chaplain-endorsing agencies self-identified as independent Baptist organizations.¹⁵ By nature, a fellowship of separatist leaders provides the necessary structure for a chaplain-endorsing agency that enables Fundamental Baptist pastors and local churches to extend their ministries through military and law enforcement chaplaincy.

By its nature the FBFI is not a denomination or association of churches. To avoid placing a Fundamental Baptist local church under any associational hierarchy, the FBFI categorically defines itself as a "fellowship of individuals."¹⁶ However, the FBFI exists to provide two benefits that would not be available to its members apart from a

fellowship of similar nature. First, it allows separatists to enjoy and interact with other likeminded members of the body of Christ. Second, it allows pastors to provide a chaplain-endorsing option for those who are called into chaplaincy from within their congregations and to support the ministry of chaplaincy of other FBFI members not from their congregations.¹⁷

Together, the pooled wisdom of numerous pastors, church leaders, and chaplains provides the basis for the Commission on Chaplains, which functions as a committee of the Executive Board of the FBFI. Because the FBFI membership believes in the autonomy of the local church that is “free from the interference of any religious hierarchy,” the Commission on Chaplains protected that autonomy when drafting a chaplains’ manual to clarify Fundamental Baptist doctrine and practice in chaplaincy. Accordingly, the military requirement for accountability to an endorsing agency is augmented by the endorser’s insistence on accountability to the sending local church. Also, the military authorization permitting endorsers to require annual training for chaplains allows the FBFI to include chaplain training in its annual meeting in order to maintain a Biblical system of chaplaincy accountability. Although the hierarchical structure of a denomination offers many administrative advantages, such a group does not hold the final authority for discipline and accountability of ministers. That authority, as acknowledged by the non-binding structure of the FBFI, is vested in the local church.¹⁸ Hence, the extension of local church ministry through military and law enforcement chaplaincy is best accomplished through the accountability based on the Biblical authority of individual Fundamental Baptist churches.

¹ “By this it is meant that each local church is sovereign in itself and cannot be controlled by any board, hierarchical system or another church” (L. Duane Brown and Daniel R. Brown, *Biblical Basis for Baptists*, rev. ed. [North Fort Myers, FL: Faithful Life Publishers, 2009], 9).

² “Many a church has found that a thorough course of Christian labor, and the reestablishment of a healthful scriptural discipline has brought back to the body order and harmony, reinvigorated its wasted energies, has produced a better tone of practical piety, and become the precursor of a revival of religion” (Edward T. Hiscox, *Principles and Practices for Baptist Churches* [Grand Rapids: Kregel Publications, 1980], 162.).

³ “There are three laws of Christ’s house . . . which, could they be known, loved and obeyed, if they did not absolutely prevent all offenses, would obviate the necessity for private labor and public discipline. . . . First law: for every disciple, the law of love (John 13:34). . . . Second law: for the offender, the law of confession (Matthew 5:23–24). . . . Third law: for the offended, the law of forgiveness (Luke 17:3–4)” (Edward T. Hiscox, *Principles and Practices for Baptist Churches* [Grand Rapids: Kregel Publications, 1980], 164–66).

⁴ “Since the military positions, pays, and promotes the chaplain, it is easy to assume that he answers primarily to the military, secondarily to the government, and only has a tertiary obligation to his local church. . . . Though the chaplain must receive an endorsement from an ecclesiastical organization (a government requirement), that organization has virtually no authority over the Chaplain [except] the power to withdraw the endorsement, thus legally disqualifying the chaplain from military service” (Tavis Long, “The Military Chaplain: Missionary, Evangelist, or Pastor?” *FrontLine* [November / December, 2009], 6).

⁵ In 1975 Richard Hutcheson observed that endorsing agents were “meeting periodically in connection with chaplaincy affairs . . . with the Armed Forces Chaplains Board (AFCB).” He was careful to point out that they were “not an organization, and they would stringently resist being so regarded” (Richard G. Hutcheson Jr., *The Churches and the Chaplaincy* [Atlanta: John Knox Press, 1975], 122).

⁶ *Ibid.*, 127.

⁷ James Hartley Young, “The Military Chaplaincy: A Problem in Church-State Relations,” Diss., New School for Social Research, 1978 (Ann Arbor, MI: University Microfilms, 1979), microfilm, 205.

⁸ The National Conference on Ministry to the Armed Forces (NCMAF) traces its roots to the 1901 War Department requirement for ecclesiastical endorsement. Its members “span nearly the total theological spectrum of faith organizations that make up the religious communities of the United States.” To read the full description of NCMAF, go to <http://www.ncmaf.org/> (accessed May 2, 2011).

⁹ Donald W. Kammer, “The Unique, Prophetic Voice of the Army Chaplain,” *The Army Chaplaincy* (Spring-Summer, 2008), 81.

¹⁰ Young, 204.

¹¹ Requirements for visits and training are problematic. In the FBFI alone this would require travel to all areas of the United States and foreign countries at the rate of more than once a week. When visiting foreign bases, a complex process of clearance and authorization must be followed. Lodging and meals must be arranged, and if not funded by the host chaplain’s commander, the chaplain himself or the endorser incurs these expenses in addition to travel. Endorser visits entail scheduling and logistic challenges for the chaplains and can be burdensome. Annual training is scheduled for FBFI chaplains in conjunction with the annual meeting of the FBFI, providing five days of training. Technically, active-duty chaplains can apply for TDY (temporary duty) for the training and receive travel and per diem. In most cases, commanders do not approve such funds due to budget constraints.

¹² Young, 207.

¹³ Young demonstrated how the military had gained too much control over the ministries of chaplains, while the churches (denominations) were not holding their chaplains accountable. The 1986 decision in *Katcoff v. Marsh* is one example of the judicial clarifications of free exercise that should encourage local churches to accept the legitimacy of chaplaincy and to offer better support. (See “The Constitutional Necessity of Chaplaincy” in this issue.)

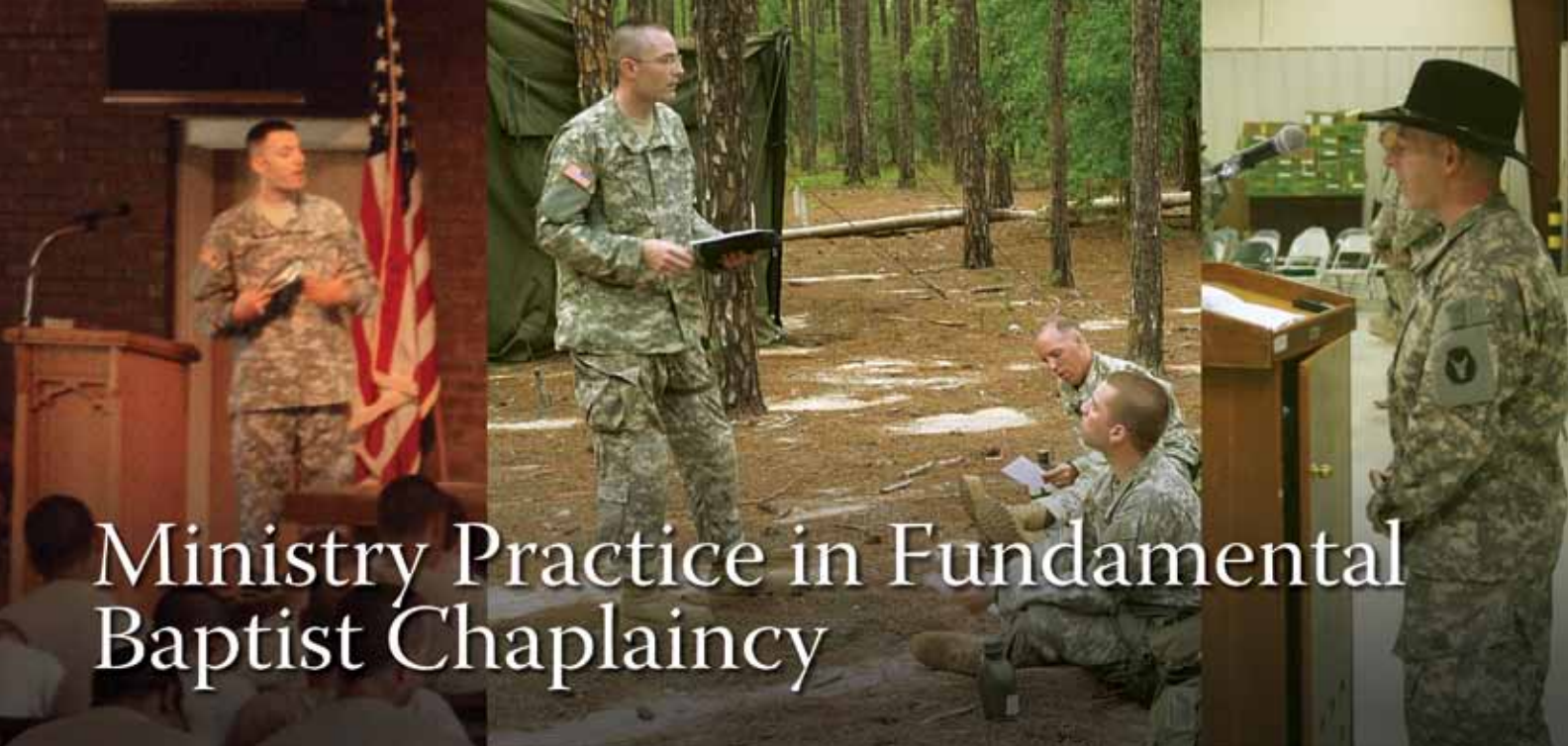
¹⁴ Chaplain-endorsing groups that welcome Fundamental Baptists include the American Council of Christian Churches (ACCC), the Associated Gospel Churches (AGC), and others. The Independent Baptist Fellowship of North America (IBFNA) is a member of ACCC.

¹⁵ Self-identified independent Baptist endorsers include the Baptist Bible Fellowship International (BBFI), All Points Baptist Mission (APBM), the Fundamental Baptist Fellowship International (FBFI), and others.

¹⁶ FBFI Constitution, Section 5a: Membership.

¹⁷ “FBFI members who are pastors are encouraged to associate their churches with the FBFI chaplaincy endorsing agency for the exclusive purpose of endorsing chaplains” (FBFI Constitution, Section 5b). The inclusion of senior chaplains on the boards, committees, and the FBFI Chaplains Commission provides essential interaction among pastors, church leaders, and chaplains.

¹⁸ The local church is the pillar and ground of the truth (1 Tim. 3:15). It is the final authority, under God, in spiritual accountability (Matt. 18:17–20).



Ministry Practice in Fundamental Baptist Chaplaincy

To a degree, chaplaincy ministry is regulated by the military and civilian agencies that utilize chaplains. Except for cultural and mission-related differences, Army, Navy, and Air Force regulations on chaplaincy focus on the same essential issues. Army regulation AR 165-1 is typical, addressing “religious support,” which is the military provision for the free exercise of religion. At minimum, a “unit ministry team” consisting of a chaplain and chaplain assistant enables commanders to provide legally required religious support,¹ which is based on three major principles: “nurture the living, care for the wounded, and honor the dead.”²

However, regulations clearly protect the ministry practice of the church the chaplain represents while ensuring that military obligations to provide for the constitutionally protected free exercise of religion are met. Thus, the government is barred from regulating the content of the chaplain’s preaching even though the chaplain’s conduct is regulated to ensure that it conforms to military standards.³ Military chaplains represent the religious body that certifies their professional qualifications and ministry credentials.⁴ The FBFI endorsing agency serves as a liaison between local Fundamental Baptist churches and the Department of Defense. Thus, although endorsing agencies are expected to “support the pluralistic requirements of the Army,” they do that “without relinquishing their respective faith demands.”⁵ Chaplains are responsible to inform their commanders “when they perceive a requirement that may exceed their endorsement accountability.”⁶ Consequently, Fundamental Baptist chaplains need clear guidance from their sending churches and endorsing agencies regarding ministry practice.⁷

Ministry practice in chaplaincy includes many of the same functions as civilian ministry. When necessary, chaplains conduct funerals or memorial services. Chaplains visit and minister to personnel in hospitals and confinement facilities. They are not required to perform marriages,

although they may do so at their discretion. Of course, chaplaincy differs from local-church ministry. Legally, no chaplain can be required to perform a teaching role or to pray in violation of the tenets of his faith or ministry practice. In spite of that protection, chaplains must make every effort to provide for required ministrations that they cannot personally perform.

In their role as command staff officers, chaplains have direct access to their commanders, allowing them to speak with legal authority to the commander when his policies interfere with religious accommodation or free exercise or when his behavior or policies evidence or encourage moral turpitude in conflict with military values.

In contrast to military chaplaincy, civilian chaplaincy is a practical necessity rather than a legal requirement. Although military duty frequently takes soldiers away from their local churches, law enforcement, fire service and other first responder schedules seldom keep personnel away from their local churches for extended periods of time. Nevertheless, police chiefs, fire chiefs, and other administrators who understand the importance of spiritual support in handling crisis situations have established chaplaincies in their agencies.

While minimum duties are listed in policy, administrators may request that a chaplain perform additional tasks when necessary and appropriate. For example, chaplains attend or participate in graduations and award banquets, promotion ceremonies, in-service classes, funeral and memorial services, and any other activities deemed appropriate. Law-enforcement and fire-service chaplains attend roll calls and participate in the ride-along program in order to get to know the officers and their duties. Chaplains serve as advisors on the moral, spiritual, and religious welfare of personnel and respond to the needs of personnel in those areas. Of course, the chaplain is not a police officer or fireman and takes no action at the scene of any incident unless requested or commanded to do so.

To ensure the competence and compatibility of ministers for civilian chaplaincy, agencies establish minimum qualifications addressing education, experience, and training in crisis intervention. Continued compatibility requires chaplains to show compassion and to maintain personal control in extremely stressful situations. Chaplains must uphold high moral standards, exhibiting a good reputation in the community. They must present a professional appearance appropriate to the duty performed.

Chaplains find many redemptive ministry opportunities in their communities, but primarily they bring a calming confidence into the crises that officers face. To serve the officers who risk their lives in serving the community, local churches should encourage pastors to serve as law-enforcement chaplains when possible, to extend their own ministry into the community. In fact, unless the chaplain functions as an agent of a local sending church, endorsement by a Fundamental Baptist endorsing agency is inappropriate. Thus, Fundamental Baptist chaplains hold membership in Fundamental Baptist churches and maintain endorsement from a Fundamental Baptist endorsing agency. Ideally, they hold membership in a local church whose pastor understands and supports the positions of the chaplain's endorsing agency.

At various points during his career, a military chaplain may find it necessary to move his membership from one Fundamental Baptist church to another. Establishing a genuine connection between the chaplain and any local church takes time and effort. Therefore, chaplains are wise to maintain membership in a church that is fully committed to the extension of local church ministry through chaplaincy, even when the chaplain and his family are temporarily attending a church near the current duty station. Like other missionaries, the chaplain recognizes the need for the congregation and pastor of the chaplain's home church to be familiar with appropriate ministry practice and to know the location and activities of its missionaries, including the chaplains.

When a pastor considers serving as a volunteer chaplain in his own community, he must help the church to see that opportunity as an extension of its ministry—the pastor serves as a missionary to a local agency. Unless the pastor's congregation fully embraces its pastor's chaplaincy ministry and unless he manages all of his responsibilities wisely, he may neglect his duty to the church. However, a wise pastor-chaplain will make the chaplaincy a benefit to his congregation. Pastors should report their chaplaincy activities to their churches. He should also include agency personnel in the meetings of the church on special occasions such as Peace Officers Memorial Day, which occurs annually in the United States on May 15. Similarly, local churches may schedule an annual Blue and White Sunday in their calendars as an opportunity to invite and honor local first responders. Local agency color guards (uniformed personnel who post flags) appreciate invitations to participate in appropriate events at local churches, such as Fourth of July celebrations or funerals of civic leaders.

Whereas the pastor-chaplain enjoys regular access to the local church, military chaplains experience limited access to local churches. Like foreign missionaries, they communicate through e-mails or regular mail, phone calls, and

when possible through personal reports. In the same way that missionary displays connect church members to missionaries, displays that include the chaplain's family picture and recent communications establish bonds with the local church. Featuring chaplain speakers at mission conferences strengthens those bonds. On Memorial Day, inviting uniformed chaplains to participate in church services emphasizes the honor given to those who have died in service to their country. Similarly on Veterans Day, Fundamental Baptist chaplains can enhance church programs. In these ways, pastors motivate their congregations to view chaplaincy as an extension of the local church's ministry.

Chaplains and their families need the love and support of involved local churches. Accordingly, alert pastors notice when chaplains attend church services on short notice. The pastor can make the congregation aware of a visiting chaplain by inviting him to give a greeting or offer a prayer or by asking the chaplain to stand with the pastor after the service so that the congregation can meet and shake hands with the chaplain. Just as churches invite missionary wives to visit the "missionary closet" to collect a few small gifts for their families, chaplains' wives are honored by that simple gesture. Likewise, the chaplain's children are strengthened by communication and kindness from Sunday school classes and Christian school classes of the same age as the chaplain's children. Including chaplains on weekly prayer sheets, sending "care packages" to chaplains,⁸ and providing the same practical support to chaplains that is provided to other missionaries are all appropriate means of extending local church ministry through chaplaincy. Surely, the greater the commitment local churches have to encouraging chaplains, the greater the commitment of chaplains will be to representing local churches.

As a minimum, Biblical commitment to the local church includes regular attendance and faithful stewardship. Owing to the missionary's remote ministry and the need to report to many supporting churches, his regular attendance at the sending church is limited. Likewise, the military chaplain does not often visit distant churches because military regulations limit him to only thirty days of annual leave. In addition, chaplains relocate frequently, limiting their longevity in any church. Apart from a strong bond with an initial sending church, the best option for the military chaplain may be to attend or join a compatible local church near his duty station. Wisely, some local churches near military installations offer associate memberships to transient military personnel to allow them to maintain the bond with the sending church. Ideally, the local church that is most supportive of the chaplain's family when he is deployed is probably the church where his membership should remain. Nevertheless, the faithful church member honors the stewardship policies of the local church where he is a member. Thus, if a chaplain's local church expects its missionaries to tithe to their sending church even while on the mission field (i.e., it rejects the concept of "field tithing"), refusing to comply would be unethical on the chaplain's part. Further, consistent ministry practice requires that chaplains honor the sending church's standards as far as possible. Discretion requires chaplains to speak carefully regarding standards. When distracting controversies arise,

chaplains welcome the safeguard of saying, “Good men disagree on this matter, but I want to be faithful to the position of my own church.”

Of course, chaplains are not financially supported by churches, but since chaplaincy cannot exist without recognized endorsing agencies, churches should consider financial support for endorsers who represent the churches on their chaplains’ behalf. Through the payment of professional dues, chaplains help with endorser expenses, but proper endorser support of Fundamental Baptist chaplains is accomplished by faith. Using the FBFI as an example, local Fundamental Baptist churches have at least six options to financially support the extension of their ministries through military and civilian chaplaincy. First, because the FBFI provides a Fundamental Baptist chaplaincy endorsing agency, local churches can fund their pastor’s time and travel expenses to participate in FBFI meetings. Second, they can support the FBFI by subscribing to *FrontLine* magazine, which keeps readers informed on chaplaincy ministry. Third, local church members who become members of FBFI partially support the chaplaincy through their annual membership dues. Fourth, local churches can receive love offerings for the work of the FBFI, which includes the endorsement of chaplains. Fifth, as the beneficiary of the chaplain’s stewardship, his local church can reciprocate by contributing his endorser fees directly to the endorser on the chaplain’s behalf. Finally, churches that share the mission, vision, and core values of the FBFI can find ways to include FBFI in their monthly support system.

Clearly, understanding and applying Fundamental Baptist ministry practice in chaplaincy will foster the extension of Fundamental Baptist local church ministry through chaplaincy.

¹ “Religious support includes providing those aspects of religious education, clergy counsel and reassuring presence, authentic worship, and faith group expression that would otherwise be denied as a practical matter to personnel under the varied circumstances of military contingencies” (AR 165–1, 2–3, a).

² AR 165–1, 2–3, b.

³ For example, weight and fitness standards apply.

⁴ “The chaplain is a religious professional whose educational qualifications and certification by a religious organization meet the appointment requirements of DoDD 1304.19” (AR 1654–1, 3–1, a).

⁵ AR 165–1, 3–1, a. Pluralism is discussed in a previous article. (see p. 18)

⁶ Ibid.

⁷ Guidelines are provided for FBFI-endorsed chaplains in the Chaplain Manual produced by the FBFI Commission on Chaplains. Commission policy requires endorsed chaplains to follow the policies of their sending churches.

⁸ Packages should not be sent to combat zones without communicating in advance regarding contents, security, and timeliness of delivery. Otherwise, items may be damaged by the elements or disposed of due to lack of storage space or mission demands on distribution systems.



In the summer of 1998 a member of my church who served as the deputy chief of the local volunteer fire department approached me with an interesting opportunity. He related the details of a recent accident in which two teenage girls were killed. The incident had a traumatic effect on some of the firefighters. Following the event, he and the chief had conferred and determined that the department needed the services of a chaplain. Then he surprised me by informing me that he told the chief that I was the man for the job.

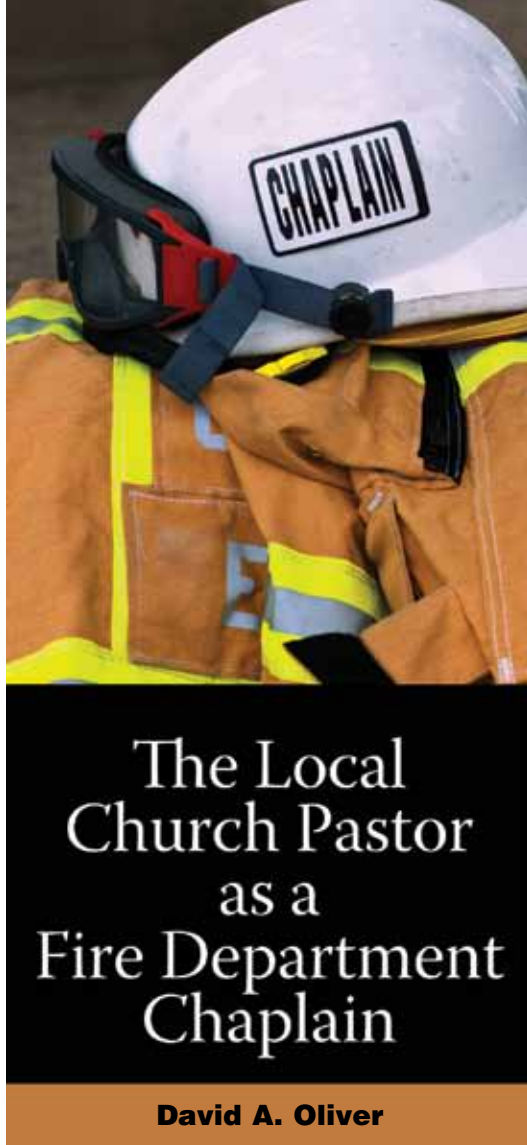
My initial reaction was twofold: Of course, there was the minor irritation of my being volunteered without my knowledge. I was sure my plate was already quite full. More significantly, there was uncertainty springing from the fact that I knew little or nothing about either chaplaincy or firefighting. Frankly, I was intimidated and hesitant about engaging in work for which I thought I was ill equipped. However, I did not immediately decline. I asked for time to think, pray, and study the matter. I wanted to be careful before turning down a service opportunity that I perceived God might have provided. One thought that provoked me was, "If I don't do this, who will? It would be a shame to have this position filled by someone who does not know Christ."

Although I had great reservations, I eventually accepted the position as fire chaplain. Now, years later, I am grateful that I did. Fire service chaplaincy has been a marvelous opportunity for me and my church to strengthen our testimony and expand our gospel outreach into the community. I am convinced more Fundamental Baptist pastors should consider the values of ministries such as fire service chaplaincy.

The Christian Ethic of Love

Although Fundamentalists have traditionally shunned involvement in social programs as expressions of the Great Commission, they have nonetheless recognized the importance of good works and deeds of mercy as a vital part of the Christian's obligation to love his neighbor. James 1:27 defines what God esteems to be "pure religion" as consisting of compassionate care for the needy and keeping oneself uncontaminated from the spiritual pollution of the world. In the first of these two representative aspects of true religion, James identifies "the fatherless and widows" as ones who ought to be recipients of the Christian's compassion.

In ancient cultures without modern social protections,



widows and orphans were representative of the most destitute people. Authentic faith is manifested in the believer's active concern for such. This foundational Christian ethic of showing mercy to people in need should make the ministry of fire service chaplaincy particularly appealing. Fire chaplaincy is an opportunity to act as a Good Samaritan by providing comfort and stability to emergency workers and the victims of tragedy during the most trying of circumstances. A call to an emergency scene presents the fire chaplain with an opportunity to draw near to those in need in order to help. Sometimes the help is material by arranging for food and shelter for the people left homeless by a fire. Sometimes the help is spiritual by providing comfort to the grieving or counsel to the bewildered. Whatever the case, the chaplain responds with compassion and care for the needy in the name of Jesus Christ, thus acting out the ethic of loving one's neighbor.

The Great Commission

However, the question must be asked, does simply providing help to people in need further a pastor's gospel outreach? It would be a

mistake to understand chaplaincy as limited to good deeds strictly divorced from the gospel. For the Fundamental pastor who is looking occasion to reach out into his community with the gospel, fire chaplaincy can prove to be a great opportunity to lend credibility and find opportunity to spread the message of salvation through faith in Christ.

When a Christian chaplain provides tangible help to people in need in the name of Jesus Christ, he adorns the gospel with good works (Titus 2:10). He draws attention to the faith he represents and gives it great credibility.

Ernest Pickering, in his book *The Tragedy of Compromise*, concludes his paragraph about social involvement by acknowledging, "In fairness it should be noted too that fundamentalists through the years have shown kindness and love to sinners in their sin, often combining those acts of kindness with the proclamation of the gospel (such as in the ministry of rescue missions)" (p. 19). The ministry of the fire chaplain is precisely such a combination.

Paul told Timothy, who at the time was a local church pastor, to "do the work of an evangelist" (2 Tim. 4:5). The contemporary Fundamental pastor spends most of his time in his study preparing sermons, counseling parishioners, and fulfilling the countless administrative responsibilities of leading a local church. It is not unusual for a pastor in the course of his ministry to find that he has unwittingly isolat-

ed himself from unbelievers and is doing little to share the gospel with the lost. By serving as a chaplain in a local fire department, a pastor will be regularly placed in contact with people who need the Lord. Chaplaincy is often described as a “ministry of presence.” In the role of chaplain, the gospel minister will be invited into circumstances and into contact with people he never would be otherwise. This can help the pastor “keep his feet on the ground.” It will remind him perpetually what life is like for people in his community outside the culture of the Fundamental local church.

The local church pastor should view fire chaplaincy as missionary work. Foreign missionaries penetrate different nations and cultures with the gospel. They learn foreign languages and interact with people different from themselves in order to fulfill the Great Commission. Just as a foreign missionary is sent by his local church, so the fire chaplain functions in his unique ministry as an agent of his local assembly sent into the unique culture of fire service. The fire chaplain is often welcomed in situations where in his capacity as pastor he is not normally wanted or even permitted. He is able to establish relationships and make contacts that he otherwise never could.

Fire chaplaincy provides the pastor with more than contacts—it provides occasions to communicate the gospel. While there are restrictions against proselytizing by chaplains in government service, this does not mean that the Christian chaplain is altogether forbidden from sharing his faith. Great freedom remains for the chaplain to communicate the gospel. In his very helpful book *In Jesus' Name:*

Evangelicals and Military Chaplaincy, John D. Laing notes, “The idea that Christian chaplains cannot share their faith is perhaps the most widespread misconception regarding the chaplaincy” (p. 188). The Christian chaplain is free to minister the gospel to those under his influence who already profess to be Christian. He may share the gospel with anyone of any faith who invites a gospel presentation through questions or discussion. As long as another person broaches the subject, the chaplain may speak freely of his faith. The chaplain may offer to pray or share Scripture with emergency victims. Occasions for the fire chaplain to speak publicly arise from time to time. In such situations, chaplains are expected to speak consistently with their own religious convictions, and so may preach the gospel. While he must always be tactful and ethical (“wise as serpents, and harmless as doves,” Matt. 10:16), the fire chaplain will not lack for opportunities to bring the gospel message to people in emergency service and the victims of crises.

Colossians 4:5 says, “Walk in wisdom toward them that are without, redeeming the time.” It is incumbent upon Fundamental pastors to seek for innovative and uncompromising ways to spread the gospel. Fire service chaplaincy has proven to be such a way for me and for my church.

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WIT & WISDOM

He is no fool who gives what he cannot keep to gain what he cannot lose.
—Jim Elliot

Christianity demands a level of caring that transcends human inclination.
—Erwin W. Lutzer

Covenants without swords are but words.
—Thomas Hobbes

The potential for the disastrous rise of misplaced power exists and will persist.
—Dwight D. Eisenhower

In a free country like our own . . . every male brought into existence should be taught from infancy that the military service of the Republic carries with it honor and distinction.
—General Douglas MacArthur

Militarism is the great preserver of our ideals of hardihood.
—William James

Our commitment to Christ, however genuine and wholehearted it may be today, must be renewed tomorrow . . . and the day after that . . . until the path comes at last to the river.
—Louis Cassels

Why should any country continue, forever, to be “great”?
—William F. Buckley Jr.

God governs the world, and we have only to do our duty wisely and leave the issue to Him.
—John Jay

An act repugnant to the Constitution is void.
—John Marshall

The necessary and wise subordination of the military to civil power [must] be sustained.
—Dwight D. Eisenhower

The foundation of our society and of our government rests so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease.
—Calvin Coolidge

No person who shall deny the being of God, or the truth of the Christian religion, shall be capable of holding any office or place of trust or profit.
—Constitution, State of North Carolina, 1836

The best government is that which governs least.
—Motto of *The Democratic Review*, 1837–59

In the church of God two opposite dangers are to be recognized and avoided: they are a cold heart and a hot head.
—A. W. Tozer

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

Regional Reports

Doug Wright



Pacific Rim Fundamental Baptist Fellowship International Conference

The 4th Pacific Rim Fundamental Baptist Fellowship International Conference met June 21–23, 2011, at Harvest Baptist Church in Guam. Meeting in conjunction with the FBFI was the 16th Asian Independent Baptist Bible Mission Conference. The overall theme of the conference was “Sharing the Vision: The Growth of the Gospel.” The keynote speakers were Dr. Peter Maruyama, Dr. John Vaughn, Dr. David Innes, Dr. Bob Jones III, Dr. Ron White, Rev. William Joel, Dr. Marty Herron, Dr. Tony Fox, and Rev. Mark Zimmer.

Harvest Baptist Church made available their excellent facilities for the meetings, with daytime sessions and luncheons held in the Family Life Center and evening services held in the church auditorium.

Nearly fifty registered delegates attended from all around the Pacific Rim—Bangladesh, China, Japan, the Philippines, Taiwan, the Marshall Islands, Saipan, Chuuk, Yap, and Pohnpei. Many from Harvest Baptist also joined in the meetings. Many others, from Myanmar and the Philippines, were unable to come due to visa problems.

Those attending enjoyed a full schedule of meetings, with three general sessions and an evening service each day. There were also two break-out sessions each day, offering a choice of topics, and sessions for ladies. Each afternoon the staff at Harvest Baptist Church provided tours around the beautiful island of Guam.

In addition to the helpful and encouraging sessions, the speakers, pastors, and missionaries were blessed by the wonderful fellowship with other believers from around the world.

National Meeting Report

Crosspointe Baptist Church in Indianapolis hosted the 2011 National Meeting. This year’s meeting was a little different in that we had a designated conference speaker. Ed Nelson, one of the seasoned heroes of Fundamentalism,

spoke three times during the week. The theme of the conference was “The Church: The Pillar and Ground of Truth.” True to the theme, Dr. Nelson’s first message delved into “behaving ourselves in the house of God” from 1 Timothy 3:14–16. Subsequently he reminded our fellowship that we will sometimes feel like a remnant, but that God preserves, provides, and keeps His Word to the remnant. He also challenged the attendees from Jude 3, where Jude would have rather written of other things, but it was necessary to remind believers to “contend for the faith.” Dr. Nelson’s faithfulness to the Scriptures throughout his years of ministry served as a living illustration of his exhortations.

In addition to Dr. Nelson’s messages the conference included six additional preaching sessions and four workshops. Dr. John Vaughn was the second speaker on the opening night. His message used Saul to illustrate Psalm 106:15, “And he gave them their request; but sent leanness into their soul.” Fallen man craves a certain kind of leader. God, however, knows the heart of man and will chose based on what only He can see. Other messages from Chris Williams, Brent Floyd, Tim Berlin, Rick Arrowood, and Bud Steadman continued the warnings and exhortations and encouragement from Scripture. Rick Arrowood preached a stirring message from 1 Kings 22, displaying what “shaped” and then “reshaped” the thinking of Jehoshaphat. This message in particular was challenging to the men in the FBFI to maintain Biblical thinking in reference to the church as the pillar and ground of truth.

Traditionally, two other events are held in conjunction with the National Meeting. The FBFI board met on Tuesday afternoon to conduct the business of the organization. Of note is the election of a new chairman of the board, Kevin Schaal. The board discussed and approved other business before fellowshiping at an evening meal at La Hacienda.

The FBFI chaplaincy training also takes place during the National Meeting. The chaplains gathered on Monday for their first session on “The History and Necessity of Chaplaincy.” Monday night the chaplains gathered for a banquet, and Tuesday they returned for three additional training sessions prior to the opening of the conference. The chaplains were recognized during the Thursday service, and Major Gary Fisher was the speaker for the luncheon hosted by Crosspointe. The FBFI endorses over fifty chaplains in various capacities, from local police forces to military assignments. This avenue of ministry has become a major focus for the FBFI office and staff. The chaplaincy has shown steady growth over the past several years.

The preaching, workshops, excursions, and exceptional treatment by the host church made the 91st Annual Fellowship a great success. Lord willing, the time together will strengthen the brethren as we rally around the truth of God’s Word.

Stifling the Work of God, Part 2

In my previous article I mentioned how the forces of evil stifle the work of God by dividing the Lord's people and by deception. The third way the work of God is stifled is by discouragement. Numbers 21:4 says, "And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way." Today I find many people serving the Lord who succumb to discouragement "because of the way." The circumstances they are facing cause them to cave into this powerful weapon of the Devil.

Many years ago, there was a pastor with whom I held several meetings. He was always kind and gracious to me, and I still consider him a friend. As his church was growing, he hired a youth pastor who was very effective in reaching many teens. As the teen ministry began to grow, this youth pastor slowly brought in Contemporary Christian Music. The pastor began to oppose it; however, it was now a major issue in the church and had become a constant battle. Eventually the pastor gave in and said he was tired of fighting it. No doubt there are people reading this article who know of similar situations.

In the Old Testament we find a man of God named Elijah who firmly stood for the Lord against the 450 false prophets of Baal. He issued a contest to these prophets in 1 Kings 18:23, 24. Both he and the prophets would build an altar, lay a bullock on it, then call upon their gods; the one who answered by fire would be the true God. After a long, dramatic, and gory appeal to Baal, to which there was no answer, the prophets gave up, and it was Elijah's turn. After he ordered to have the altar drenched with twelve vessels of water, he prayed a simple yet powerful prayer. Immediately God consumed the sacrifice, altar, and water with fire, and the people of Israel exclaimed, "The LORD, he is the God; the LORD, he is the God." Elijah witnessed the mighty power of God in an unforgettable way!

But the wicked Queen Jezebel was so enraged when she heard what had happened that she sent a messenger to Elijah, threatening to kill him within twenty-four hours (1 Kings 19:2). When Elijah received the news, here's how he responded in verses 3 and 4: "And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers." Elijah became so discouraged that he wanted to die! Notice, he had just experienced a great manifestation

of God's power. He went from exulting in a tremendous victory to despairing for his very life. Elijah was basically saying, "I'm through, I'm finished. . . . I just want to die!"

Many people in the ministry today can relate to how Elijah felt. In my ministry I have observed that many times a pastor will build a new auditorium, and then once it is finished, he will resign. Why? I personally believe it is an attack on him by the unseen powers of darkness. I have often said that great victories and accomplishments are usually followed by periods of great discouragement. There may be someone reading this article in the grip of discouragement. It seems like all of your effort, sacrifice, and hours of service have been met with only criticism and even ridicule. Like Elijah, you may feel as though you are the only one standing for what is right; you may have even said to yourself, "I give up! I'm through!" But let's take a look at how God encouraged Elijah. First, he refreshed him with food and water. Then in 1 Kings 19:18 God assured Elijah that he was not the only one left standing for Him: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

The Lord wants to encourage you as well. Deuteronomy 1:21 says, "Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged."

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

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JAMES:

Paul's epistles conform almost invariably to first-century patterns of letter-writing. Though classified as an epistle, the letter of James displays a number of features that distinguish it from the normal epistolary genre. This earliest of all the NT letters unshutters a window into the concerns and needs of the primitive and predominantly Jewish Christian church.

Author and Date

James is placed near the end of our NT because of its grouping with the other General (non-Pauline) Epistles, but it is widely regarded as one of the earliest, if not the earliest, of the epistles. Many date it as early as AD 45–50. Conservative consensus on the authorship of James also reaches back to the earliest centuries of the Church. All the evidence points to James, the half-brother of Jesus (Mark 6:3), whose history is both a sobering display of man's depravity and a beautiful demonstration of God's grace: (1) he was an unbeliever during Jesus' life and ministry (John 7:2–5); (2) he was singled out by Jesus to be a witness of the resurrection (1 Cor. 15:7) and subsequently became a believer (Acts 1:14); (3) his presence as a leader in the Church of Jerusalem can be traced chronologically (Acts 12:17; Gal. 1:19, 2:9, 12; Acts 15:13; 21:18). Paul referred to him as a pillar of the Jerusalem church, and Luke recounts his decisive leadership at the Jerusalem council. James was no abstract theologian. He was first and foremost a preacher and pastor.

Audience

There are three views regarding the group to whom James addressed his epistle:

1. *All Christians everywhere.* But "twelve tribes" is nowhere else a figure for the Church in general.
2. *All Jews living outside Palestine.* This view argues that the frequent designation of "brethren" refers to James' countrymen (cf. Paul's similar use of the term in Rom. 9:3). However, 1:1 and especially 2:1 seem to prohibit the view that James is merely addressing all Jews at large.
3. *Jewish Christians living outside Palestine.* The evidence most strongly suggests this view. Where did this geographically diverse and dispersed body of believers come from? It began at the first Pentecost after Jesus' resurrection (see Acts 2:5, 9–11, 41)—perhaps before. James was writing 10–15 years after that first Pentecost.

His audience, then, is comprised of those original converts, as well as those Jews saved at subsequent Jerusalem feasts, as well as those whom they had evangelized back in their home countries.

Distinctives

A number of distinctive features set off James from most of the NT epistolary literature.

1. *Strong Jewish orientation:* (a) "Lord of Sabaoth" (5:4) is a distinctively OT title for Yahweh, and James is the only NT writer to use this title (the only other time it appears in the NT is in a direct quotation from the OT, Rom. 9:29); (b) repeated emphasis on "the Law" as a synonym for "the Word" (1:25; 2:9, 10, 11, 12; 4:11, 12); (c) many citations and allusions from the OT.
2. *Abundant and masterful use of illustration.* Being the half-brother of Jesus, James' almost parabolic reliance on the illustrative power of metaphors and similes is perhaps unsurprising. He employs over twenty different illustrations, including natural and nautical, agricultural and horticultural, sociological and physiological, equestrian and Biblical. (Suggestion: Locate and chart all of James' illustrations, including the metaphor and specific point of comparison.)
3. *Dissimilarity of vocabulary to the rest of NT.* Adamson observes that out of its 570 vocabulary words, 73 (13%) occur nowhere else in NT.
4. *Strong hortatory character.* Half of the 108 verses contain imperatives. James is often technically identified as a *paraenesis*, a series of ethical admonitions or a composition devoted to ethical instruction. A dimension of this exhortational nature is what many have identified as a strongly pastoral quality. Adamson describes James as "a quasi-prophetic letter of pastoral encouragement, and, no less, of pastoral rebuke, proceeding from an unquestioned right of pastoral vocation and authority. It was most natural that James, as first 'Bishop' of Jerusalem, should address his charges, not only in Palestine but also in their many and great centers elsewhere."
5. *Emphasis on practical religion.* James has a laser-like focus on the practical demonstration of one's profession (e.g., 1:26, 27; 2:1–3; 2:14–18; 3:13).
6. *Highly topical organization.* It is difficult to trace a

FAITH THAT LIVES

flow of thought from one section to the next; the letter is organized by a succession of practical issues (see topics below).

7. *Few explicit references to Christ.* This distinctive is a surprising one. The only explicit references to Christ are 1:1 and 2:1; however, 5:7–9 include indirect references to Christ.

8. *Clear reflection of and heavy dependence on Jesus' teachings, especially from the Sermon on the Mount.* (See chart at the end of this article.) The infrequent explicit reference to Christ is counterweighted by James' repeated reliance on the teachings of Christ. This feature functions as a kind of apologetic designed to show the organic connection between Christianity and OT religion—that the Christian life and message are not something discontinuous or disconnected from the OT, but the most natural transition and organic outgrowth of the OT.

Theology

With the exception of Philemon, James is the least overtly theological of the epistles. The problem that James was addressing in pastoral fashion was not that people didn't know what to believe, but how to live. That is, the issue was not knowledge of theological truth, but translating the truth they knew and professed into daily life: an application of theology already held (or at least professed). Therefore, the need was not a systematic theology for confession but a *devotional* theology for living: a theological approach to life that would portray genuine *devotion* to correct theology. That does not mean that James is non-theological in content or value. Every practical exhortation is rooted, implicitly or explicitly, in the foundation of theological truth.

The major theological topics addressed in James include:

■ God

- *generous* (1:5)
- *holy in nature and behavior* (1:13)
- *immutably good* (1:17)
- *sovereign in salvation* (1:18)
- *Father* (1:27)
- *elects* (2:5)
- *the only true God* (2:19)
- *maker of mankind in His image* (3:9)
- *opposes the world* (4:4) *and the proud* (4:6)
- *sovereign over life* (4:15)

- *just and aware of injustice* (5:4)
- *compassionate* (5:11)

■ Sin

- *operation* (1:13–15)
- *danger* (1:15; 5:20)
- *definition* (4:17)
- *manifestations* (e.g., 2:9), including the variety of sinful expressions addressed in nearly every topic (e.g., 1:20, 21, etc.). James includes a surprisingly nuanced concept of worldliness (1:27; 4:4), which we generally associate with the later writings of John.

■ Salvation

- *effected through the Scripture* (1:21)
- *accessed by faith* (2:14)
- *equated with justification via imputation of righteousness* (2:23–25). James displays a level of soteriological sophistication that we usually associate with the later writings of Paul.
- *determined by God* (4:12)

■ Scripture

- *teaching about Scripture* (1:18, 21; 2:8–12)
- *response to Scripture* (1:22–25; 2:8–12; 4:5–8, 11, 12)
- *prodigious use of Scripture in arguing for certain behaviors*

■ Eschatology

- *emphasis is general* (final reward and punishment), *but frequent, certain, and repeated* (1:12; 2:5, 12, 13; 3:1; 5:1–3, 7–9).

Topics

James' organization is more topical than progressive and organic only in the sense that all of it sprouts out of the soil of how a genuine faith manifests itself. James consistently punctuates his transitions from topic to topic by beginning with an opening appeal to his audience—usually “my brethren” (see references bulleted under each topical section).

■ Trials and Temptations: *Enduring and Understanding Them*—1:2–18

- 1:2, 16

■ The Word: *Hearing and Obeying*—1:19–27

- 1:19

Continued on next page

- **Faith and Prejudice:**
Demonstrating a Faith that is Fair—2:1–13
 - 2:1
- **Faith and Life: Demonstrating a Faith that Works**—2:14–26
 - 2:14
- **Speech: Its Power for Good and Evil**—3:1–12
 - 3:1, 10
- **Wisdom: Heavenly and Otherwise**—3:13–18
 - 3:13, “Who is a wise man and endued with knowledge among you?”
- **Worldliness: Warfare Against God**—4:1–10
 - 4:4, “Ye adulterers and adulteresses . . .”
- **Criticism: Judging Others**—4:11, 12
 - 4:11
- **Life-Plans: Submission vs. Presumption**—4:13–17
 - 4:13, “. . . ye that say . . .”
- **Wealth: Folly of Trusting Riches**—5:1–6
 - 5:1, “. . . ye rich . . .”
- **The Coming of the Lord: Be Patient**—5:7–11
 - 5:7, 10
- **Personal Integrity**—5:12
- **Practical Prayer**—5:13–18
- **Converting the Brethren**—5:19, 20

Theme and Application

What, exactly, burdened James to write? *James describes what authentic faith looks and acts like, and how to translate a living faith from profession to practice, from words to works.* Heibert describes James as providing *tests of a living faith*: “James is not interested in works apart from faith, but he is vitally concerned to show that a living faith must demonstrate its life by what it does.” Lenski adds, “This entire epistle deals with Christian faith, and shows how this faith should be genuine, true, active, living, fruitful.”

To state the theme is to express the application in the same breath. The relevance of such a theme is self-evident; its applications are manifold and practical.

- Do we respond rightly to trials, and do we understand just how susceptible we are *in ourselves* to

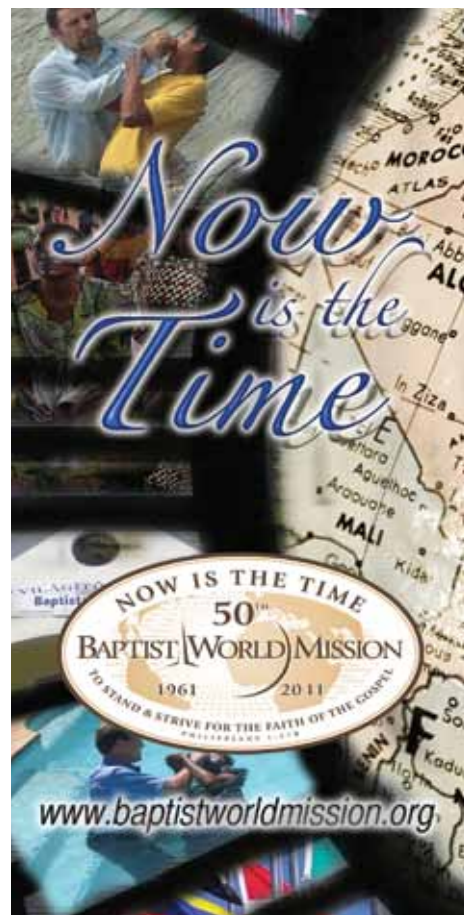
temptation and how deadly are its results (James 1)?

- Do we nourish prejudices that undermine the faith we profess, or profess a faith that does not deeply affect our deeds and, hence, cannot save us—not because it is not enough, but because it is not real (James 2)?
- Does our speech to and about others contradict what we say to and about God (James 3)?
- Does our relationship to the world place us on the side of God’s enemies? Or do we betray a practical atheism by ignoring God in our daily plans and life goals (James 4)?
- Do we manifest the patient confidence of past saints in waiting for the certain coming of the Lord (James 5)?

James is a plumb line for assessing whether one’s life squares up to one’s profession. A stiff dose of James’ medicine is just the prescription for a flaccid faith.

James’ Reliance on Jesus

MATTHEW	JAMES
5:3	2:5
5:3, 4	4:9, 10
5:7	2:13
5:9	3:18
5:10–12	1:2
5:12	5:10
5:22	1:20
5:33–37	5:12
5:48	1:4
6:14, 15	2:13
6:19, 20	5:2, 3
6:24	4:4
7:1, 2	4:11, 12
7:7–12	1:5; 5:1
7:15–23	2:14ff
7:15–20	3:10–13



Rev. Mark Robinson
Executive Director

Rev. Stan Rosenthal
Field Director

*To the Jew first,
and also to the Greek*

Rom. 1:16



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Homosexuality Not Considered a Sin

A group of Nebraska clergy members gathered on June 15 to unveil a proclamation to show full acceptance of gay, lesbian, bisexual, and transgendered peoples. The document contained over one hundred clergy signatures from Lutheran, Episcopalian, United Church of Christ, and Presbyterian churches. The document initially carried nine signatures from Catholic priests. Those priests were ordered to remove their signatures or be removed from the priesthood.

Eric Elnes, pastor of the Countryside Community Church, speaking for the group, summarized the proclamation. "We believe homosexuality is not a sin. It's not a birth defect or a choice. God created people this way. And if God created them this way, they need to be honored for who they are, and fully included in church life and wider society." The proclamation included an apology to the homosexual community for silence on this issue.

This article can be referenced at <http://www.ketv.com/r/28214658/detail.html>.

Baptist-Emergent Cooperation

Calvary Baptist Church of Washington, DC, is scheduled to host the Children, Youth, and a New Kind of Christianity Conference in May of 2012. The conference is touted as "a dialogue about the spiri-

tual formation of children and youth in the 'emergent' or 'missional' church." Some of the presenters will be Tony Campolo, Brian McLaren, Jim Wallace, Ivy Beckwith, Amy Dolan, host pastor Amy Butler, and Jeremiah Wright.

Sponsors of the event are Emergent Village, Wood Lake Books, Virginia Theological Seminary, Calvary Baptist Church (Washington, DC), and the Cooperative Baptist Fellowship.

Topics are to include violence, racism, interfaith dialogue, and sexuality. This article can be referenced at <http://www.abpnews.com/content/view/6697/53/>.

The Common English Bible

The Common English Bible was introduced to the market in June of this year. This new label was introduced by the combined financial support of five denominations. The translation committee consisted of 120 scholars representing twenty-four different denominations. Seventeen Baptists worked on the translation.

Following the trend of many modern translations, the CEB is gender neutral in its translation philosophy. While the translation is the result of 120 translators, more than 500 readers in seventy-seven reading groups critiqued the work. The goal was simple readability.

This article can be referenced at http://www.baptiststandard.com/index.php?option=com_content&task=view&id=12900&Itemid=53.

Loving God and Neighbor Together

In October of 2007, 138 Muslim scholars and clerics issued an open letter to the "Christian" world entitled "A Common Word Between Us and You." This document can be accessed at www.acommonword.com. Several "Christian" scholars drafted an open-letter response at Yale Divinity School's Center for Faith and Culture entitled "Loving God and Neighbor Together: A Christian Response to *A Common Word Between Us and You*." The full document may be read at http://www.yale.edu/divinity/news/071118_news_nytimes.pdf.

The preamble begins with seeking forgiveness for the Crusades and "excesses in the war on terror." The forgiveness is sought from Muslims and "the All-Merciful One." The document later quotes the Qur'an, identifying Allah as "the All-Merciful One." The call of the document is a call for peace between the Christian and the Muslim worlds. The document chillingly states, "If we can achieve religious peace between these two religious communities, peace in the world will clearly be easier to attain."

The document goes on to claim that the common ground between Christianity and Islam is that of loving God and neighbor. The document does very little to define God and very little to speak honestly regarding the things that separate

Muslims and Christians.

Signatories include Leith Anderson, John Stott, Rick Warren, Bill Hybels, Robert Schuller, and David Neff.

Mississippi Personhood Vote

The Mississippi state supreme court tossed an appeal from the ACLU that the efforts of Personhood Mississippi would challenge the integrity of the Bill of Rights. Mississippi voters will have the opportunity to vote on when "personhood" begins when they hit the polls this November. Planned Parenthood is already gathering forces to garner support for a pro-abortion definition.

This article can be referenced at <http://www.onenewsnow.com/Legal/Default.aspx?id=1428150>.

Evangelical-Free

It is generally accepted that separatists are not invited nor would they participate in ecumenical prayer gatherings. But on this year's tenth-anniversary 9/11 prayer service at the National Cathedral, the separation was done by the planning staff. Those who were invited to participate in the interfaith prayer vigil included the Bishop of Washington, a rabbi, a Buddhist nun and incarnate lama, a Hindu priest, and the president of the Islamic Society of North America.

A spokesman for the Cathedral reasoned, "The Cathedral itself is an Episcopal church and it stands to reason that our own clergy serve as

Christian representatives.”

This article can be referenced at <http://www.foxnews.com/us/2011/09/06/evangelicals-left-off-national-cathedral-11-program/?test=latestnews>.

House Church Leaders Released

Five leaders of the 50,000-member Linfen house church movement in China were released after serving their two-year term of “re-education through labor.”

Fao Fuqin, Zhao Guoai, Yang Caizhen, Yang Hongzhen, and Li Shuangping were all sentenced on September 13, 2009, for their leadership role in the Linfen Church. Four hundred local government and police officials raided various locations and now occupy the church’s main site.

Not all members of the Linfen Church have been released from their various places of sentencing. Those released ask for the prayers for those still incarcerated and for the health of the church as it continues to meet in private house-church locations.

According the *Christian Examiner* online, the five leaders worshiped with the embattled Shouwang Church on the first Lord’s Day of their release.

This article can be referenced at <http://www.mnnonline.org/article/16218>.

The Healing Power of Prayer

In a recent Fox News poll of American voters, 77% of those surveyed believed that prayer would physically help those who are diseased or injured. Only 20% believed that prayer would not help. The numbers were understandably higher for those who attend worship services regularly (93%).

Conversely, of the same group surveyed, only 45% believed in the Creation account as it is presented in

NOTABLE QUOTES

Do not number your fishes before they are broiled; nor count your converts before you have tested and tried them. This process may make your work somewhat slow; but then, brethren, it will be sure.—Charles Haddon Spurgeon

I have found by experience, that some ignorant persons, who have been so long unprofitable hearers, have got more knowledge and remorse in half an hour’s close discourse, than they did from ten years’ public preaching. I know that preaching the Gospel publicly is the most excellent means, because we speak to many at once. But it is usually far more effectual to preach it privately to a particular sinner.—Richard Baxter

Where one thousand are destroyed by the world’s frowns, ten thousand are destroyed by the world’s smiles.—Thomas Brooks

Christian, what hast thou to do with sin? Hath it not cost thee enough already? Burnt child, wilt thou play with the fire? What! when thou hast already been between the jaws of the lion, wilt thou step a second time into his den? Hast thou not had enough of that old serpent? Did he not poison all thy veins once? . . . Did sin ever yield thee real pleasure? Didst thou find solid satisfaction in it? If so, go back to thine old drudgery, and wear the chain again, if it delight thee. But inasmuch as sin never did give thee what it promised to bestow, but deluded thee with lies, be not a second time snared by the fowler—be free, and let the remembrance of thy ancient bondage forbid thee to enter the net again!—Charles Haddon Spurgeon

Worrying always results in sin. We tend to think that a little anxiety and worry are simply an indication of how wise we really are, yet it is actually a much better indication of just how wicked we are. Fretting rises from our determination to have our own way.—Oswald Chambers

There are two degrees of darkness, according to our Lord. First is the darkness that is absolute—where there has never been any light. That is the darkness of the heathen. But the second is another degree of darkness and more intense—the darkness that follows rejected light.—A. W. Tozer

the Bible. Twenty-one percent of those surveyed said that evolution was the answer. Twenty-seven percent said that both explanations were true. Seven percent indicated that they did not know. These results show a 5% reduction in those who believe in Biblical Creationism over the course of the last twelve years.

This article can be referenced at <http://www.christianpost.com/news/77-percent-of-americans-believe-in-healing-power-of-prayer-55309/>.

As in Europe . . .

British Parliament member Mike Weatherly wrote a letter on August 21 to Prime Minister David Cameron saying, “As long as religious groups can refuse to preside over ceremonies of same-sex couples, there will be inequalities.”

Weatherly’s point is that making a distinction between religious convictions and equality issues fouls the whole point of “equality.” Either churches should perform civil ceremonies or they should perform no ceremonies at all. He likened his conviction to what has happened to Catholic adoption agencies that were forced to shut their doors since they were unwilling to aid the adoptions for homosexual couples.

Those who decried that such a law would eventually be enforced upon the churches were seen as creating scenarios that would never be considered. Perhaps such warnings were not so alarmist after all. This article can be referenced at <http://www.christianpost.com/news/british-mp-force-churches-to-perform-same-sex-unions-or-close-them-down-55371/>.

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

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

Teaching across Cultures

The Lord has given our church, and many of your churches as well, the opportunity to be involved in church planting and pastoral training in many parts of the world. These efforts are a part of fostering a church-planting movement that is native to the host culture. In 2 Timothy 2:2, Paul writes, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” If we are to establish a church-planting movement, not just one church in our missions efforts, we must take seriously this charge by Paul to teach others what we have learned.

With this *responsibility* comes the *opportunity* for many pastors and teachers here in the States to go overseas and teach. If you have ever done this, you know what a blessing it is to spend time with eager students and to share with them what you have been taught. If you have not yet had the opportunity, I would strongly encourage you to pursue it. Overall, I want to encourage you to prepare by making some recommendations.

First, do some reading on teaching across cultures. There are a number of books available, but one of the most accessible is by Judith E. and Sherwood G. Lingenfelter, who have served as teachers both in the United States and in other cultures. Their book, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids: Baker, 2003) is relatively brief (about 125 pages) and full of examples. It is written from a teacher’s perspective, so their flow of thought is easy to follow.

Second, learn as much as you can from the missionary you are working with about the students’ previous learning, their culture, their level of comfort in personal interaction, and other factors. I would recommend only teaching alongside a missionary who has been in the culture long enough to adapt well, learn the language, and develop peer relationships with people in the culture. His understanding should be deep enough to facilitate teaching from a cultural outsider. Some missionaries

are tempted to get supporting pastors and individuals involved in teaching or doing seminars before they have become comfortable with the culture themselves. We may want to err on the side of caution and be more careful with the responsibility of teaching, as James 3:1 tells us we will be held highly accountable for what we teach.

Third, do not assume things about the host culture that are true about your culture. Language is the obvious factor we consider, but also consider the students’ learning style. Will your illustrations bridge the cultural divide? Do they traditionally learn by experience, observation, or memorization? How do they view teachers in their culture? What about classroom interaction? Is it proper to ask them questions that may force them either to be dishonest or to disagree with you as their teacher? This can be very damaging to students in a shame-based culture. Is our peer-interaction type of teaching—so popular in the West—helpful or hurtful to teacher-student relationships in other cultures? Lean on missionaries and other cultural insiders for advice.

Finally, make sure everything you teach has a clearly expressed connection to the Word of God. We have become used to many theological words and doctrines and assume the connection of some of these things to Scripture when we teach people here. Help students in other cultures build their doctrinal understanding and practical ministry philosophy on the solid foundation of the Bible. The Bible stands above cultures and must be the focus of all of our instruction. This will ensure the lasting effects of what we teach and will also avoid the error of teaching being connected to us rather than God’s Word.

With some focused preparation, foresight, and the help of seasoned workers in other cultures, we can experience effective opportunities to fulfill our responsibilities to teach in cultures all around the world!

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

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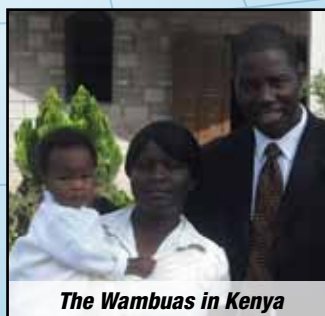
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Heeding the Call to Military Chaplaincy

Like most boys I grew up a soldier. I spent countless hours in the woods back home fighting the bad guys. I was the toughest ten-year-old Army Special Forces Ranger Airborne Hooah Soldier there ever was, dealing out lead in the name of justice and freedom through the imagined jungles of Asia and the dreaded dark forests of Europe. Yes, that is what American boyhood should be. Still, I never once gave thought, in all of those years, that I would ever wear the uniform as a minister of the gospel of Jesus Christ.

I came to know Christ when I was twenty years old, in 1997, and newly engaged to my wonderful wife, Athena. I surrendered to God's call to preach just a few months later; then, Bible college. I had given up on military service; after all, I had been called to the ministry, and I anticipated a life of evangelism or mission work. How could it be then, that God would be nudging my heart toward the Army now? I could not shake the feeling that somehow it still was there, and then I met a former Army officer in 1999 who said to me, "Hey, you would be great for the military. You know they have chaplains in the Army; you could serve God and preach." That was a life-changing moment for me.

God planted the seed of His will that year, but it would take time for it to develop. There are some pretty significant requirements to serve as a military chaplain. You must have a Master's of Divinity, or an equivalent degree, from an accredited seminary. You must have a minimum of two years of full-time ministry service. You must have an ecclesiastical endorsement—that is, your church/denomination must send you, and on top of this you must be physically fit enough to meet all of the normal military standards for service.

While still in Bible college I began volunteering with the Rock of Ages Prison Ministry, and by the time I graduated I went into the mission work

full time, clearly directed by God. I thought about the chaplaincy and wondered why that had not panned out. I thought, "Well, maybe that was just something I had wanted, after all. Clearly God has given me a great ministry here," and for six more years I travelled the country taking the gospel to inmates, young and old, and even serving as a missionary chaplain in a Florida correctional facility from 2005–07. I truly enjoyed what I was doing, I loved the inmates God had sent me to serve, and I was regularly preaching in pulpits across the Southeast for missions conferences, revivals, or filling in for pastors. It was great!

Then in April of 2007 I was preaching in a missions conference in Fayetteville, North Carolina, right by Fort Bragg, and I became overwhelmed with the prospect of the chaplaincy again. I began to pray, "Lord, You have got to either confirm this as Your calling or take it from my heart! It is wearing on me, and I can't carry this anymore."

The following week, back home in Florida, still praying, still consumed with this burden, I wrote in my journal on April 18, 2007:

I cannot shake it. Maybe I have not tried hard enough, but this will not let me go. I tried to explain it to Athena this way, that for all of my Christian life there has been this void spot in me and I sense it every time I am around the atmosphere or topic of the military. . . . It comes, it passes, but not this time. This time it lingers and it grips me. Everything in me says that this is what my life's purpose may be. I am praying, I am waiting on the Lord to direct me, but I feel . . . that this is more than something I would like to do; it impresses me as something that I must do.

I was before the Lord that morning in prayer when I heard in my heart

these words, "Your life is hid with Christ in God." It was from Colossians 3:3, and it was God giving me the confirmation, a Scripture promise, and call. It may not make much sense to anyone else, but that verse said everything to me. It was time; God had called me to this, and in His infinite wisdom He had sent me to learn and grow in ministry for the previous eight years in order to prepare me for the purpose.

Here I am, four years and a deployment to Iraq later, still thrilled to be in this ministry. I am still amazed that I have the privilege of putting on this uniform every day and going out to take God's Word to soldiers. There are days when the load is very heavy, there are long hours, but I would not trade my role for any other. The blessings and joys far exceed the difficulties.

Every day I have the opportunity to witness to and disciple soldiers. Whether it is during a four-mile run at PT, through my daily "Chaplain Word" e-mail, down at the motor pool, in my office counseling, or in the weekly Bible study at the Battalion, it is pure, raw ministry to a unique society of people, American soldiers.



CH (CPT) Barnette during a recent Battalion Change of Command Ceremony.

Twentieth Anniversary Remembrances

Continued from page 7

with the sailors, or run with the airmen. When the chaplain spends time among the men and women in his unit, he shows himself available, approachable, and attentive. When the troops see this, it will not be long before those who are the “good ground” become apparent. The chaplain is then in great position to confront them with the gospel in a loving, Biblical, effective manner. This is how the chaplain preaches Christ—not out of envy and strife with contention but out of good will and love (Phil. 1:15–17). This is the chaplain as an evangelist.

The Chaplain as a Pastor-Teacher

The fourth and final function is that of the pastor-teacher. This is combined into one function because 1 Timothy 3:2 says that the bishop, now commonly called a pastor, must also be an “apt” teacher. Ephesians 4:11 is the only time in the New Testament where the word “pastor” is used in reference to a ministerial title, but a pastor is not so much a position or title as it is a function. That is, the title should be conferred only upon those who are actually feeding “the flock of God . . . taking the oversight thereof” (1 Pet. 5:2). “Pastor” is a title based upon action, not merely position. Therefore, it is impossible for a pastor not to be a teacher, because if at any time his congregation fails to learn from the Scriptures, he is no longer pastoring—he is no longer “feeding the flock.”

The converse is also true. Every time a person is teaching the Scriptures, he is pastoring. This means that even a layman can fulfill the function of a pastor. Many fear such ministries among the laity; however, we should encourage any person whose knowledge of the Scripture is such that he can be a teacher (Heb. 5:12). We should enable all those whose “senses [have been] exercised to discern both good and evil” (Heb. 5:14). It does not take a seminary degree for those who love Christ to feed His sheep (John 21:16). It takes mature understanding of the Scriptures that can be attained as easily (and perhaps with greater effect) by years of home study as it can in the halls of academia. Military chaplains must be teachers.

The chaplain is often called upon to use pastoral gifts. When any military unit goes forward, they endeavor to embark as a self-sustaining entity. Each provides its own command and control, administration, operations and planning, intelligence, logistics (which includes transportation of personnel and gear, maintenance of equipment, medical staff, mess men [cooks], armory, and supply), and communications. Among organic staff of a unit, the chaplain is provided to ensure that the religious needs of the unit are either provided for or facilitated. This means that the young men and women leaving their churches in the continental United States are embarking for a destination where neither pastors nor their staff can go. Would it not be expedient to send a pastor with them to continue to feed them, nurture them, and counsel them in the ways of righteousness? The military chaplain can accomplish this mission. The plethora of other denominations and religions recognize this and are sending chaplains by the droves. Therefore, rather

than sitting idly by hoping that Christian young men and women do not get “tossed to and fro, and carried about with every wind of doctrine” (Eph. 4:14), Fundamental churches must send men into the chaplaincy to pastor those believers who have vowed to “defend the Constitution against all enemies.”

When the unit returns to garrison, the chaplain coordinates with local, Fundamental, soul-winning, Bible preaching churches to ensure that the souls he has pastored in combat can assemble with other believers for the sake of edification and exhortation that stems from corporate worship (Heb. 10:25). The relationship between pastors and chaplains should be complementary, not competitive. Even the chaplain should find a Fundamental church in which to participate. This way he too can receive regular spiritual nourishment.

By definition, therefore, the chaplain is a pastor. Whether he is in garrison, assigned to a base chapel, or whether he is operational and deploys with a unit, he still feeds the flock. Though the base chapel is not a traditional “church,” it is still an avenue of ministry where the chaplain must “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (2 Tim. 4:2). And, if he deploys, he goes forward to “give attendance to reading, to exhortation, to doctrine” (1 Tim. 4:13). Regardless of his assignment, the chaplain must “[hold] fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers” (Titus 1:9). This is the chaplain as a pastor-teacher.

Conclusion

The ministry of the military chaplain is unique. In many ways it is truly bivocational: chaplains are often tasked with collateral duties as military officers that they must deconflict from their ministerial duties. Physical training requirements, community qualifications (e.g., jump school, Fleet Marine Force qualification, martial arts qualifications, aircraft qualifications), social work (e.g., equal opportunity, suicidal ideations, gambling addictions, sexual harassment), and command and staff meetings are among the things that can “distract” a chaplain from providing ministry to his unit. However, if the chaplain is vigilant, he will view even these additional responsibilities as opportunities to minister.

The military chaplain is definitely outside the box of traditional, local church ministry, but his is a Biblically legitimate ministry nonetheless. The chaplain is the embodiment of a missionary, evangelist, and pastor who wears the cloth of his nation. It takes discernment, vigilance, and discipline to battle the apostasy that is prevalent in institutional ministry, but, then again, civilian ministry also has its daily battles with heresy and wickedness. The joy comes in the realization that both the Christ-centered civilian minister and the Bible-preaching military chaplain can fellowship together as “labourers together with God” (1 Cor. 3:9).

LT Tavis J. Long, CHC, USN is currently the Command Chaplain for Destroyer Squadron 26, headquartered at Naval Operating Base, Norfolk, Virginia. Chaplain Long just returned from a deployment aboard the USS Bainbridge to the Somali Basin in support of the Standing NATO Maritime Group Two's counter-piracy operation. In August 2011 he was selected for promotion to the rank of Lieutenant Commander.

Behind the Lines

Continued from page 39

The chaplain has extensive freedom to minister, preach, counsel, pray, baptize, give the Lord's Supper, officiate at weddings, and so on. Chaplains without local church accountability can easily become “lone rangers,” and, as in any mission field, aloneness can be fertile soil for compromise or laxity. Pressure builds to conform to secular methodology of ministry, worldly music, pop-psychology, and unbiblical alliances. Temptation grows to view his services through a professional lens rather than a Biblical one. Churches should expect and insist on regular accountabil-

ity from chaplains whom they ordain—not only regarding their activities, but how their spiritual lives are prospering.

Reserve military chaplains can provide contacts and opportunities for local churches, can offer customized training and experience that local churches may sometimes lack, and can enable access to a wide-open mission-field of servicemembers who need Christ's love demonstrated to them.

Shawn Turpin is an FBFI Navy Reserve Chaplain, currently serving as Battalion Chaplain for 4th Maintenance Battalion, USMC. He is also an EMS Chaplain and a Hospital Chaplain. Shawn and his family are members of Mt. Calvary Baptist Church in Greenville, South Carolina.

How a Military Reserve Chaplain Benefits a Local Church

Shawn Turpin

During the War for Independence General George Washington ordered each of his regiment commanders to secure the services of a chaplain and pay him as a military officer. Two hundred eighteen local church pastors responded and served as Continental Army chaplains, looking after the spiritual and moral wellbeing of the troops. Today, chaplains receive significantly more professional training customized to military life than those brave pioneer chaplains of the Early American military.

Somewhat surprisingly, more than a quarter of all military chaplains are reservists; they are required to obtain almost all of the same training that active duty chaplains do. Reservists typically serve one weekend a month and two weeks a year, and they can be called up for active duty with often as little as three months' notice. With what do these reserve chaplains occupy themselves when they are not serving our military? Ideally, they are being immersed in ministry in our local churches.

Reserve military chaplains offer two major benefits to local churches: a well-trained ordained minister to serve the church family and an extension of the local church's mission to preach and minister Christ to the world through the unique mission field of service members.

As a Resource for Your Local Church

In the military, chaplains fill four main purposes:

- to provide religious ministry to those of the chaplain's own faith.
- to facilitate religious requirements of those from all faiths.
- to care for all service members and their families.
- to advise the command to ensure the free exercise of religion.

Since completing Navy Chaplain School in November 2010, I have ministered in numerous military settings: conducting field services, participating in an at-sea funeral, training lay leaders, counseling numerous sailors and marines with issues such as suicide ideations and family problems, giving speeches, praying over an entire ship and at official military functions, visiting the ill in the hospital, preaching a funeral for a twenty-one-year-old marine killed in Afghanistan, ensuring religious requirements are being met for 1600 marines in twelve different drill sites, teaching communication skills to 200 marines either deploying or returning from deployment, and engaging in many regular responsibilities such as monthly preaching, staff meetings, conference calls, and maintaining up-to-date

statistics and ministry plans. Additionally, I've participated in special training opportunities providing instruction on family relationships in the military, marriage counseling classes, predeployment workshops, suicide, ethics, and combat stress. Chaplains also advise military leaders on all levels regarding the moral, ethical, and spiritual wellbeing of their commands. Nearly all chaplains can give similar accountings of ministry opportunities.

Chaplains are ordained ministers who receive extensive practical training and experience that could support pastoral ministry in our local churches. Chaplains ought to adapt themselves to fit and support their pastors and the specific needs of the church family. In some cases, reserve chaplains could even serve as assistant or senior pastors, particularly when churches may not be able to afford a full-time pastor. Some may suggest that the chaplaincy and settled pastoral ministry are mutually exclusive; however, pastors serving bivocationally as chaplains become more equipped themselves for the work of the ministry. When deployments arise, as they legitimately may, an attentive pastor can return to his people renewed with fresh excitement to shepherd God's people. Chaplains not on staff at a local church can still be used in other helpful ways, such as teaching, counseling, leading, and encouraging.

As an Extension of Your Missions Outreach

The military chaplain regularly rubs shoulders with unchurched and unbelieving people, establishing close personal relationships—often during moments of crisis. Many pastors have little opportunity to interact in the community at the level available to a chaplain.

The average age of military personnel is twenty-eight years old. Eighty-five percent of the Marine Corps is comprised of eighteen- to thirty-year-olds. These soldiers represent a generation of future leaders. Chaplains have a responsibility and a unique opportunity to reach out to these service members, who are often seeking hope and purpose in life. Our young soldiers come from broken homes, sin-filled circumstances, and worlds devoid of the fear of God. Churches must strive to reach our soldiers for Christ. Mentoring, encouraging, sending, and reinforcing military chaplaincy will strengthen our efforts to reach this 1.4-million-member mission field—a field with its own language, culture, and dress.

Local churches can involve themselves in the chaplain's ministry in several ways, but one of the most important roles of the local church is holding chaplains accountable.

Continued on page 38

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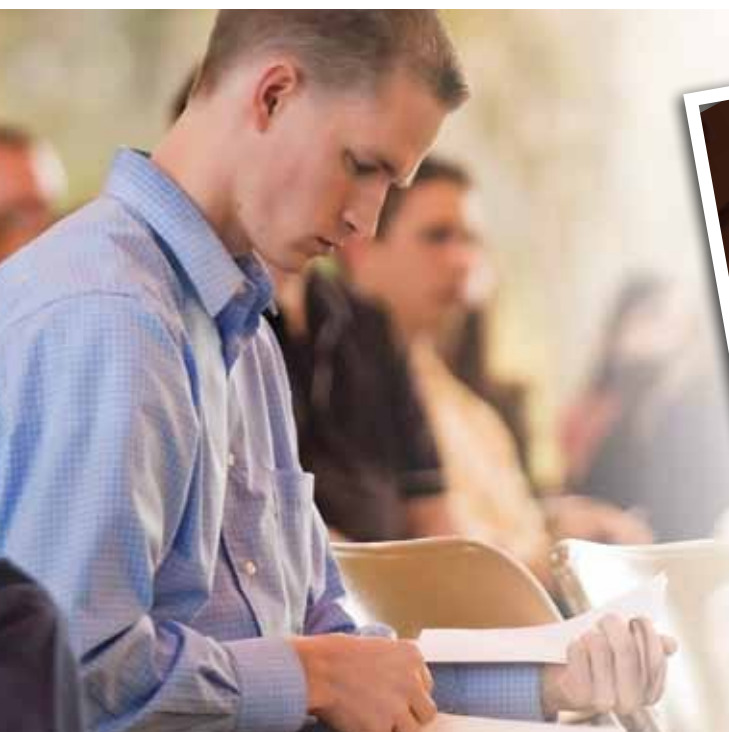
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