

September/October 2012
\$3.95

FrontLine

BRINGING THE TRUTH HOME

The What and Who of Discipleship

Robert Condict

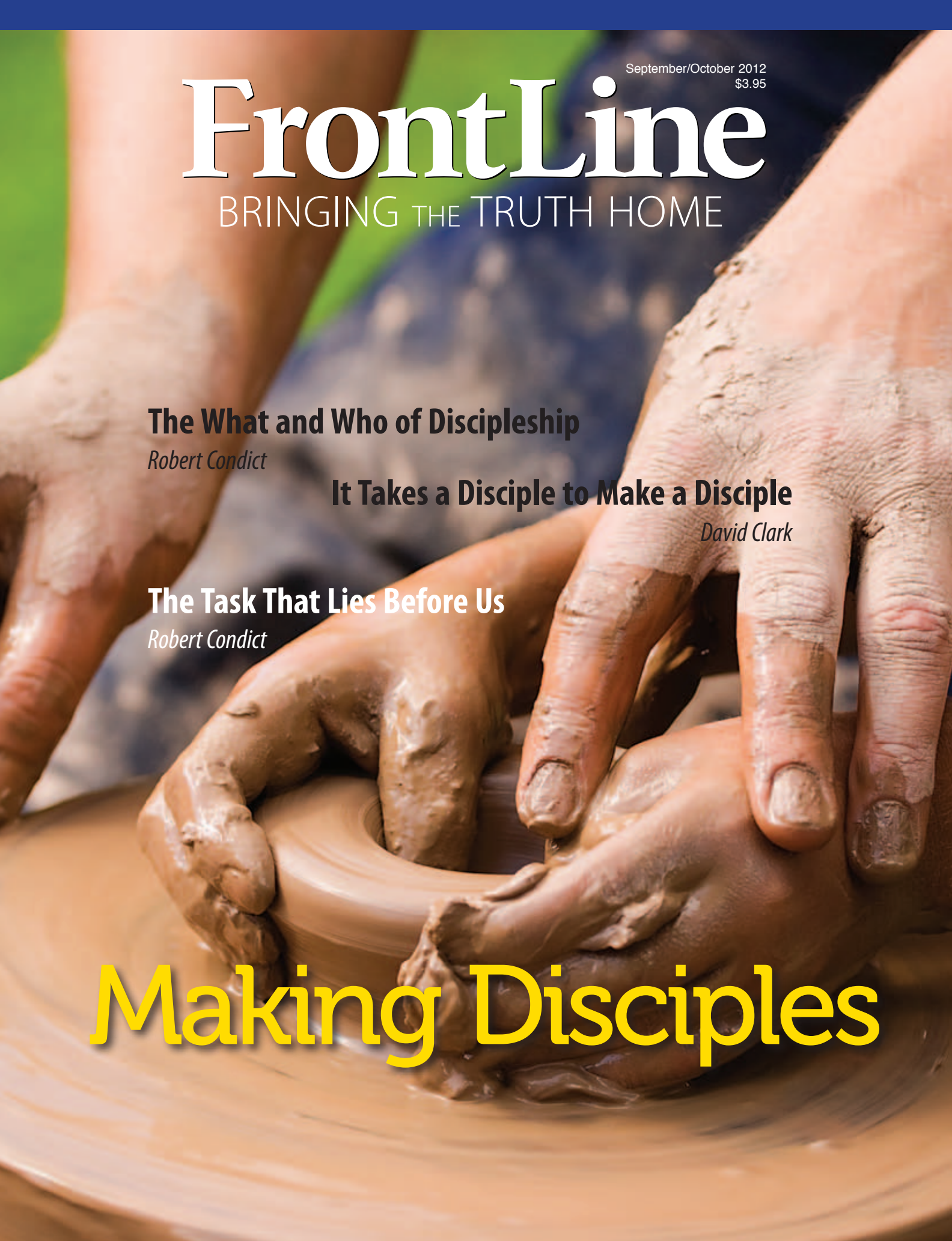
It Takes a Disciple to Make a Disciple

David Clark

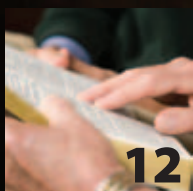
The Task That Lies Before Us

Robert Condict

Making Disciples



Making Disciples



FEATURES

- 3** **The Critical Element in Discipleship**
John C. Vaughn
- 6** **The What and Who of Discipleship**
Robert Condict
The shortsighted, self-serving perspective of Hezekiah is often lived out in the way that believers disciple the following generation.
- 9** **The Task That Lies Before Us**
Robert Condict
As a parent, God has called you to disciple your children.
- 12** **It Takes a Disciple to Make a Disciple**
David W. Clark
"Heaven is a prepared place for prepared people." Discipleship is the preparation.
- 14** **God's Grace in Discipleship**
Brock Mawdesley
Discipleship was a calling that the apostles took very seriously.
- 16** **A Roadmap for Cross-Cultural Discipleship**
Dan Fox
Be warned: the destinations are clear but the terrain is mountainous.
- 18** **Higher Education and Our Daughters**
Kevin Schaal
So much of the world's philosophy concerning raising daughters is skewed.

- 30** **Karis Ministries**
Todd Sivnksty
- 34** **Just Regular People Called to Serve**
Scott Sivnksty
- 34** **That . . . He Might Have the Preeminence**
Brent Sivnksty
- 36** **Some Things Can Never Be Forgotten**
Roger Duvall
- 39** **A Compelling Illustration from "Behind the Lines"**
John C. Vaughn

DEPARTMENTS

- 5** **Mail Bag & News from All Over**
- 20** **On the Home Front**
- 25** **Wit & Wisdom**
David Atkinson
- 26** **Regional Report**
- 27** **The Evangelist's Corner**
Haman's Pride
Jerry Sivnksty
- 28** **At a Glance**
Psalm 50
Layton Talbert
- 31** **Newsworthy**
Robert Condict

The Critical Element in Discipleship

Discussions of discipleship should flow from the fountain of the Great Commission, for we know that the Great Commission is a command to make disciples. “Go, win, baptize, and teach” are words often used to summarize that commission, but at its heart is discipleship—the theme of this issue of *FrontLine*. Matthew’s statement of the Great Commission is probably the most familiar.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (Matt. 28:19, 20).

Appearing first in the New Testament, Matthew’s Gospel connects the Old Testament promise of a coming king to the Lord Jesus Christ. For that reason it begins with a genealogy that proves that Jesus is the King of the Jews. It ends with the Great Commission issued by the King of the universe. That universal authority, declared in verse 18, is foundational to the Great Commission. Therefore, the commission is an authorization to function on behalf of the King—to “make disciples of all nations” by teaching them who Jesus Christ is and what He did for sinners.

In fulfilling this commission, believers are guided by at least three essential elements: a missionary element, a pastoral element, and what we are calling “the critical element.” Because all authority in Heaven and Earth has been given to Jesus Christ, He has the right to delegate some of that authority to believers who are to make disciples wherever they go.

The first element of the Great Commission is the missionary element: “Go ye therefore, and . . . [make disciples of] all nations.” The object of the gospel presentation is “baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Beyond a doubt, the testimony of our identification with the death, burial, and resurrection of Christ—the gospel, according to 1 Corinthians 15:1–4—is given through the water baptism of new believers. But there is far more here than the mere formula to be used when keeping that ordinance. The object is to bring disciples into the richness of the salvific work of the Triune God: to immerse them, as

it were, through teaching, into the fullness of that divine benefit. That mission is inherent in the commission. Thus, it includes a missionary element.

It also includes a pastoral element involving persistent instruction. It is stated in the Great Commission as “teaching them to observe all things whatsoever I have commanded you.” We believe that the two extant ministry roles identified in Ephesians 4:11 include both a “sent” and a “sending” role. The evangelist is, in essence, the one sent out to preach the gospel, and the pastor-teacher is the one who further disciplines the church to continue the sending. Of course, this comprehensive teaching role is performed not only by pastors but by other teachers, parents, and all who participate in ongoing discipleship.

Indeed, the missionary and pastoral elements are not sequestered within two “offices.” Historically, the Lord gave the Great Commission to the apostles (Jews), and the “nations” they understood Him to mean were the Gentiles. But to limit this deputation to the original apostles reaching Gentiles is to ignore the pastoral element. Each successive generation of believers is to disciple the next—teaching it to obey the commission as well. That successive generational teaching can rightly be called a “pastoral element” because while the missionary/evangelist performs an itinerant discipleship, the pastor disciplines a local body toward mutual edification and evangelism.

The final, critical element provides the divine energy for discipleship as it applies the promise inherent in the Lord’s power. Not only does Christ hold all authority, but He is also with us always! When Moses was commissioned in Exodus 3:11ff, he asked God, “Who am I, that I should go?” In response, God promised him, “Certainly, I will be with thee.” When Christ gave us the Great Commission He gave us the promise, “Lo, I am with you.” That promise is critical to discipleship. “Behold—see—I am always with you, throughout this entire age of grace.” Discipleship is not something we do for Him; it is something He does through us. That is the critical element in discipleship.

John C. Vaughn

Visit us on the Web at
www.fbfi.org

BOB JONES
UNIVERSITY SEMINARY
CONFERENCE SERIES
PRESENTS

SEXUAL ABUSE

AND

THE CHURCH

A CONFERENCE DESIGNED TO help pastors and church leadership recognize, prevent and appropriately respond to abuse and minister to its victims. Discussion will include assessing the challenges facing the church as it responds to abuse, reviewing approaches to preventing abuse, and communicating with the church family and the media when abuse occurs within a family or within the church.

NOVEMBER 6–8, 2012

Hosted on the campus of Bob Jones University.

For more information and to register, go to www.bju.edu/seminaryconference

 **Bob Jones University**
1700 Wade Hampton Blvd. • Greenville, SC 29614

We have thoroughly enjoyed the new website [“Proclaim and Defend” at proclaim-anddefend.org! We check for new articles all the time and pass along the ones that would be a help or encouragement to others. I listen to the podcast sermons on my phone all the time too. It’s a huge blessing! I like that there is always something new and [that] the subjects are random in order to meet the varied needs and interests of the readers.

*Amy Greenwood
Missionary with Baptist
World Mission
Argentina*

Thank you for your excellent ministry, strengthening our hands in God.

I have a suggestion for you. A popular Bible story series often found in doctors’ and dentists’ offices entitled *The Bible Story* is produced by the [Seventh Day Adventists]. Recently I noticed advertising materials for it available in a Fundamental Christian doctor’s office! Probably other brethren are not aware of this either. I suggest that an article be included

(or perhaps an “FYI” statement) in *FrontLine* identifying this and other colorful materials from groups like the [Jehovah’s Witnesses] in order to inform and warn our brethren of false teachers.

*Steve Lauhoff
Gospel Fellowship
Association
Greenville, SC*

I’ve enjoyed the recent *FrontLine* issues, especially the one on “Islands of the Seas.” I wish the magazine [could] include a regular column on missions (different parts of the world, different kinds of missions—medical, educational, etc.).

Thanks so much for putting the nuts and bolts together for *FrontLine* magazine! I appreciate receiving every issue.

Dolly Wong

Iam personally disturbed about the absence of so many of my contemporaries in the Lord’s work from being listed in the FBFI Directory. . . . I am set to contact them to encourage their “joining up” with the crucial “army” of current FBFI supporters. We need everyone.

Continued on page 35

Mike McGowan is a church planter in Nagoya, Japan, under Baptist World Mission. While language classes are a challenge, they are enjoyable, and he is grateful for the witnessing opportunities with his classmates. Boldness and wisdom in witnessing, improvement in his Japanese speaking and listening abilities, effective preparation and delivery of sermons, and continued financial provision are some of the challenges he faces.

Clay Nuttall’s ministry Shepherd’s Basic Care provides information and encouragement to pastors, missionaries, and churches. His blog is entitled “The Shepherd’s Staff” (shepherdstaff.wordpress.com). He also teaches classes on Apologetics.

After twenty-six years of pastoring the church he planted in Centennial, Colorado, God led **Jeff Musgrave** and his wife, Anna, to an itinerant ministry. Over the last twelve years Jeff has worked extensively with soulwinning and discipleship training—teaching in Singapore, the Philippines, India, Myanmar, the South Pacific, Peru, Brazil, and Africa. Jeff’s passion for seeing lives transformed by Christ led him to develop The Exchange, a ministry of relational evangelism and discipleship training. His materials have been published by BJU Press. Look for The Exchange on Facebook.



Dave Shumate of MGMI (Mission Gospel Ministries International) recently helped to start STEP—Seminary Training Extension Partnership—which developed from a burden to increase the effectiveness of theological training on the mission field. MGMI’s ministry website is www.mgmi.org.



Greg Royston and his wife, Marilyn, are missionaries to Alberta, Canada. The Roystons rejoice in the spiritual and numeric growth of their congregation as well as the grandchildren the Lord has added to their family.

Gene and Rita Krehl operate the Mexico Missions Special Support Fund (MMSS Fund), which helps to meet the many ministry needs in Mexico. To learn more

Continued on page 35

We want to hear from you!

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

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



Robert Condict

The What and Who Discipleship



One cannot help being somewhat repulsed at the strikingly short-sighted response of King Hezekiah recorded in 2 Kings 20:19. “Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?”

Isaiah had been sent to Hezekiah after he had shown Babylonian ambassadors all his wealth and the wealth of the temple. God’s judgment of Judah was clearly pronounced against the nation and specifically against Hezekiah’s descendents. Yet Hezekiah found comfort in the fact that he would not directly endure the judgment but that it would come after his death. One wonders how he could have so little concern about the future well-being of his subjects and, even worse, his family.

The short-sighted, self-serving perspective of Hezekiah is often lived out practically in the way that believers disciple the following generation. You can be certain, very few would overtly claim Hezekiah’s philosophy as their own, yet many of us are living out that same philosophy in our discipleship practices.

The who and what of discipleship are a bit entangled, but we will consider each separately.

What Is Discipleship?

Jesus commanded the ministry of discipleship to His own disciples just before His ascension as recorded in Matthew 28:19, 20: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” The word Matthew uses to describe this ministry is translated as “teach” in our text, but the word contains more meaning than simple teaching. This word means to make disciples. That discipleship is further explained by engaging the disciples in baptism and by “teaching them to observe” all that Christ had taught them. Jesus taught His disciples the objective, unchanging truth about God and His will for them. Jesus taught His disciples about the nature of God, the coming of the Holy Spirit, the nature and coming of the Kingdom, and various other truths we tend to categorize as “theological truths.” He also taught His disciples how to apply that objective truth to life. He taught them the essential nature of human reconciliation, to love their enemies, to abide in Him, the danger of superficial interpretations of the Law, and to forgive those who sin against them. His application of truth came in the form of discourse, parable, and by living out the truths publicly for all to see. His discipleship also included the more subjective elements of the relationship that His followers were to have with His Father. He taught His disciples how to pray, how to wait, how to interpret the Scriptures, how to minister to others.

A full-orbed ministry of discipleship must include the same elements. We must be committed to teach objective truth about God. This means we must first be students who know about God and continue to learn about Him. We must be committed to reading the Scriptures daily with the intention of knowing God better. We must not allow ourselves to treat our time in the Word as the fulfillment of some perfunctory duty. With Paul, our heart’s desire must resonate:

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I

may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death (Phil. 3:8–10).

We must approach our worship and fellowship with the same underlying zeal. If God provides opportunities for small-group Bible studies, institute courses, or extra Bible training, take advantage of those who will help you to know God better. For the better you know God, the more of Him you will be able to share with those you disciple.

Christians are to disciple. And more specifically, Christian parents are to disciple their children and grandchildren.

Not only should you increase in understanding the objective truths of God, but you must work to skillfully apply His truth to the world in which you live. There is an incongruity that forms in the one who seems to know a great deal about God but still seems powerless to love his neighbor or forgive his enemy. Objective truth about God has the power to transform the believer into an increasingly Christlike reflection. Paul wrote in 2 Corinthians 3:18, “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” I hope that I do not present this concept as some sort of magical transformation that bypasses human cooperation. Transformation is the work of the Holy Scriptures accomplished through the Holy Spirit, but it also requires a submission of the will. This will happen only when we do the difficult work of meditating on how the Scriptures confront or deny the present truth about me. This takes mental energy, devoted time, and humility to be confronted as less righteous than we would like to think that we are.

Finally, while God is truth, He is not a seminary textbook. God is a living, though divine, Being. He is a Person. We have been reconciled with Him in order to delight in His fellowship and to enjoy Him forever. Christian growth is also relational. We must grow in prayer and unity with Him. We will not be able to disciple another to a better relationship with God than the one that we are experiencing. If we are not delighting and growing in fellowship with God, we will probably have very little effect in helping others in that area. Jesus’ disciples recognized the zeal that Jesus had for His Father. It prompted them to ask Him to teach them to pray. Has anyone ever asked you to teach him to pray?

Each of these areas comprises genuine discipleship: teaching objective truth about God, applying God’s truth to everyday life, and growing in the personal fellowship each of us must have with God. Has any one person ever helped

you in all of these areas of Christian discipleship? I imagine that if you say yes, you are one of the rarely blessed Christians. Many of us have been helped differently from different sources. But wrestle with the following question. If you have not received this kind of discipleship from any one person, why did you not receive it? Perhaps that question will be better understood when we consider who is responsible to disciple.

Who Should Disciple?

The Great Commission that introduced this article would imply that discipleship is one of the church’s primary objectives. Discipleship is a responsibility of the local church. But we are facing an epidemic problem in the church today that stems from a lack of genuine discipleship. Too many Christians see the church as an institution. When we see the church as an institution, the responsibility to disciple becomes a corporate responsibility. Failure to disciple is seen as a failure in church leadership. Pastors and church leaders do need to be intentional in making discipleship one of the main objectives of the corporate life of the church. But wait, the church is the Spirit-selected collection of Christians. The church is not the institution. It is not the building. It is not the leadership. The church is Spirit-guided membership. Christians are to disciple. And more specifically, Christian parents are to disciple their children and grandchildren. Too many parents have come to believe that the Christian school, youth group, church program, or Sunday school is responsible for discipling their children. Some even hope the Christian college, university, or seminary will provide what their child needs. All of these are effective tools parents can use to help in their responsibility to disciple their children, but none will do the job effectively apart from the parents’ participation. The home is the context where children see and experience whether or not Christianity has any real-world value. A home without discipleship is a home that has abandoned its primary responsibility. Moses wrote in Deuteronomy 6:4–9,

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

Parents and grandparents who know and walk with the Lord provide the living illustration of God applied to life. They possess the most time and direct access to their children. They also have the responsibility entrusted to them by God. “Fathers, . . . bring them up in the nurture and admonition of the Lord” (Eph. 6:4).

Robert Condict resides in Forest Hill, Maryland, where he has served the Upper Cross Roads Baptist Church for the last twenty-one years. He is still seeking to disciple his two teenage daughters for God’s glory.



The Task That Lies Before Us

Robert Condict

“Dad, you will never guess what Christina said in children’s church today.”

God has blessed our home with two wonderful girls. Both are now teenagers. There is no end to the competitive ribbing they dish out on each other. So with guarded interest I permitted Amanda’s monologue about her sister to continue.

“Pastor Brock asked us to help him in children’s church today. He asked us what the name of the paper art people do as a craft was. Instead of ‘origami,’ Christina blurted out, ‘Graffiti!’”

After we all had a laugh at Christina’s expense, the Holy Spirit allowed me to see the occurrence as an illustration of a spiritual principle we have been working on. The event became a teaching moment for both girls and a reminder



to Mom and Dad that the first thing that comes into our mind is not always the right thing. We had been talking in our family devotional time about how God wants us to add self-control to our knowledge. Instead of acting on the impulses or impressions that first come to mind, self-control urges us to seek the Holy Spirit's guidance in doing the thing that most honors God. In our family time we could illustrate many ways that we failed to act in self-control. But the point of spiritual battle always returned to what we believed to be true in our first impression.

One of our daughters is struggling with angry responses to perceived injustices. Before she thought of the way that God wanted her to respond to the injustice, she had already responded in anger. But there are times that her father believes the same lie. When his resources are spent and he believes that he should have a little uninterrupted "down time," he believes the lie and responds in anger.

This is a simple illustration of the discipleship task that lies before us as parents. There are many discipleship tools available to you as a family. You may choose homeschooling or Christian education. You may insist on Sunday school, Bible clubs, and youth ministries. Christian camping and retreats may be a regular part of your plan. Regardless of how you do it, Dad and Mom, God has called you to disciple your children. This issue is highlighted in Paul's admonition to Timothy: "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" (2 Tim. 2:2).

I must also hasten to add that grandparents also have an important role in the discipleship of their grandchildren. Grandparents must embrace direct and indirect ways of discipling their grandchildren. And, parents, your discipleship of *your* children includes teaching them how to disciple *their* children.

Since parents and grandparents are to disciple their children and grandchildren, it behooves us to follow the model of discipleship God commanded to Israel before it entered into the Promised Land as found in Deuteronomy 6:4-9.

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto

thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

It All Starts with the Parent

We are highly behavioristic in our discipleship. I know I was and sometimes still am. We want our children to do certain things or to refrain from doing certain things. All too often the behaviors we want to modify are the behaviors that irritate or embarrass us. Much of the time that behavior is sinful and does need to change, but we must convey that all sinful behavior is primarily an act against the Lord (Ps. 51:4). They must change for Him. It is true that children must learn to honor and obey their parents. Parental authority represents the Lord's authority. Parents must constantly work out their stewardship of the lives God has entrusted to their care. But all earthly submission is to the Lord (Eph. 5:22; Col. 3:18, 22, 23).

God-honoring behavior change is not external. Proper behavior flows out of a heart submitted to God and His Word. The definition of God-honoring behavior that we have worked out in our home (this is not original to me) is "doing what God wants us to do, the way God wants us to do it, in the time that God wants us to do it (most often immediately) with the right heart attitude." If any of the elements are missing, the behavior is not obedience even if the stated task is completed. If our goal as parents is "getting it done" or "keeping the peace," then we

Parental discipleship means being

1. Engaged with Passion
2. Engaged Consistently
3. Engaged Creatively



are falling short in our discipleship responsibility. Our objective must be to honor God.

Finally we must note that if *you* are not in a discipleship relationship with God, if *you* are not fellowshiping daily in His presence, if *you* are not meditating in His Word, you will have very little substance to offer in the discipleship process. As God commanded Israel, His commands must be in your heart. Older children can see right through the facade of a parent who demands a discipleship in which he is not engaged. We walk with God personally, but our children must be able to see what we are doing. Let them observe you read your Bible and pray. Let them see you journal your walk with God. Confess your faults transparently. Let them see God working in you.

It Must Be Engaged with Passion

There are some days that the last thing I want to do is deal with the sinful behavior found in my family. Perhaps I am like the builder who does not repair his own house or the cobbler whose children do not have any shoes. More than that, perhaps I am just lazy. The sanctification of my family should mean more to me than any other earthly endeavor—even spiritual ones (1 Tim. 5:8). There are many men who invest more energy in their golf swings than they do in the spiritual condition of their children. Yes, I will say it. You are busy. And I am sure you are tired. But you have a job that requires your passionate effort. Your children will stand before the Righteous Judge of the Universe. Are you doing what is necessary to help them be ready for that day?

It Must Be Engaged Consistently

In our discipline and discipleship of our children, we have often wondered why our children did not “get it.” We even asked the question, “What’s it going to take?” We really do not have a problem understanding that an athlete must work at a skill over and over again until he learns to “get it.” It should not surprise us that the discipline of our children will take consistent repetition as well. Moses shared the varied circumstances in which truth was to be presented to the child—when you rise up, when you lie down, when you are sitting in your house, when you are walking by the way. In essence he represents all of life in its varied circumstances. For truth to be fully comprehended it needs to be seen in its many contexts. This is your job. You must intentionally model the truth you are passing on in a variety of life’s circumstances. I am sure that you have told your children to express thankfulness at Christmas or at other times when another’s kindness deserves such a response. But Scripture teaches us to give thanks in all things. Have you modeled thankfulness in trials, car repairs, traffic jams, and the like? You teach your children obedience, but do you

model it when you are driving? You teach your children to honor authority, but do you disrespect the elected official whose policies you can barely tolerate?

The many-faceted opportunities to apply truth to the lives of your children are no excuse not to have a regularly structured time of ministering truth in the family context. A family devotional time is a necessity to anyone who will take the discipleship mandate seriously. Family structure will demand different times. In the morning before leaving for school works best for us.

It Must Be Engaged Creatively

The final part of our text is not a call for phylacteries and mezuzahs—although those are not a bad application of the text. This text calls for creative ways of keeping God’s Person and truth before your children. For younger children, object lessons, charts, and pictures may all enhance your discipleship ministry. As your children get older, teach them to journal what God is teaching them privately and in your family devotions. Make a chart of what the Bible says about household communications. Make a covenant with your children to walk in the Scriptures with them. Teach them to worship and worship with them in the context of Sunday and home worship. Teach them how to study the Bible. Teach them to walk with God.

The task is absolutely impossible if you lean to your own understanding, but if you abide in Christ, whatever you ask, it shall be done unto you (John 15:7).

Robert Condict serves as senior pastor of Upper Cross Roads Baptist in Baldwin, Maryland.

Read the:

Theological
MARANATHA
BAPTIST Journal

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

Read online
www.mbbc.edu/thestudy

Discipleship is an essential feature of God's plan to build His church; it is not an optional add-on to evangelism. Jesus spent many hours teaching both "the multitudes" and His disciples. The command of the Great Commission is to "make disciples" by baptizing new converts and then teaching them. This teaching is to be comprehensive—in fact, a never-ending task. Each new convert is to become a disciple who learns "to observe all things" that Jesus commanded.

The basic meaning of the Greek word translated "disciple" is someone who learns. In the Book of Acts Luke appears to use the word "disciple" as equivalent to "believer." In this article, we use the word in a third sense: a committed follower of Christ. Every believer should strive to be a disciple of Christ in this sense. Paul describes a disciple as someone who "would walk worthy of God, who hath called you unto his kingdom and glory" (1 Thess. 2:12).

The goal for every believer is to become like Christ. We have been "[predestined] to be conformed to the image of his Son" (Rom. 8:29). According to Ephesians 2:8–10, we are saved by God's grace, so that He can use us for "good works, which God hath before ordained that we should walk in them." Salvation is not just "a ticket to Heaven"; it is a life lived in service for the Savior. It's been said many times, "Heaven is a prepared place for prepared people." Discipleship is the preparation.

Of all the churches we know about from the New Testament, the one at Thessalonica is arguably the ideal, the model church. One passage that supports this conclusion is Paul's request for their prayers in 2 Thessalonians 3:1: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." What an amazing compliment! Paul asks them to pray that his ministry will be as effective as the work the Lord is doing in their midst.¹ Another line of evidence is the rapid and wholehearted transformation of these new converts into committed disciples as reported in 1 Thessalonians 1. Paul's report of their total conversion provides us with a model for discipleship.

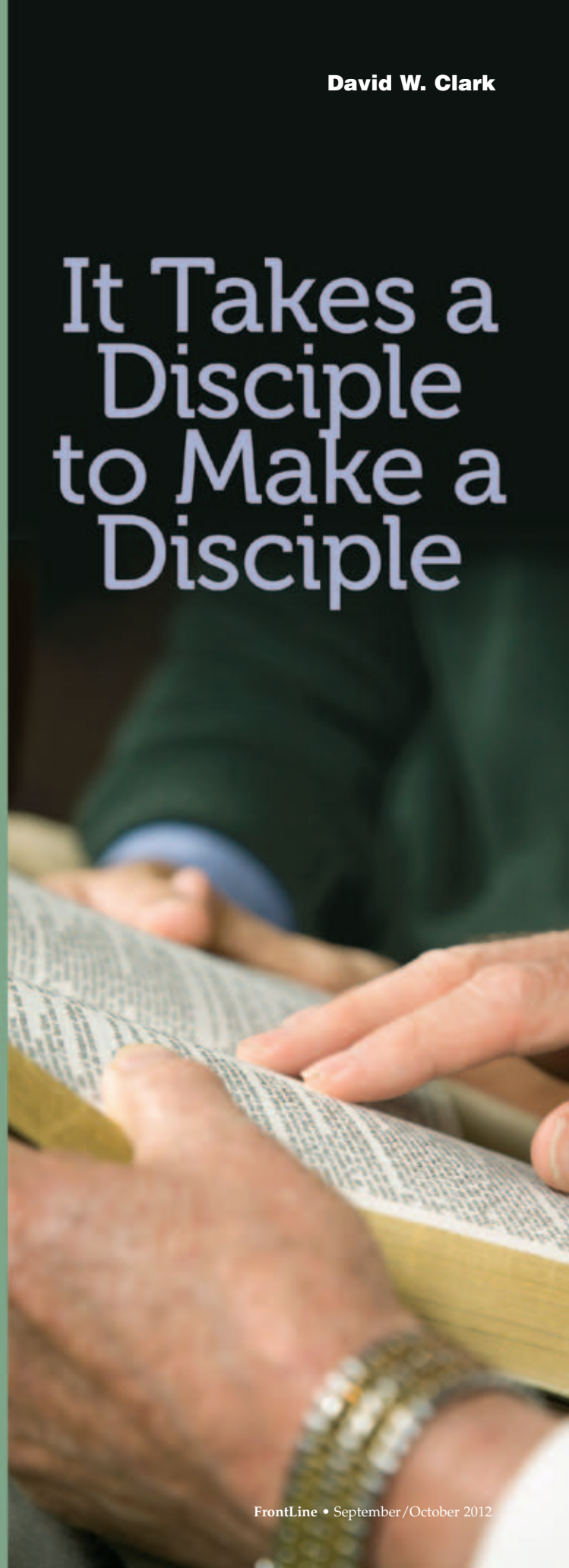
The first thing to note is that Paul was absolutely certain of their conversion. He writes, "Knowing, brethren beloved, your election of God" (1 Thess. 1:4). This is quite a contrast to our experiences today, when we are often uncertain whether a profession of faith is genuine. ("Did she really mean it when she prayed?") What gave Paul such certitude? Was it just because he was an apostle?

Powerful Proclamation

Paul knew the message he preached and the power of the Spirit at work. He describes that memorable occasion: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thess. 1:5). His words were accompanied by the power of the Holy Spirit. The word "assurance" can be translated "perfect certitude." The *Exegetical Dictionary of the New Testament* suggests the translation "in great fullness of divine working" to combine the elements of power, Spirit, and assurance.² However, the concept of certainty should not be removed.

Paul proclaimed the gospel with boldness and clarity without any attempt to make it "acceptable" or socially

It Takes a Disciple to Make a Disciple



correct (1 Thess. 2:2–5). Boldness in witness is the work of the Spirit and is associated with being with Jesus and prayer (Acts 4:13, 29, 31). Any watering down of the gospel message leads either to false professions of faith or to struggling believers.

Convicting Demonstration

Paul did not simply proclaim the good news of salvation with his mouth; he lived it out before them in compelling fashion. Before they even arrived in Thessalonica Paul and Silas had given a dramatic demonstration of commitment to Christ in nearby Philippi. The people in Thessalonica knew that they had been beaten, thrown in jail, and set free by an earthquake (1 Thess. 2:2). And here they were, preaching with such boldness that they seemed anxious for a repeat prison performance!

Paul's manner of life among them was impressive. He was gentle toward them like a nursing mother (1 Thess. 2:7) and as a father treating them as his children (v. 11), demonstrating self-sacrificing love (v. 8). He and Silas were blameless in their conduct. He was clearly "not in it for the money," because he labored long hours, most likely as a tentmaker in the public market, sewing with his hands while witnessing, or discipling all who would listen.

If we use Paul as a model of a disciple, his view of his own salvation and his resulting self-image are very instructive. He viewed himself as the chief of sinners (1 Tim. 1:15).

He had a well-balanced view of himself—great humility and yet a very strong confidence in God's ability to use him. Paul displays this in 1 Corinthians 15:9, 10: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

What was the key to Paul's great drive to give himself totally to the service of Christ? It would seem to be his overwhelming sense of gratitude. He knew he was a wretched sinner, literally an enemy of Christ. Yet Christ died for him and then, amazingly, called him to be His servant! And serve Him Paul did. If all believers honestly faced up to the enormity of sin and the depths of God's grace, there would be more dedicated disciples today. If we want committed disciples we should stress these important themes: the enormity of our sin, the super abundance of God's grace, and the free gift of salvation, all of which call for a life of grateful service.

Paul demonstrated a Christlike life in Thessalonica, and the new converts became followers (mimics) of Paul and therefore of Christ. They did not just become "good Bible-believing Christians. They became a group of little apostle Pauls! True Biblical discipleship is a multiplication process. These converts began to do for those around them what Paul did for them. Paul preached the gospel to them and lived a godly example for them. They in turn became "ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing" (1 Thess 1:7, 8).

Persistent Follow-Up

Despite Paul's short initial time in Thessalonica, he persisted in the discipleship process. He wrote them two letters. He tried his best to revisit them but was prevented (2:17, 18). Instead he sent Timothy "to establish you, and to comfort you concerning your faith" (1 Thess. 3:2). That word "establish" (*sterizo*) is translated "to strengthen, to confirm." Paul uses this word three other times in his two Thessalonian letters to express his fervent desire that these believers would be strengthened in their new faith.

A strengthened form of the word (*episterizo*) is used in Acts three times showing that Paul made a habit of continuing the process of discipleship after his initial contact (Acts 14:22; 15:41; 18:23). This word is used in extrabiblical literature to describe staking up a vine. Paul did not simply plant churches and move on; he maintained contact either in person or letter or representative—or all three.

Paul clearly set a very high standard for those who would make disciples. He viewed his converts as family, loving them, longing to be with them and praying fervently for them when away from them.

Formal Discipleship

On the third missionary journey Paul boldly preached the gospel for three months in the Ephesian synagogue until people were hardened. Then Paul took the "disciples" (Luke's terminology for believers) and withdrew to a school setting (Acts 19:8, 9). For over two years he reasoned with them. We get "dialogue" from that Greek verb. It means "to speak back and forth or alternately, to converse with, reason, present intelligent discourse."³ God certainly blessed this discipleship program because these students put their training into practice "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). From Ephesus these disciples went out witnessing throughout the region of Asia, and, if they followed Paul's practice, they organized the converts into churches. This most likely explains the origin of the seven churches of Revelation.

Discipleship is an integral part of evangelism and the Great Commission. It should always follow conversion, and it should also result in more evangelism as new converts follow the example of the Thessalonians who followed Paul who followed Christ. This is the Biblical pattern of multiplication.

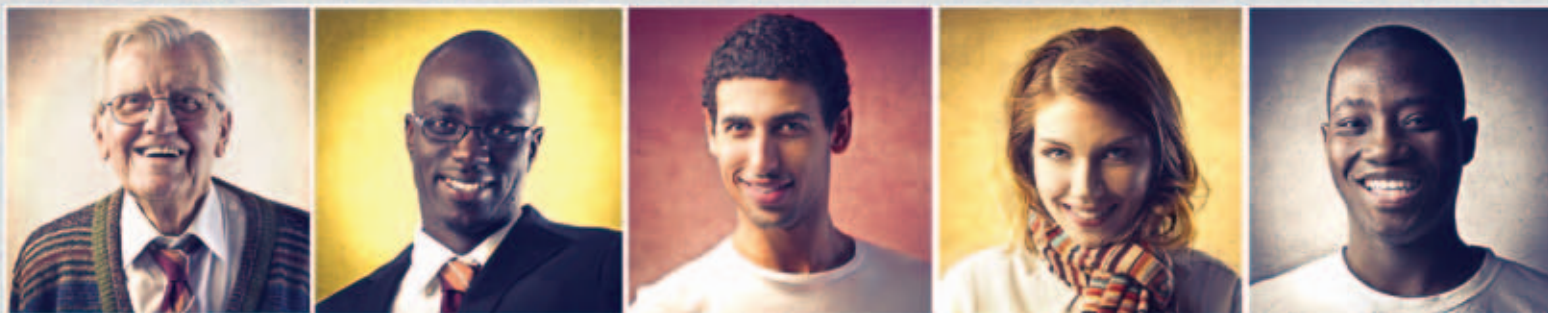
David W. Clark is a retired missionary, having served under Baptist Mid-Missions for thirty-five years training nationals in Australia, Southeast Asia, and India. Prior to his missionary service he pastored two churches here in the USA.



¹ Even if the last phrase should be taken as "just as it did with you," it is still a great compliment because Paul would be saying that his ministry there was the best of all.

² Balz, Horst Robert; Schneider, Gerhard. *Exegetical Dictionary of the New Testament*. Grand Rapids, MI: Eerdmans, 1990-c1993, S. 3:107.

³ Zodhiates, Spiros. *The Complete Word Study Dictionary: New Testament*. Electronic ed. Chattanooga, TN: AMG Publishers, 2000, c1992, c1993, S. G1256.



God's Grace in Discipleship

Practical Help from 2 Corinthians 4:7–18

Brock Mawdesley

There is a task that all believers are called to regardless of background, vocation, age, or nationality. It is a commission that must be heeded no matter what one's talents or spiritual gifts may be. It is the calling to minister to others through the process of discipleship. Lest we should doubt the magnitude of this calling, it was given by Jesus Christ Himself to His followers as recorded for us in the Gospels (Matt. 28:19). It was a calling that the apostles took very seriously (Acts 5:40–6:4; Gal. 1:1, 11, 12). As we contemplate the magnitude of this responsibility, we must also understand the broadness of the term.

Discipleship certainly begins with evangelism, for there is no desire or power for Biblical change in the heart of one who has not humbled himself to the gospel message and placed his confidence in the redemptive work of Jesus Christ (Rom. 3:23, 24). Yet the discipleship process must include God's expectations for His children after their conversion (Rom. 6:1–7). They need to be warned of the great capacity toward disobedience that still remains within them from the residue of the old nature. Believers are free from its dominance but can still fall prey to its influence. They need to understand the access they have to the power of God that can keep them from falling (Rom. 6:12–14). They need to experience victory over the sin habits they were formerly enslaved to. They also need to be encouraged to look for ministry avenues in which they can be used by God to be fruitful laborers in His vineyard (Matt. 20:1–16). The progressive process through which believers grow in holy living and become increasingly useful to God is termed sanctification (Rom. 6:17–19). God has chosen to use His servants to help mentor and guide other believers in this sanctification process (2 Tim. 4:1–5).

As God's people contemplate the importance and the immensity of the discipleship task He has called them to, they many times are overcome with feelings of insufficiency, unworthiness, and even fear. It is most likely that every believer has experienced these emotions in ministry work. But it is God's expectation that His servants will not be habitually held captive by doubt and anxiety (Heb. 13:5–7). His Word is clear that He provides what we need to be fruitful in our discipleship opportunities (Heb. 13:20, 21). Our hope of success lies in the grace He freely offers

to empower us for the tasks He calls us to accomplish. Believers thus must be able to discern between vital dependence upon the grace of God versus the paralyzing fear of failure that reveals their refusal to rely on His grace.

Grace can be summarized as God's undeserved favor or goodwill toward His people by which He performs His work in their lives. Meditation upon the grace of God should be a never-ending source of delight and wonder for His children. It was His grace that provided redemption for those who trust in the sufficiency of the sacrifice of Jesus Christ for our sins.

For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:11–14).

Jesus Christ entered the world of fallen humanity by becoming fully human Himself in order to perfectly fulfill God's law and offer up Himself as a sacrifice upon a wooden cross. This act was fully sufficient to redeem us from the curse of sin (Gal. 3:13, 14). He did this in obedience to His Father's gracious plan of salvation, offered to rebels who had turned from Him to follow their own way. His resurrection proclaimed victory over sin and death and still today provides the power for God's children to successfully live the Christian life (Phil. 3:8–10). Those who repent of their own sin and turn to Him, placing their dependence upon God's grace through the work of Jesus Christ, will experience redemption from sin's dominion and penalty. Still, the process does not end there. Believers, upon conversion, experience God's grace to change and to produce the spiritual fruit of good works that they were incapable of accomplishing before (Gal. 5:22–24). The key is that we must be as reliant upon God's grace in the sanctification process as we were in our initial conversion. This principle remains true as the Lord gives us opportunity to mentor others in the discipleship process. It is the power of Jesus Christ working through us that enables success when we disciple other believers.

It is a sign of spiritual maturity when a believer realizes his own inadequacy and inability for ministry work apart



from the power of Christ working in his life. This individual will be a dependent person; one who continually depends and relies upon God's grace on a daily, even hourly basis as he ministers to others. It is a self-saturated saint who refuses to get involved in others' lives because of a fear of failure. Such a person might tend to think, "That individual can't be helped. He's too far gone." Or, "There is no way I am going to get involved in the mess those people have made of their lives." This type of attitude is actually in violation of our Savior's command to disciple others and is a poor reflection of Jesus' own example of His willingness to minister to the needs of sinners. A servant dependent upon grace realizes every discipleship opportunity as a God-ordained appointment to minister the same understanding and love to others that Jesus Christ has shown him. Paul communicated to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. 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" (2 Tim. 2:1, 2). A strong reliance upon God's grace in ministry endeavors will eventually bring a fruitful harvest. Dependence upon God's grace will keep the counselor from despair when faced with his own inadequacies and errors. Our inadequacies allow God's grace to shine even brighter, and thus He receives the glory for the results. God's servants should desire God to be exalted in their lives rather than seeking their own exaltation.

Dependence upon God's grace in discipleship can keep us from another discipleship error as well. It is tragic when believers refuse opportunities to disciple others, but it can be disastrous when they attempt to offer counsel and guidance in their own strength. When we begin to depend upon ourselves rather than the grace of God to meet the spiritual needs of others, we detach ourselves from the power source that is essential to accomplishing effective ministry. An exasperated ministry worker may sometimes be tempted to think, "Why does that person continually seem to ignore *my* sound advice?" He at times may grow frustrated with the loss of his valuable time, sacrificed in order to deal with yet another stumbling block in an individual's life. Unfortunately, these attitudes reveal a subtle self-focus that one can easily adopt when attempting to accomplish ministry in one's own strength. Of course, we must

be good stewards of the time God has given us. There will certainly be some ministry needs that need to be delegated to others. But we must be careful to never think ourselves superior to the discipleship opportunities around us. A better love and appreciation for the grace God has shown us in our own lives is an effective remedy against an arrogant, self-sufficient ministry mindset.

Just as a child's being abandoned by his parents is a grievous tragedy, even so are the tragic effects of newborn or weak believers left to fend for themselves in a world that is hostile to Christianity. God's grace is certainly available for new converts and backslidden believers, and He can provide the guidance they need when others disregard their discipleship responsibilities. Yet it is still grievous when the saints of God ignore the commission given by their loving Savior to be a part of the discipleship process, especially when God has promised His grace to provide them fruitful success. God help us to be dependent people who still view discipleship as a vital necessity in our culture today.

Brock Mawdesley serves as assistant pastor at Upper Cross Roads Baptist Church in Baldwin, Maryland.



REACHING THE JEWISH WORLD

NEW YORK AND BEYOND



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



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

A Roadmap for Cross-

Dan Fox

Last night my wife and I were privileged to drive eight Burmese kids to our Vacation Bible School. These kids are first-generation immigrants—most likely their parents are political or religious refugees. Our church currently has in its membership folks from China and Nigeria. We've also had visitors from Liberia, South Korea, Kenya, Haiti, India, and Latin America. The immigrants in my life have caused me to rethink what I'm after with discipleship.

When you shake hands with an Indian man and a Liberian woman on the same Sunday you begin to wonder whether your discipleship goals for each should be different. Because of this I've been challenged to produce a "cross cultural" discipleship roadmap. In essence this is not so much a method as it is a Biblically based map with certain destinations with circles drawn around them. Be warned: the destinations are clear but the terrain is mountainous! I've sprinkled some well-known texts after each heading to get you thinking.

The Christian Household

(Gen. 2–3; Eph. 5; Col. 3; 1 Cor. 7)

The repetition in Paul's letters of teaching on the family convinced me to make this one of my top discipleship priorities. In the ancient world the life of commerce and family were closely connected, so I've included occupation in my idea of Christian household. Other topics related to this directly in the New Testament, or as a matter of application, would be personal stewardship, parenting, husband/wife relationship, the ability to resolve conflict, and the life of singleness.

Every Christian husband (Haitian, Indian, Cuban) must learn what the Bible expects of him and how he is to grow in his obedience as a disciple of Jesus Christ. The Haitian husband is not exempted from the practice of Biblical self-sacrificial love simply because his cultural background may neglect it. The same goes for parenting, maintaining a pure life as a single, and being a good employee or employer.

The Fundamentals of the Faith

(Gal. 1; Jude; Romans)

Our New Testament is filled with doctrine! Our goal should be to so powerfully preach and teach the great doctrines of the faith that each individual in our church *internalizes* them. When I say "internalizes," I mean "remembers–repeats–responds" to them. I recommend emphasizing soteriology and Bibliology as well as basic hermeneutics. A one-on-one discipleship curriculum on Biblical doctrine should also be developed.

One of the best tests of whether an individual has learned his doctrine is the test of discernment. In our area there are quite a few Indian Christians; they seem to see little difference between the local Catholic Church and our church. They're even willing to educate their kids at the local Catholic school. When an Indian parent begins to grasp the importance of justification through the finished work of Christ alone, he will see the Catholic Church in a different light.



Cultural Discipleship

Devotional Life

(Pss. 1, 119; John 14–17 ; Eph. 1:15–23; Phil. 1:9–11; Col. 1:9–13)

Jesus had an amazing personal walk with His Father! His disciples should covet such a walk! We should model and teach disciples both the possibility and necessity of a personal walk with God. We want to communicate to them the priceless nature of their Bibles and the unconditional access they now enjoy to the Father through the blood of Christ.

We often attempt to improve the devotional lives of our people by simple pulpit command or the teaching of a better method. I'm not underestimating these approaches! However, do you not find that your devotional life is ignited by meditation on the majesty and glory of God? Consider adding to your approach a repetitive emphasis on the character of God. No devotee ever rose above his mind's conception of the object of his devotion. A Christian who has a *theologically informed*, Spirit-filled heart will find he is more easily stirred during his devotional time. Those who have a Biblical conception of God will value God's Word and see the absolute necessity of being in constant fellowship with such an awe-inspiring God.

Local Church Life

(Rom. 12; Gal. 5; Eph. 4:1–16; Phil. 2:1–16)

While a devotional life certainly has application to one's personal walk with God, the disciple must also grow in his social walk with his or her local assembly. Christian pilgrims must not live solitary lives! This necessitates that each disciple identify and use his spiritual gifts for the edification of others. It's also important for every Christian in the church to understand the nature of Christian character and the fruit of the Spirit. Spiritual gifts can be properly expressed only by those who possess spiritual character.

We're currently living with a generation of Christians who think little of church attendance. Consider avoiding resorting to the development of better incentives for attendance and think more in terms of emphasizing the Biblical reasons for attendance, such as the growth of Christian relationships and the practice of spiritual gifts. Church activities should be seen as merely the method for encouraging Christians to build each other up in their holy faith.

Outsiders

(Matt. 28:18–20; Rom. 13; 1 John 2:15, 16; Col. 4:2–6)

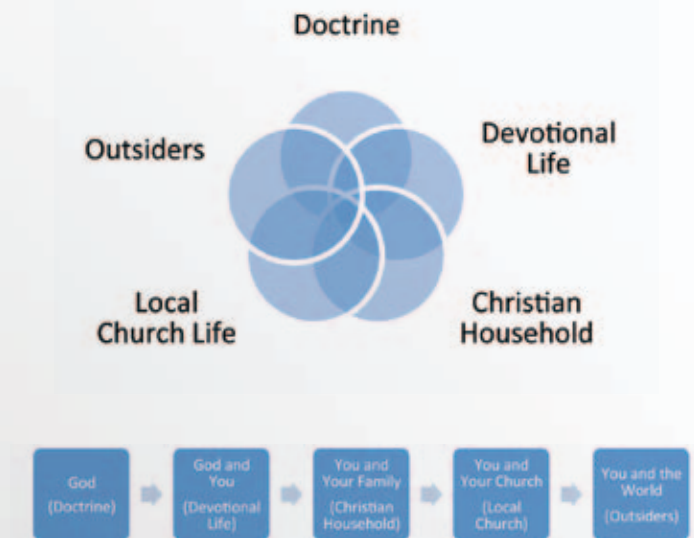
In this category is the disciple's relationship to secular government, lost neighbors, coworkers, and family members—with all of those who are *outside of Christ*. It includes everything from a Christian's response to persecution to a Christian's ability to develop and maintain a godly approach to media intake. It also includes such things as evangelism training and developing a method for discipling others.

As American culture continues to decline and we continue to face the possible government censorship of our

pulpits it is particularly prudent for us to teach our people the correct Christian response to secular government. As American Christians continue to be swept away by our media culture it is also prudent for us to teach them about God's holiness and train them about Christian standards.

The Big Picture

It often helps me to have some kind of visual diagram to clarify what I'm doing. Here are two simple ways of looking at these five discipleship destinations. The first diagram emphasizes the fact that each area overlaps and is related to the other. The second diagram sees it more as a relational process moving from one destination to the next.



Develop Your Own Roadmap!

You may not agree with the particular way I've organized our church's priorities, or you may have thought of more priorities. Good! The point to all of this is that you develop some kind of roadmap for yourself. Start with a survey of the doctrines and practical matters of the New Testament Epistles and you'll have more data than you can handle in no time!

At our church we've just begun the journey of setting cross-cultural discipleship goals, and we have a long journey ahead of us. Lord willing, we'll be developing methods to reach these destinations in the years ahead as we seek to obey Jesus' command to teach them "all things whatsoever I have commanded you." Our hope is to reach these destinations with people from all over the world.

Dan Fox pastors Faith Bible Church in Elkridge, Maryland, just south of Baltimore. He was originally headed to the mission field, but God in His providence led him to Maryland, where for the past three years he has been working to build a disciple-making church.



Higher Education and Our Daughters

Author's Note: It has been twelve years now since I first wrote this short article. The little girls mentioned are now twenty-one and nineteen. Rosemary just passed her NCLEX and will be taking her first nursing position soon. Emily is in her sophomore year of college as a Math Education major.

When I look into the faces of our two daughters, Rosemary (nine) and Emily (seven), I am often reminded of the huge task that Sandy and I have in preparing them for the future. It really is an odd time to be raising daughters because so much of the world's philosophy concerning girls is skewed.

Somehow we must plow through all the muck the world teaches and develop a Biblical philosophy for preparing our daughters for the future.

We run the risk of going out of balance in two ways in educating our daughters. The first is to buy into the world's philosophy that fulfillment for a young lady is found in a career or in the ability to achieve a certain level of income. Every young woman's first responsibility is to God—to serve Him with all of her being. It is from this commitment that all other responsibilities flow. Even today, much of what is the most valuable Christian service is not considered career-like. Our daughters will also have the responsibility of being good wives (if they marry). The most important earthly relationship is the marriage relationship. It is on this relationship that the home is built. Why is it that we spend so much time preparing our daughters (and sons for that matter) to earn a living, but so little time in preparing them to be a good wife (or husband)?

Your daughter also bears responsibility for her children. Children are not a hobby. We have been very candid over the years in emphasizing the importance of raising your children yourself. I cannot tell you how many times another pastor has suggested that we start a daycare because "it brings in a lot of income for other ministries." Our church is not in the money-making business. That is why, in our own family, we have chosen for Sandy to stay at home and be a full-time mom. It's a Biblical responsibility and a glorious occupation (even if it doesn't bring in a paycheck). Many of you have made the same decision. We, like you, have grimaced every time we have heard the "that's nice for you, but we just can't afford it" excuse from someone who has significantly more primary income and a more lavish lifestyle. We have also flinched when some moms—with amazing candidness—explain that they work because they want to get away from their children. Our daughters need to know that being a wife and mom is a high and glorious calling and a God-given responsibility. (Don't forget to stress the importance of this to your sons as well.) There are many women who leave their preschool children with baby-sitters daily only because they are submitting to the will of their husbands.

We can become unbalanced in a second way. Some who have very strong views about their daughters learning to be stay-at-home moms sell their daughters short when it comes to education. I remember talking to someone not long ago who thought that a high school education for boys ought to be college-prep oriented, while girls need only basic vocational skills because college is necessary for boys but not for girls.

This view is dangerous because it fails to consider the primary purpose of education. The purpose for education for a believer is to equip him or her to serve God. God deserves to have servants trained to their best abilities. They need a proper Christian worldview. Their minds need to be sharpened. They need to be able to interact with the lost on an intelligent and reasonable level. Certainly there are differences in skills and academic abilities among our children, but both men and women need to prepare themselves as well as possible academically to serve God in our world. Christians of the past, both men and women, have carefully honed reading, writing, science, and other skills to a very high level and through those skills have changed their world for Christ. We ought to have such lofty goals for our children, and gender does not preclude them from such influence.

Also, this view is dangerous because it minimizes the importance of child-rearing. How does it do that? Every mom is an educator, and she has to call on vast resources of knowledge to prepare her children for life. More education is accomplished in the home than in any Christian school or public school setting. The environment for success in any area of education is established in the home. If parents love learning, model learning, and discipline themselves in learning, children will likely follow that lead. If a mother is a homeschool teacher, a quality, higher education is of supreme value. I know of very few homeschool moms who do not wish they had a better educational background to perform their task. It's not that they cannot be effective, but the education would give them more confidence and save them valuable time. Quality education is the foundation of a higher culture of civilized society itself. If your view is that education's only

Continued on page 22

2012 Fellowships

October 22-23, 2012

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

October 22-23, 2012

New Mexico Regional Fellowship
Grace Baptist Church
2200 N Sullivan Avenue
Farmington, NM 87401
505.325.7802

October 29-November 2, 2012

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

November 12-13, 2012

Chesapeake Bay Regional Fellowship
Upper Cross Roads Baptist Church
2717 Greene Road
Baldwin, MD 21013
410.557.6963

November 12-13, 2012

Southern California Regional Fellowship
Victory Baptist Church
10173 South Loop Blvd
California City, CA 93505
760.272.1350

November 15-16, 2012

Northern California Regional Fellowship
Grace Baptist Church
19765 Grace Way
Sonora, CA 95370
209.532.4246

2013 Fellowships

January 28-29, 2013

Rocky Mountain Regional Fellowship
Westside Baptist Church
6260 West 4th Street
Greeley, CO 80634
907.346.8610

February 12-14, 2013

Winter Board Meeting
Bob Jones University
Greenville, SC 29614

February 21-23, 2013

South Regional Fellowship
The Wilds
1000 Wilds Ridge Road
Brevard, NC 28712-7273
864.268.0777

March 11-13, 2013

Northwest Regional Fellowship
First Baptist Church
511 State Street
Sedro Woolley, WA 98284
360.855.1100

May 23-25, 2013

Pacific Rim FBFI Fellowship
Cebu City, PHILIPPINES

May 28-30, 2013

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

June 11-13, 2013

93rd Annual Fellowship
Faith Baptist Bible College
1900 NW 4th Street
Ankeny, IA 50023-2152
515.964.0601

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

Name _____

Address _____

City _____ State _____ ZIP _____

FBFI Membership—\$39.95 (Includes subscription to *FrontLine*)
FrontLine Sub only: One Year (\$21.95) Two Years (\$39.95) Three Years (\$57.95)

Gift subscription for:

Name _____

Address _____

City _____ State _____ ZIP _____

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

Check all that apply:

- FBFI Membership
 New sub for me
 Gift sub
 Sub renewal

Payment:

- Check enclosed
 Visa MasterCard

Card Number _____

Exp. Date _____

(_____) _____
Telephone Number

Mail to: FBFI

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

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

SOUND WORDS

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

First Partaker

Timeless Ministerial Counsels

In 1850 the Presbyterian Church in the USA launched a new magazine, *Home, the School, and the Church, or the Presbyterian Education Repository*. Its purpose was to serve the ends of a **Christian Manual** on the subjects of its title: Christian homes, schools, and churches.

Regarding the last, it proposed to offer instruction on such topics as the execution of the last command of Christ, the nature of a call to the Gospel ministry, the importance of piety in candidates, the necessity of an adequate course of preparatory study, the personal duties of a minister, the responsibility and duties of church judicatories, the claims of the Church upon the services of her youth, the dignity and obligations of the pastoral office, and others of ministerial importance.

Authors included such American Presbyterian luminaries as James W. Alexander, Archibald Alexander, Samuel Miller, and Charles Hodge, but also deceased English and Scottish writers: Matthew Henry, Richard Baxter, Robert Candlish, and Isaac Watts, to name a few.

Some of the articles are splendid—soul-searching, convicting, and inspiring. Two that have been especially challenging to me are from volumes II and IV (years 1852 and 1854). Perhaps bringing them back out into the light of day, now over a century and a half later, may revive the heart of some despondent pastor or missionary. I pray so.

"Hindrances to Success" by Richard Cecil (from vol. IV)¹

I would suggest to you a few hints of a negative kind, with a view of admonishing you to be careful while you are doing your work, not by any mistakes of your own to hinder your success.

I. By forgetting that your success with others is very much connected with your personal character.

Herod heard John gladly, and he did many things because he knew the preacher to be a just and holy man. Words uttered from the heart find their way to the heart by a holy sympathy. Character is power. A good man seen, though silent, counsel gives. If you would make deep impressions on others, you must use all means to have them first formed on your own mind. Avoid at the same time all appearances of evil—as a covetous or worldly, a vain or assuming, a careless or undevout deportment. Never suffer jesting with sacred persons or things. Satan will employ such antidotes as these to counteract the operation of that which is effective and gracious in a minister's character.

II. By placing your dependence on any means, qualities, or circumstances, however excellent in themselves.

The direct way to render a thing weak, is to lean on it as strong. God is a jealous God, and will utterly abolish idols as means of success. He designs to demonstrate that men and creatures are what he makes them, and that only. This also should be your encouragement:—looking, in the diligent and humble use of means, to that Spirit of life and power without whose influence all your endeavors will be to no purpose, you have reason to expect help suited and adequate to all your difficulties.

III. By unnecessarily appearing in dangerous or improper situations.

It is one thing to be humble and condescending. It is another to render yourself common, cheap, and contemptible. The men of the world know when a minister is out of his place—when they can oppress him by numbers or circumstances—when

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

Inside

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

they can make him laugh, while his office frowns. Well will it be for him if he is only rendered *absurd* in his future public admonitions by his former compliances; well if, being found like St. Peter on dangerous ground, he is not seduced, virtually at least, to deny his Master.

IV. By suspicious appearances in his family.

As the head of your household you are responsible for its appearances. Its pride, sloth, and disorder will be yours. You are accountable for your wife's conduct, dress, and manners, as well as those of your children, whose education must be peculiarly exemplary. Your family is to be a picture of what you wish other families to be, and without the most determined resolution, in reliance on God, to finish this picture cost what it will, your recommending family religion to others will but create a smile. Your unfriendly hearers will recollect enough of Scripture to tell you that you ought, like the primitive bishop, to be one, that *ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?*

V. By meddling, beyond your sphere, in temporals.

Your aim and conversation, like your sacred calling, are to be altogether heavenly. As a man of God you have no concern with politics and parties and schemes of interest, but you are to live above them. There is a sublime spirit in a devoted minister, which, as one says of Christianity itself, pays no more regard to these things than to the battles of rooks, the industry of ants, or the policy of bees.

VI. By venturing off general and acknowledged ground in spirituals.

By giving strong meat, instead of milk, to those who are yet but babes—by giving heed to fables, which minister questions rather than goodly edifying; amusing the mind, but not affecting the heart; often disturbing and bewildering, seldom convincing; frequently raising a smile, never drawing a tear.

VII. By maintaining acknowledged truth in your own spirit.

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

VIII. By being too sharp-sighted, too quick-eared, or too ready tongued.

Some evils are irremediable. They are best

neither seen nor heard. By *seeing* and *hearing* things which you cannot remove, you will create implacable adversaries, who, being guilty aggressors, never forgive. Avoid *speaking* meanly or harshly of anyone, not only because this is forbidden to Christians, but because it is to declare war as by a thousand heralds.

IX. By the temptations arising from the female sex.

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

In fine, *watch thou in all things: endure afflictions: do the work of an evangelist: make full proof of thy ministry.* And then, whether those around you acknowledge your real character or not now, they shall one day know that there hath been a *prophet among them!*

"Ministerial Revival" by an anonymous author (from vol. II)²

How Much More Would a Few Good and Fervent Men Effect in the Ministry than a Multitude of Lukewarm Ones. This was the remark of Ecolampadius, the Swiss reformer. It was the remark of one who had been taught it by experience, and who has recorded his observation for the benefit of other churches and other days. It is a remark, however, the *truth* of which has been but little acknowledged and acted on: nay, whose *importance* is to this day unappreciated even where its *truth* is not denied. The mere multiplying of men calling themselves ministers of Christ will avail little. They may be but "cumberers of the ground." They may be like *Achans*, troubling the camp; or perhaps *Jonahs*, raising the tempest. Even when sound in the faith, yet, through unbelief, lukewarmness, and slothful formality, they may do irreparable injury to the cause of Christ, freezing and withering up all spiritual life around them. The lukewarm ministry of one who is theoretically orthodox, is often more extensively and fatally ruinous to souls than that of one grossly inconsistent or flagrantly heretical. *What man on earth is so pernicious a drone as an idle minister?* said Cecil. And Fletcher [John William Fletcher (1729–85), Wesleyan Methodist minister] remarked well, that *lukewarm pastors make careless Christians.*

Can the multiplication of such ministers, to whatever amount, be counted a blessing to a people? Our fathers in the earlier days of our Church, acting upon this principle, preferred keeping a parish vacant to appointing over it an unsuitable pastor. And when our Church returns to these former days,—or better still to primitive

example, and, walking in apostolic footsteps, seeks to be conformed more closely to the inspired models, allowing nothing that pertains to earth to come between her and her living Head,—then will she give more careful heed to see that the men to whom she entrusts the care of souls, however learned and able, should be yet more distinguished by their spirituality, and zeal, and faith, and love.

In comparing Baxter and Orton together,³ the biographer of the former remarks, that *Baxter would have set the world on fire while Orton was lighting a match*. How true! Yet not true alone of Baxter or of Orton! These two individuals are representations of two classes in the Church of Christ in every age, and not least in our own Church and in our own day. The latter class are far the more numerous; the Ortons you may count by hundreds, the Baxters by tens; yet who would not prefer a solitary specimen of the one to a thousand of the other. *When he spake of weighty soul-concerns* (says one of his contemporaries, of Baxter), *you might find his very spirit drenched therein*.

No wonder that he was blessed with such amazing success! Men felt that in listening to him, they were in contact with one who was dealing with realities, and these of infinite moment. This is one of the secrets of ministerial strength and ministerial success. And who can say how much of the overflowing infidelity of the present day is owing not only to the lack of spiritual instructors,—not merely to the existence of grossly unfaithful and inconsistent ones,—but to the *coldness* of those who are reputed sound and faithful. Men cannot but feel that if religion is worth anything, it is worth everything; that if it calls for any measure of zeal and warmth, it will justify the utmost degrees of these; and that there is in reality no consistent medium between reckless atheism, and the intensest warmth and most absorbing enthusiasm of religious zeal. Men may dislike, detest, scoff at, persecute the latter, yet their consciences are all the while silently reminding them that, if there be a God and a Savior, a heaven and a hell, anything short of such life and love, is hypocrisy, dishonesty, perjury! And thus the lesson they learn from the lifeless discourses of the class we are alluding to is, that as the men evidently do not believe the doctrines they are preaching, there is no need for their hearers believing them. If ministers only believe them because they make their living by them, why should those who make nothing by them scruple about denying them? The inconsistencies of the Popish priesthood has made Italy a land of infidels, and ought we not to search ourselves and see how much of modern infidelity may be traced to the indolence, the coldness, the

cold orthodoxy of the Protestant ministry at home? **Rash** preaching disgusts; **timid** preaching leaves poor souls fast asleep; **bold** preaching is the only preaching that is owned of God (Rowland Hill).

It is not merely unsoundness in faith, or negligence in duty, or open inconsistency of life that mars the ministerial work and ruins souls. A man may be free from all scandal either in creed or conduct and yet may be a most grievous obstruction in the way of all spiritual good to his people. He may be a dry and empty cistern notwithstanding his orthodoxy. He may be freezing up or blasting life at the very time that he is speaking of the way of life. He may be repelling men from the cross even when he is in words proclaiming it. He may be standing between his flock and the blessing, even when he is, in outward form, lifting up his hands to bless them. The same words that from warm lips would drop as the rain or distil as the dew, fall from his lips as the snow or hail, chilling all spiritual warmth and blighting all spiritual life. How many souls have been lost for want of earnestness, want of solemnity, want of love in the preacher, even when the words uttered were precious and true!

We take for granted that the object of the Christian ministry is *to convert sinners and edify the body of Christ*. No faithful minister can possibly rest short of this. Applause, fame, popularity, honor, wealth,—all these are vain, if souls are not won,—if saints are not matured. The question, therefore, which each of us has to answer to his own conscience is, “Has it been the end of my ministry,—has it been the desire of my heart, to save the lost and guide the saved? Is this my aim *in every sermon* I preach, in every visit I pay? Is it under the influence of this feeling that I continually live, and walk, and speak? Is it for this I pray, and toil, and fast, and weep? Is it for this I spend and am spent, counting it, next to the salvation of my own soul, my chiefest joy to be the instrument of saving others? Is it for this that I exist, and to accomplish this would I gladly die? Have I seen the pleasure of the Lord prospering in my hand? Have I seen souls converted under my ministry? Have God’s people found refreshment from my lips, and gone upon their way rejoicing? Or have I seen no fruits of my labors, and am I content to remain unblest? Am I content to preach, and yet not know of one saving impression made,—one sinner awakened? Can I go contentedly through the routine of ministerial labor, and never think of asking how God is prospering the work of my hands and the words of my lips?”

Nothing short of positive success can satisfy a true minister of Christ. His plans may proceed smoothly and his external machinery may work steadily, but without actual fruit in the saving of souls he counts all these as nothing. His feeling

is, "My little children, of whom I travail in birth again, until Christ be formed in you." And it is this feeling which makes him successful! *Ministers are seldom honored with success, unless they are continually aiming at the conversion of sinners* (John Owen).

The resolution, that in the strength and with the blessing of God he will never rest without success, will insure it. It is the man who has made up his mind to confront every difficulty,—who has counted the cost, and, fixing his eye upon the prize, has determined to fight his way to it,—it is such a man that conquers!

We cannot better draw this brief article to a close than by throwing together at random the following pregnant sentences from Baxter's *Reformed Pastor*. May they be as "sharp arrows of the mighty," finding their way into the conscience and heart of every minister of Christ who reads these lines! It is high time to awake out of our sleep,—to arouse ourselves, and be in earnest in the pursuit of souls!

—How many sleep under us, because our hearts and tongues are sleeping, and we bring not with us so much skill and zeal as to awake them.

—One proud, surly, lordly word, one needless contention, one covetous action, may cut the throat of many a sermon and blast the fruit of all that you have been doing.

—If you will lead on the troops of Christ against the face of Satan and his followers,—if you will engage yourselves against principalities and powers,—if you will undertake to rescue captive sinners,—do not think that a heedless, careless minister is fit for so great a work.

—Oh, if we did but study half as much to affect and amend our own hearts, as we do our hearers', it would not be with many of us as it is.

—What an excellent life is it to live in studying and preaching Christ!—to be still searching into his mysteries, or feeding on them,—to be daily in the consideration of the blessed nature, or works, or ways of God! Others are glad of the leisure of the Lord's day, and now and then an hour besides, but we may keep a continual Sabbath. Oh! were but our hearts more suitable to this work, what a blessed, joyful life should we live! How sweet would the pulpit be, and what a delight would our experience of these things afford!


—I have observed that God seldom blesseth any man's work so much as his whose heart is set upon success.

—Oh!, the gravity, the seriousness, the incessant diligence that these things require. I know not what others think of them, but for my own part, I am ashamed of my stupidity, and wonder at myself that I deal not with my own and others' souls, as one that looks for the great day of the Lord.

—I seldom come out of the pulpit, but my conscience smiteth me that I have been no more serious and fervent. It accuseth me not so much for want of human ornaments or elegance, but it asketh me, "How couldst thou speak of life and death with such a heart? How couldst thou preach of heaven and hell in such a careless, sleepy manner?"

—What have we our time and strength for, but to lay both out for God? What is a candle made for but to burn? Burnt' and wasted he must be: and is it not more fit it should be in lighting men to heaven and in working for God than in living to the flesh? What comfort will it be at death that you lengthened your life by shortening your work? He that works much lives much. Our life is to be esteemed according to the end and work of it, and not according to the mere duration.

In the seventeenth century Baxter, among others, took a prominent part in stimulating the languid piety and dormant energies of his fellow ministers. The nineteenth stands no less in need of some such stimulating influence. We have experienced some symptoms of life, but still the mass is not quickened.

The infusion of new life into the ministry, ought to be the object of more direct and special effort, as well as of more united and fervent prayer. To the students, the preachers, the ministers of our Church, the prayers of Christians ought more largely to be directed. It is a LIVING ministry that the Church needs. Without such a ministry it cannot long expect to escape the judgments of God. WE NEED MEN THAT WILL SPEND AND BE SPENT—THAT WILL LABOUR AND PRAY—THAT WILL WATCH AND WEEP FOR SOULS. 

¹ Richard Cecil (1748–1810) was minister of St. John's Chapel in London, a leading evangelical in the influential Clapham Sect, and the friend and first biographer of John Newton.

² Reprinted from the *Scotch Presbyterian Review* (1842).

³ Richard Baxter (1615–91), English Puritan, and Job Orton (1717–83), cautious English dissenting minister who retired to Kidderminster, where Baxter had exercised his renowned ministry.

Bring . . . the Books

John Bunyan, *The Holy War*

Where do you turn when you need to deal with the topic of spiritual warfare? One of the greatest passages of Scripture on the topic is Ephesians 6. One of the greatest expositions and application of that passage is William Gurnall's *The Christian in Complete Armour*. And the greatest illustration of these things is by one of the greatest illustrators of Biblical truth: John Bunyan's *The Holy War* (1682). God commands us to "fight the good fight" (1 Tim. 6:12). *The Holy War* will help in grasping the fully-orbed Biblical concepts of spiritual warfare.

Bunyan (1618–88), a converted tinker and former soldier in Cromwell's army who became a Non-conformist Baptist preacher, needs no introduction to us. His knowledge of mankind and his time in the army aid in the war stratagems incorporated in the book. Thomas Macaulay said that "if *The Pilgrim's Progress* did not exist, *The Holy War* would be the best allegory that ever was written." James Froude said that *The Holy War* is "a people's *Paradise Lost* and *Paradise Regained* in one." Alexander Whyte preached a whole sermon series on the characters of the book!

Shaddai (God) rules the ideal city of Mansoul, His creation, with benevolent righteousness. Mansoul is perfect and bears Shaddai's image in every aspect. But Diabolus (Satan) deceptively plots the destruction of Mansoul. Diabolus enters through the Eye Gate and Ear Gate, and Mansoul rejects Shaddai's gracious Kingship. The people engage in the forbidden and believe that Diabolus' rule is an intoxicating paradise. Diabolus brings the city only harm and despair, though. Shaddai sends His Son, Prince Emmanuel (Jesus), to reclaim Mansoul.

Three authorities of Mansoul are greatly affected by the fall. Lord Mayor Understanding loses his clear sight. Mr. Conscience, the Recorder, is crazy as he sins but then condemns the sin of the city. Lord Will-be-will's desire has become completely loyal to Diabolus. With these three men fallen, it is impossible for Mansoul to turn to Shaddai of its own accord. Salvation for Mansoul can come only through Emmanuel's victory. Emmanuel captures Mansoul and leaves authority with His Secretary (the Holy Spirit) to supervise rule in the city. Mansoul constantly struggles in times of difficulty and ease to eradicate rebellion from its gates. Diabolus is persistent, but Emmanuel is ever persevering in His rescues. At the book's end, Emmanuel promises that Shaddai will in a future day completely eliminate rebellion, struggle, and pain. As sinners saved by grace and striving to live the Christian life, the struggle of our souls parallels the struggles of Mansoul: the enemy will stop at nothing to ruin us for our King.

Bunyan's tone is encouraging, and the action of the book is engaging: it is war with all of its overt and covert intrigue. Bunyan did not mean the book to be

merely entertaining, though; it is to be spiritually helpful. Each allegorical expression is robust with meaning and application. The story describes man's innocence, temptation, fall, bondage in sin, and God's redemption through faith and repentance in Jesus Christ. It further details our daily struggles with temptation to sin, as well as our struggles to fellowship with Jesus and live a lifestyle of repentance. By reading this masterpiece, you vividly get the Bible's teaching about God's Person and work, creation, Satan, demons, man, sin, Jesus, the Holy Spirit, salvation, the church, and future events: a systematic theology in the story of redemption! Bunyan, whom Spurgeon characterized as one who "bleeds Scripture," also weaves the words of Scripture throughout the story.


We are constantly under the deceptive attacks of the enslaving forces of evil. What can we do to resist those attacks and to develop our love for Jesus? What actions keep us from fellowshipping with God and make us ignorant of Satan's devices? How can we be strengthened by the Holy Spirit not to fall back into the old ways? What can we do when we are tired of fighting? The answers are Scripturally clear through Bunyan's illustrations and applications.

The updated language editions as well as Ethel Barrett's rendition, *The War for Mansoul*, are of great benefit to the modern reader. There are free downloads of the book in print and audio as well as lessons and study guides for almost all ages in the church (even coloring pages for the little ones).

This book is a tremendous resource for a Sunday school series, a Sunday-evening or midweek study series, or a small group Bible study. This book's talking points are a must for the family. It can be read personally, as a couple, or to children before bedtime (children's editions are available).

This book is a gold mine. If you have not meditatively digested its contents, you are the poorer for it. Its life-changing effects will show in your increased love and reverence for your King as you wage war for Him. You will receive a wealth of illustrations and applications!

Read this classic. I say as Bunyan,

But I have too long held thee in the porch,
And kept thee from the sunshine with a torch.
Well, now go forward, step within the door. . . . 

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

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

What comes first, your reason or your will? Does your will tell your reason to manufacture arguments supporting its desires, or does your reason tell your will what to want? This is an age-old debate with wide-ranging implications. If thinking is primary (a position called “intellectualism”), then education may be the solution to the world’s ills—does that sound familiar? If the will is king (“voluntarism”), then sticks and carrots are the best approach.

That knot cannot be untangled in this brief space, only sliced. And this is the way the Bible does the slicing: man is not a collection of competing faculties at all; instead he is a unitary being. God does not call on my will to obey (Heb. 13:17); He calls on *me* to obey. He does not command my reason to consider (2 Tim. 2:7) or even my emotions to rejoice (1 Thess. 5:16); He commands *me* to do these things.

One of the distinctive teachings of the Bible is that this body-soul unity called man is always bent in one direction or another, either toward God or away from Him. Jonathan Edwards called that bent the “affections.” The faculties of reason, emotion, and will all follow that bent.

The key verse of Proverbs—commentator Bruce Waltke calls it “the book’s theological and epistemological foundation”¹—is one of the most important verses pointing to this truth. Proverbs 1:7 reads, “The fear of the LORD is the beginning of knowledge.” This is a powerful statement of epistemology, how we know what we know. It tells us that all right knowledge starts with a basic affection: the fear of the Lord.

It might be tempting to call fear simply an emotion, but Waltke is right to say that the fear of the Lord “involves both rational and non-rational aspects at the same time.”²

David highlights the rational element in the fear of the Lord when he implies that it can be taught: “I will teach you the fear of the LORD” (Ps. 34:11). He proceeds to remind his listeners of the contrasting ends of the righteous and wicked. The former will be saved, the latter slain (v. 21). This two-sided fact is apparently a datum people should maintain in all their moral reasoning. And Proverbs 1:7 itself includes the rational. There is cognitive content to the fear Solomon calls for. Knowledge starts with the fear of the Lord. And who is the Lord? It requires reason to answer that question.

But there is also a non-rational (not irrational) element in the fear of the Lord. Fear (*yirah*) is, of course, the common Hebrew word for dread of a possible future occurrence—the standard-issue, universal human experience of emotional fear (cf. Deut. 2:25). C. S. Lewis pictured it well when he narrated the first time the Pevensie children ever heard of Aslan:

“Ooh!” said Susan. “I’d thought he was a man. Is he—quite safe? I shall feel rather nervous about meeting a lion.”

“That you will dearie, and no mistake,” said Mrs. Beaver; “if there’s anyone who can appear before Aslan without their knees knocking, they’re either braver than most or else just silly.”

“Then he isn’t safe?” said Lucy.

“Safe?” said Mr. Beaver; “don’t you hear what Mrs. Beaver tells you? Who said anything about safe? ‘Course he isn’t safe. But he’s good. He’s the King, I tell you.”³

Mrs. Beaver’s statement is the Proverbs 1:7 of Narnia: only a fool does not fear Aslan, the Son of the Emperor Across the Sea (cf. Deut. 5:24–29).

But Lucy’s fear and Edmund’s were not emotionally the same: fear can have different qualities. Believers are not meant to have the craven fear seen, for example, in the wicked slave in the parable of the talents (Matt. 25:24–27)—that is the kind of fear that a “perfect love” casts out (1 John 4:18). But it is after reminding believers that “we must all appear before the judgment seat of Christ” that Paul speaks of “the fear of the Lord” (2 Cor. 5:10, 11). There is a proper fear even Christians—who need fear no condemnation (Rom. 8:1)—should have of God’s holy judgment.

Jim Berg packs it together remarkably well, saying that “the fear of the Lord is the awe and reverence left over when the frightening vulnerability before the greatness of God is mixed with the joy of security upon experiencing the goodness of God.”⁴

And this brings us back to the debate between intellectualism and voluntarism. Clearly, reason is not the primary human faculty if something non-rational—the fear of the Lord—comes before it. And yet neither is will the leader (in this verse, at least); something more basic, encompassing the whole person, starts us on the path to right living as described in Proverbs.

This explains why so many people who are so much smarter than you and I come to such wrong conclusions with the facts. They’ve missed the first principle; their hearts point in the wrong direction.

Age-old debates take more than a page to untangle, but hopefully this much is clear: Proverbs 1:7 must take its place among other important verses—John 14:15; Romans 1:18–22; 2:14, 15—that help us dig deep into the inner workings of God’s highest earthly creation. ☞

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

¹ Waltke, Bruce. *The Book of Proverbs*, Chapters 1:1–15:29, NICOT (Grand Rapids: Eerdmans, 2004), 180–81.

² Waltke, 100.

³ C. S. Lewis. *The Chronicles of Narnia* (New York: HarperCollins, 2004), 146.

⁴ *Created for His Glory: God’s Purpose for Redeeming Your Life* (Greenville, SC: BJU Press, 2002), 216.

Windows

John Newton Anecdotes and Pithy Sayings

The Christian and the World

When a Christian goes into the world, because he sees it his call, yet, while he feels it also his cross, it will not hurt him (Cecil, 211).

A Christian in the world is like a man transacting his affairs in the rain. He will not suddenly leave his client, because it rains; but, the moment the business is done, he is gone: as it is said in the Acts, "Being let go, they went to their own company" (Cecil, 215).

John Newton once related having visited a good woman who had just lost her entire home and all her possessions to a fire. He said to her, *Madam, I am come to congratulate you. The woman exclaimed, What! Upon the destruction of my property?*

No, the preacher responded, but to hail you on your possessing property which nothing can destroy.

His words awakened a surprise and a smile through tears, *like a sunshine in the showers of April*, Newton recalled. *What enabled the Hebrew believers to take joyfully the spoiling of their goods, but knowing themselves that in heaven they had a better and an enduring substance?* (Jay, 271).

Human Nature

Once during Newton's years in Olney, where he had his first church, a traveling show brought a captive lion to the town. Newton went to see it. The lion appeared to be wonderfully tame and as docile and obedient as a pet spaniel. But the keeper told him that the lion sometimes had such surly fits that no one dared to touch him.

Newton reflected afterwards that no mirror could reflect his face more accurately than that lion did his heart. Like the beast, he was wild and fierce by nature but tamed in some measure by grace. *I know and love my Keeper and sometimes watch His looks that I may learn His will*, Newton thought to himself. *But, oh! I have my surly fits too—seasons when I relapse into the savage again, as though I had forgotten all* (Bull, 229).

Shortly after seeing the lion, Newton composed a hymn on its similarity to himself. The words were among those published by himself and William Cowper in 1779 under the title *Olney Hymns*.

A lion, though by nature wild,
the art of man can tame;
He stands before his keeper,
mild, and gentle as a lamb.

But man himself, who thus subdues
the fiercest beasts of prey,
A nature more unfeeling shows,
and far more fierce than they.

Though by the Lord
preserved and fed,
he proves rebellious still;
And while He eats his
maker's bread,
resists his holy will.

Alike in vain,
of grace that saves,
or threatening law he hears;
The savage scorns, blasphemes,
and raves,
but neither loves nor fears.

O Savior! how thy wondrous power
by angels is proclaimed!
When in thine own appointed hour
they see this lion tamed.

Yet we are but renewed in part,
the lion still remains;
Lord, drive him wholly from my heart,
or keep him fast in chains.

I have been foiled too often, to dare say anything positively of myself, he wrote in 1750, a year or so after his conversion. *I was going to say that my principal strength is in the knowledge I have gained of my own weakness, but even this if I was left alone, I should soon forget* (Hindmarsh, 60).

Religious Controversy

Newton once wrote to a friend that he and his people lived in a very quiet and happy condition in Olney. They knew nothing about disputes and divisions, being somewhat out of the way in their country town. But also, he went on to reflect, they were busily feeding on the Word. *If you pass a flock of sheep in a pasture towards evening*, Newton continued, *you may observe them all very busy in feeding. Perhaps here and there one may just raise his head and look at you for a moment, but down he stoops again to the grass directly. He cannot fill his belly by staring at strangers.*

Something in this way I hope it is with us. We care not who makes the noise if we can get the grass. If they like talking, they may talk on; but we had rather eat (Bull, 165).

I see the unprofitableness of controversy in the case of Job and his friends: for, if God had not interposed, had they lived to this day, they would have continued the dispute (Cecil, 219).

Newton made it his studied aim to promote unity among brethren, whether they were of his denominational or theological persuasions or not. Perhaps one of the greatest compliments he received along this line came from John Wesley, who could himself stoop to exceedingly unkind and abusive speech when aroused.

"To every preacher of righteousness as well as to Noah, wisdom gives the command, 'A window shalt thou make in the ark.'"

Charles Spurgeon

You appear to be designed by Divine Providence for an healer of breaches, a reconciler of honest but prejudiced men, and an uniter (happy work!) of the children of God that are needlessly divided from each other (Wesley, IV, 293).

Doctrinal Systems

There is an analogy of faith: it is a master-key, which not only opens particular doors, but carries you through the whole house. But an attachment to a rigid system is dangerous. Luther once turned out the Epistle of James, because it disturbed his system. I shall preach, perhaps, very usefully upon two opposite texts, while kept apart; but, if I attempt nicely to reconcile them, it is ten to one if I do not begin to bungle (Cecil, 214).

One morning over breakfast a friend whose Calvinism was a little too high asked Mr. Newton rather abruptly, "Pray, are you a Calvinist?" He replied, "Why, sir, I am not fond of calling myself by any particular name in religion. But why do you ask me the question?" "Because," said the other, "sometimes when I read you, and sometimes when I hear you, I think you are a Calvinist; and then, again, I think you are not." "Why sir, said Mr. Newton, "I am more of a Calvinist than anything else; but I use my Calvinism in my writings and my preaching as I use this sugar"—taking a lump and putting it into his tea-cup, and stirring it, adding, "I do not give it alone, and whole; but mixed and diluted" (Jay, 272).

I can conceive a living man without an arm or a leg, but not without a head or a heart: so there are some truths essential to vital religion, and which all awakened souls are taught (Cecil, 214).

A Disappointing Sermon

For his new year's message in 1773 Newton chose as his text the opening words of the prayer David offered to the Lord immediately after Nathan revealed to him what we call today the Davidic Covenant.

Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

Newton entitled his sermon, "Faith's Review and Expectation," explaining to his congregation that, *Omitting David's personal concerns, I would accommodate them to our own use as a proper subject for our meditations on the entrance of a new year. They lead us to a consideration of past mercies and future hopes and intimate the frame of mind which becomes us when we contemplate what the Lord has done for us.* His three points were (1) *Look back*, (2) *Look around*, (3) *Look forward*.

Disappointingly, Newton evidently preached without the sense of personal blessedness that he desired. A few hours after the service he penned in his journal, *Hope I was enabled to speak with some liberty, but found my*

own heart sadly unaffected (John Newton Project).

But remarkably, the content of this sermon, which somehow failed to warm Newton's own spirit that morning, eventuated in the six stanzas which became what is probably the world's most often-sung hymn. No longer identified by the title "Faith's Review and Expectation," under which it first appeared in *Olney Hymns*, it is beloved universally for its opening two words, "Amazing grace!"

Death

Newton's treasured wife of forty years died of breast cancer in 1790, while in her early sixties (the exact date of her birth remains unknown). For about six months her pain was excruciating. Newton told of it sometimes requiring himself and four others up to two hours just to move her from one side of the bed to the other due to the agony of a slightest jar. During the last months of her life the pain subsided, but she was so weak that she could hardly respond.

Mary's death left Newton a widower for seventeen years. In letters following her loss he used three images to describe his growing awareness of what her death had meant. She had been, he said, *a loan from God*. He had also come to realize that she had been *the hinge* on which his life had turned. Her death, he concluded had been *a wound* which now needed to be healed (Aitken, 334).

For some months before his own death, Newton was confined to his room in London. At eighty-two he was nearly blind and deaf. His feet and legs were so swollen that he couldn't walk across the room unaided. But his responses to visitors were pleasant and faith filled. To one he remarked, *I am like a person going a journey in a state-coach, who expects its arrival every hour, and is frequently looking out the window for it.* To another, who enquired how he was, he responded, *I am packed and sealed and waiting for the post [mail].*

Perhaps the most memorable of his responses was given to his ministerial friend, William Jay, to whom he said just shortly before his dying, *My memory is nearly gone; but I remember two things: that I am a great sinner, and that Christ is a great Saviour.*

Even closer to the end someone remarked, *The Lord is gracious. He answered, If it were not so, how could I dare to stand before Him? (Bull, 358–59).* ☞

Bibliography

Aitken, Jonathan. *John Newton: From Disgrace to Amazing Grace.*

Bull, Josiah. *But Now I See: The Life of John Newton.*

Cecil, Richard. *John Newton* (updated by Marylynn Rousse).

Hindmarsh, D. Bruce. *John Newton and the English Evangelical Tradition.*

Jay, William. *The Autobiography of William Jay.*

John Newton Project (johnnewton.org).

Newton, John. *Works*, V.

Wesley, John. *Letters* (John Telford, ed.).

Build FAITH

The Bible is absolute Truth and the foundation for our Christian faith and living. BJU is committed to helping you build your faith. That's why we infuse a biblical philosophy into all that we do—from our academics to campus life to extracurriculars. To learn how you can build your faith at BJU, visit us at on.bju.edu/build.



For graduation rates, the median debt of students who completed the program and other important info visit on.bju.edu/rates. (12043) 2/2



Build Faith. Challenge Potential. Follow Christ.

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

Higher Education and Our Daughters

(Continued from pg. 19)

purpose is to prepare someone to bring home a paycheck (the commonly held worldly view), then you will not understand the importance of higher education for your daughters.

This view is also dangerous because it is presumptuous. We must not presume to know God's will for our daughters. The Bible is very clear that God's plan for our children is not always ours, and we can see examples throughout Scripture.

One presumption is that your daughter will marry. Not only is it possible that your daughter will not marry, it might also be God's will for her *not* to marry, according to 1 Corinthians 7. In that case, it is important for her to be able to earn a living and serve God well. Remember, when it's God's will for someone to remain single, it is so that one might be better able to serve the Lord. "But," you say, "my daughter is so beautiful! Certainly she will marry!" Of course she is beautiful—they all are—especially to Mom and Dad. But do you think that God's will hinges on physical beauty? Of course not!

Another presumption is that your daughter will bear children. Many a young woman's dream of motherhood has been dashed by physical limitations. But that is within God's will and for His purpose. Sometimes adoption is an option, and other times couples believe God has allowed them to be childless for another purpose. We have had two such couples minister in our church in recent years under just such circumstances. Praise God, those dear ladies had equipped themselves educationally for ministry that is not normally open to moms at home.

While this is not a pleasant thought, there is also the presumption that your daughter's future husband will perpetually provide for the financial needs of the family. Many young widows wish they had more marketable skills as they face the daunting task of providing for themselves and their small children. Many bright and seemingly godly young men have followed a path of sin and left their dear wives holding the bag of financial responsibility.



Sometimes God allows events that leave a husband physically unable to provide for his family's needs. A good education (that includes marketable skills) is a prudent insurance policy against the unseen circumstances of life.

Some parents falsely assume that if their daughters face such circumstances they (the parents) will just step in, sacrifice, and meet the need. Don't be fooled. You cannot presume that you will always be around to fix things for your children. Your role is to prepare your children to live one day without you. In all likelihood they will. James warns against this type of presumption when he says that life is a vapor that floats in the air for a little while and then vanishes. Yes, we must trust our children to God, but we also must not tempt Him.

You must also be careful not to assume that your daughters will always be in that stage of life where they must care for children at home. I praise God that Sandy was able to work and help me get through seminary. The great blessing was that I was able to get through quickly so that when children came I was not trying to juggle a full-time job, classes, and fatherhood at the same time. Her work allowed our children to have both a mom at home and a dad. And children grow up. The day will come when it is perfectly appropriate (although not necessary) for her to work outside the home. It might be a paying job or a volunteer ministry, but it is a valuable time in life that is worth preparing for educationally. Someone has to be a nurse, or a teacher, or church secretary, or a number of other important roles necessary for society to function and ministries to continue.

Some parents are concerned that if they send their daughters to get college educations they will be drawn away through the lure of money and career. Moms and dads, please do not underestimate the power of the values that you instill into your children while they are young. If God has their hearts, the right kind of education will not be a temptation but rather a valuable tool in their hand.

Dr. Kevin Schaal is the church planter and senior pastor of Northwest Valley Baptist Church in Glendale, Arizona. NWVBC has planted five churches in Arizona and Mexico. Dr. Schaal serves as chairman of FBFI. He and his wife, Sandra, have five children.

Baptist Home Missions

Founded in 1969

Church Planting in North America

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

For more information contact:
Baptist Home Missions

P.O. Box 277

Nags Head, NC 27959

252-455-2756

bthompson1303@gmail.com

www.baptisthomemissions.org



More than you Expect

*More opportunities to expand
your skills To the Praise of His Glory!*

Wide Variety of Majors

Regional Accreditation

NCAA Division III Athletics

Music and Drama

Army, Air Force ROTC

Local Church Emphasis

Online Courses



MARANATHA
BAPTIST BIBLE COLLEGE & SEMINARY

CHURCH DIRECTORY



HAMILTON SQUARE BAPTIST CHURCH


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



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

5200 HEIDORN RANCH RD.
 ANTIOCH, CA 94531
 925.757.5242
WWW.HERITAGEANTIOCH.COM
 sermonaudio.com @HeritageAntioch

PASTOR JIM OESTERWIND & FAMILY



Upper Cross Roads BAPTIST CHURCH

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

All services interpreted for the hearing impaired Dr. Robert A Condit

Christ is the Answer for the Crossroads of Life.



COLONIAL HILLS Baptist Church

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

DR. CHUCK PHELPS
 Pastor



BETHEL BAPTIST CHURCH

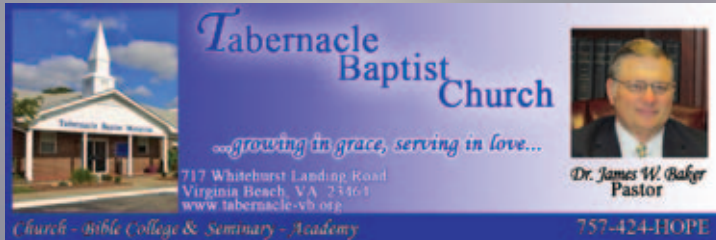
200 N. Roselle Road, Schaumburg, IL 60194
 (847) 885-3230 • www.bethelministries.org



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

Dr. Kevin Schaal

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



Tabernacle Baptist Church
...growing in grace, serving in love...

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

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

Dr. James W. Baker
 Pastor



Young Adults
 Tour Israel with Shalom Ministries
May 20-June 1, 2013

E-mail: info@johncvaughn.com
 for more information.

GLOBAL EVANGELISM *through the local church*

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

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



INTERNATIONAL BAPTIST MISSIONS

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



A leader needs the good will of his followers to lead. A leader may “win” the percentage vote required by the constitution—but still lose!
—S. B. Leas

The size of a leader is determined by the depth of his convictions, the height of his ambitions, the breadth of his vision, and the reach of his love. —D. N. Jackson

We already have enough scholars. . . . What we need is a leader of the university.—Columbia University trustee Thomas Watson, urging Dwight Eisenhower to consider becoming president of the university

Authority without wisdom is like a heavy ax without an edge: fitter to bruise than to polish. —Anne Bradstreet

We thought because we had power, we had wisdom.
—Stephen Vincent Benét

A leader is a person with a magnet in his heart and a compass in his head. —Robert Townsend

Churches that use either guilt or manipulation to motivate their people develop a toxicity that is detrimental to spiritual growth. God is more interested in the spiritual health of your church than in the numerical growth of your church.
—Paul Chappell

From the evangelic records it appears that Jesus began at a very early period of His ministry to gather round Him a company of disciples with a view to the preparation of an agency for carrying on the work of the divine kingdom. . . . The careful, painstaking education of the disciples secured that the Teacher’s influence on the world should be permanent. —A. B. Bruce

In the light of contemporary practice, there are some startling omissions from the categories from which [Jesus] selected His men. Religious leaders and university professors were conspicuous by their absence. The aristocracy was not represented. Not one of the chosen twelve was wealthy. —J. Oswald Sanders

We need to teach, by example, that our local church has no room for what Sheila Murray Bethel calls “the power pig” mentality. —David M. Atkinson

But he that is greatest among you shall be your servant. —Jesus Christ in Matthew 23:11

An unguarded strength is a double weakness.
—Oswald Chambers

The Duke of Wellington took more pride in obeying than in commanding. —The Greville Diary

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



Regional Report

The Alaska Regional FBFI was held at Pioneer Peak Baptist Church at the foot of beautiful Pioneer Peak. Alaska is the only state that extends a thousand miles in three directions, so the pastors in Alaska often drive hundreds of miles to attend, and some must fly because they serve in remote locations. In spite of the distance the attendance was good and the blessings were many. We seldom have moose meat on the buffet at any other regional meeting, but this year we had moose roast, moose meatballs and gravy, and lots of other great Alaskan dishes.

We are thankful to Pastor Dan Jeffrey for hosting the meeting and to Pastor Mel Kendall for coming all the way from Ottumwa, Iowa, to preach. (We are sure that visiting his twin granddaughters had nothing to do with his eagerness to come to Alaska!) We heard messages not only from Bro. Kendall but also from Earl Barnett, Tom Nieman, John Vaughn, Bruce Hamilton, and Pastor Jeffrey. In conjunction with the Alaskan Regional meeting Dr. Vaughn preached at Gateway Baptist in Ketchikan, Maranatha Baptist in Anchorage, and Talkeetna Baptist at the foot of Mt. McKinley.



Haman's Pride

Pride has been the downfall of many individuals. Notice that the middle letter of the word "pride" is "I." Pride is all about exalting yourself, having a high opinion of yourself. Stuart Scott, in his booklet entitled "From Pride to Humility," wrote, "In the Greek language, the words for pride occur in two different categories. One particular word group suggests the idea of 'straining or stretching one's neck, to magnify or to be haughty.' The other category in the Greek conveys a blindness and even suggests the idea of being enveloped with smoke." What a profound observation of a proud person. He is so full of self that he struts around like a peacock. His neck is stretched so high that his head is in the clouds. He is a puffed-up, self-centered, boasting, conceited egomaniac!

In the Word of God there are several interesting observations about men who are full of pride. Proverbs 16:5 says, "Every one that is proud in heart is an abomination to the LORD; though hand join in hand, he shall not be unpunished." We see the reality of this verse in the life of a man the Old Testament named Haman. In Esther 3:1, 2 we read, "After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence." This infuriated Haman; he was so enraged that he plotted to kill not only Mordecai but also all the Jews in the kingdom. Haman went to the king and asked him to issue a decree for the death of all the Jews. The king agreed, and Haman then built a gallows over seventy-five feet high on which to hang Mordecai.

One night the king could not sleep, so he called for the books of the chronicles to be read to him. From them he learned that Mordecai had spoiled the plot of two of the king's doorkeepers to kill him. "And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him" (Esther 6:3). While they were discussing the matter, Haman came to the palace to ask the king's permission to hang Mordecai. But before Haman could make his request, the king said to him (v. 6), "What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?" So

Haman suggested that the king's royal apparel be put upon that man and the royal crown placed upon his head. He also suggested that the man be led through the city on the king's own horse by one of the king's most noble princes and that he proclaim, "Thus shall it be done unto the man whom the king delighteth to honour!" Then the king shocked this proud, arrogant Haman by telling him to go and do all this to Mordecai! Later on, when the king found out that Haman wanted to hang Mordecai, he was so furious that he ordered Haman to be hanged on the very gallows he had built for Mordecai. Proverbs 16:18 says, "Pride goeth before destruction, and an haughty spirit before a fall." There could not be a clearer example of pride and its consequences than that of Haman.

Andrew Murray said, "Pride is the root of every sin and evil." I believe that pride is like cancer: it will attack every spiritual organ in our lives and leave us a spiritual skeleton. When pride raises its ugly head in our lives, we ought to be prepared to deal with it immediately.

First, we should be aware of its consequences. Matthew 23:12 says, "And whosoever shall exalt himself shall be abased." Second, we need to confess this deadly sin to the Lord before it destroys our testimony. First John 1:9 states, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Third, we need to live humbly before the Lord. We read in Proverbs 22:4, "By humility and the fear of the LORD are riches, and honour, and life." James 4:10 says, "Humble yourselves in the sight of the Lord, and He shall lift you up." In Proverbs 6:16, 17 the Lord very clearly voices His hatred of pride: "These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood. . . ." Notice that pride is mentioned at the top of this list.

May we all see the folly and foolishness of pride. Pride will sacrifice the eternal principles of God's Word for the temporal pleasures that this world has to offer. Our prayer should be for the Lord to give us a humble spirit and to walk humbly before him. James 4:6 says, "God resisteth the proud, but giveth grace unto the humble."

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

Written and Compiled by Dr. Layton Talbert

PSALM 50: AN

The Subject & Setting (1–6)

The first thing that immediately stands out is all the verbs of speech—the Lord “hath spoken” and “called” (v. 1), He will “not keep silence” (v. 3), He will “call” (v. 4). The psalm opens, then, with God breaking His silence to speak. But to speak what? He speaks “that he may judge” (v. 4) because “God is judge himself” (v. 6). The word in verse 4 is a rather distinctive word for “judge”; it doesn’t have so much the idea of rendering a final verdict and passing sentence, and certainly not the idea of punishing. Rather, it has reference to *evaluating, assessing, investigating, examining*. So God appears to be calling for a kind of preliminary hearing. Whom, then, is God examining in this psalm? Verses 1 and 4 may initially suggest a worldwide judgment; but a closer reading shows that God is intent on judging “his people” (v. 4), “my saints,” and “those that have made a covenant with me by sacrifice” (v. 5).

So this psalm is describing God breaking His silence, in order to judge, His people. When will this happen? Or when *did* this happen? Or when *does* this happen? It is not a past historical judgment, nor a future eschatological judgment. God calls Heaven and earth to witness His testimony and evaluation of His people *now*, in the present. How do we know that? Because later in the psalm He will appeal to those He is judging that they need to make changes. That’s not past or final judgment; that’s present evaluation and encouragement and warning to change. (The Hebrew verbs can be rendered in the present tense, and some translations do that. That rendering makes the most sense in the context of this passage.) That means that this evaluation of God’s people is timeless—always pertinent, always relevant, always deserving of self-examination whenever we read this psalm.

The opening 6 verses of the psalm, then, may be summed up this way: **God Breaks His Silence and Summons His People to Judgment.**

The Assessment (7–23)

An important question for studying the Scripture (especially the OT) is this: Who, exactly, is the speaker? In the psalms, it is almost invariably the psalmist himself who does the speaking. That may seem obvious. But who does the speaking in this psalm? In verses 1–4 and 6, the psalmist describes the setting. But in verses 5 and 7–23—the rest of the psalm—God is speaking directly with no interruption or interpretation or application from the psalmist. That’s rare in the psalms. In a very real sense, this is *God’s*

psalm. That fact, coupled with *what* God says, supplies the heading for the rest of the psalm: **God Assesses His People.**

But this assessment is in two parts. Or rather, there are two kinds of people among His people that He examines and addresses. The first group begins in v. 7 (“Hear, **O my people**, and I will speak; **O Israel**, and I will testify against thee: I am God, even **thy God**”). What’s the charge? “I will not reprove thee. . . .” (v. 8). I will *not* reprove thee? That’s odd. The Lord begins by clarifying what He is *not* rebuking them for, what is *not* the issue (vv. 8–13). The issue is not a lack of formal worship (8). God does not want their animals as though He were hungry or their offerings as though He needed anything they could give to Him (9–13).

What kind of person among His people is He addressing here? These are people who offer the sacrifices and fulfill the law and do what’s expected of them. They are *ritualists*; they follow the rituals. *That’s not a bad thing.* God is *not* reproofing them for their rituals. But if that’s as far as it goes, it’s not enough. It’s not what God is looking for. What He is looking for becomes clear in verses 14, 15.

First Defendant: The Believing Ritualist (7–15)

In verses 7–15, then, God addresses and assesses the believing ritualist. In fact, He speaks directly to the individual ritualist (all the pronouns are singular). What does He say to this kind of ritualist? “I don’t *want* your sacrifices”? “I’m *sick* of your sacrifices”? “Your sacrifices are *hypocritical*”? No. You can summarize everything He says in 7–13 this way: *I do not need anything you could possibly give to Me.* “I am not after your sacrifices, your service, your rituals (8), nor am I after your stuff (9–13),” God says. Everything already belongs to Him (notice the word “mine” throughout the verses). Again, He doesn’t *fault* them for their sacrifices; He commanded them. But He’s after something besides their bare covenantal duties. God is not our dependent, a pauper, a poor God who needs people to do things for Him or nothing would ever get done. *God does not need even what He commands of us.* That doesn’t mean what He commands is unimportant or ignorable. It means we are prone to misunderstand why He commands us in the first place. “The sacrifices I commanded are *not* for *Me*,” God says. “They’re for *you!*” He doesn’t command what He commands because *He* needs us to do those things, but because *we* do. So as Spurgeon comments, “Let the external be maintained by all means according to the divine command.” But the external is not a magical rite,

INDUCTIVE BIBLE STUDY

the motions do not sanctify, and the external alone is not what God is after.

So if God is *not* rebuking His people for their sacrifices and is not after their ritual, what *is* His appeal to them? What is He after? It's in verses 14, 15: "Offer unto God [a sacrifice of] thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." What God is saying to the believing ritualist in this whole section (7–15) is this: "**I am not about ritual; I am all about relationship.**" God Himself puts it that way; look at all the references to *Himself* in these verses.

The idea that we read our Bibles and go to church and keep the rules merely to fulfill a ritual (we call it a duty) or to keep God happy with us or because we somehow imagine He needs any of those things is, in essence, a pagan conception of God. Again, the problem is not the ritual itself; the problem is my misconception about it and about God. Here's another way of putting it:

"If you think that I have commanded your sacrifice and your service because I need something from you, or that I am content with ritual and externals, *you don't understand Me at all.* On the contrary, *you need me!* And what I want from you is your recognition of that in a way that results in a mutual *relationship* between us. Don't assume that the ritual equals a relationship; it doesn't. Don't think that ritual satisfies Me or protects you. *Talk to Me. Rely on Me. Call on Me. Relate to Me.*"

Second Defendant: The Hypocritical Ritualist (16–23)

But there are ritualists and then there are ritualists. Beginning in verse 16, God turns his attention to another kind of person who often moves and dwells *among His people*. You may object, "No, it says the *wicked*." But verses 4, 5 announced that this psalm is about God's evaluation of "His people." Many passages in the OT indicate that Israel was a mixed congregation of believers and unbelievers. And many passages in the NT indicate that the "Church" is a mixed congregation of believers and unbelievers, genuine and counterfeit, wheat and tares. But we also know that the ones that God addresses here dwell among His people because of the rest of v. 16: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Why are they speaking God's words or claiming God's covenant? Because they are among God's people. They know the talk. So what kind of people are these? What do you call someone who knows the vocabulary, says the

right words, talks about the right things, goes through the motions (at least when people are around)? They're *ritualists* too, just a different kind of ritualist. This is a *hypocritical ritualist*; but just as much as the others, they're ritualists. So in verses 16–23, **God Addresses and Assesses the Hypocritical Ritualist.**

The ritualist in 7–15 is basically a moral person. He's got his own issues to work through with God, to be sure. But God does not reject his ritual, nor rebuke him for an evil lifestyle that contradicts his ritual. But with this ritualist, God does both: He rejects his ritual (16) and rebukes his lifestyle precisely because it makes his ritual fraudulent (17–20).

There is a certain smug, self-satisfaction to living life as a hypocrite, a certain perverse pleasure in being crafty enough to fool so many for so long. Do that long enough with apparent success, and you begin to believe that God isn't really as preoccupied with "righteous" behavior as everyone around you seems to think. You never "feel convicted"—the idea seems kind of ridiculous to you. God never "chastens" you; God seems to leave you alone. The result is a misinterpretation of God's silence. "In fact, you know what?" this kind of person muses. "I'm beginning to think God must be a lot like me!" That is exactly the misconception God addresses in verse 21: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: But I will reprove thee and set them in order before thine eyes." God promises to break His silence and correct that misconception in a memorable way. Interestingly, "reprove" in verse 21 is the same word used in verse 8; God, who did *not rebuke* the moral ritualist for his ritual, *now rebukes* the hypocritical ritualist for his ritual *and* for his immorality. The phrase "set in order" is legal language that says, "I have all the evidence I need to prosecute."

To the believing ritualist God says, "If you think that I have commanded your sacrifices and service because I need something from you or that I am content with ritual and externals, you don't understand Me at all." To the hypocritical ritualist God says, "If you think that I have kept silent in the face of your many evils because I am unaware or indifferent or just like you, you don't understand Me at all."

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (22). You could read that with a roaring voice; but God doesn't need a roaring voice to make His point. The verse is not really a threat; it is

Continued on page 35

Karis Ministries

The Todd Sivnksty Family Ministry Team

Todd Sivnksty

When my dad entered evangelism in 1970, I was two years old, so I grew up travelling with my family. After training for the ministry at Bob Jones University where I received my BA and MA degrees, I served for almost two years in the camp ministry of West Branch in Flagstaff, Arizona. The Lord then called me to help Pastor Kerry Allen plant the Fox River Baptist Church in Yorkville, Illinois, during the fall of 1993 and the spring of 1994. During the summer of 1994 I served at the Wilds of the Rockies, where Krista and I met. That fall I took the youth pastorate at Emmanuel Baptist Church in Mechanicsburg, Pennsylvania, and on June 3, 1995, Krista and I were married. In July 1997 we moved to the youth ministry at Faith Baptist Church in Longmont, Colorado, and entered full-time evangelism in May 2000. Cameron was born on June 6, 2000, and Ivy was born on November 15, 2002. The Sivnksty family bases our ministry in Starr, South Carolina, but we travel on the road as a team approximately ten months of the year holding church revivals, evangelistic outreaches, camps, VBS weeks, retreats, school chapels, and going on mission trips.

Every year we choose a theme verse to memorize during our week of meetings, and this year our theme verse is Matthew 22:37: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:34–40 has set the theme for many of the messages in our meetings this year. As I study this theme in the Scriptures, I notice how often it contextualizes every part.

Many times through the years I heard pastors ask my dad, "What is the greatest common problem in churches?" Dad's reply was always the same: "Apathy." Jesus stated that the law and prophets "hung" on the two commandments to love God with all the heart, soul, and mind, and to love your neighbor as yourself.

Nobody can love God until he has experienced God's love through salvation in Jesus Christ. The apostle John stated that the manifestation of God's love toward man was in the sacrifice of Jesus, the Lamb of God. The love with which we are commanded to love God originates in Him, and until the person of His Spirit is in us, that love is not in us. How frustrating it must be for a person to try to live

the Christian life without having received eternal life and the new nature. Some church folks don't need revival—they need to be born again!

Once a person trusts Jesus for eternal life he is made a new creature in Christ with the resources to obey these two great, inseparable commandments. An evidence of our love to God is that we obey Him as He has expressed His will through His Word, the Holy Scriptures. Our thinking should be captivated and contextualized by the Bible, and our hearts should be instinctively drawn to our Lord in prayer. The more we know God, the more we love Him, and the more we love Him the more we want to know and walk with Him. As we grow in our love relationship with God, His love should overflow through us into the lives of others.

Jesus stated that the trademark of His disciples is that they have love for one another expressed in tangible, practical action. Just as we experience God's love through forgiveness, our brothers and sisters in Christ ought to realize our love as we forgive, serve, and support them. And Paul's motivation to proclaim the gospel to unbelievers was the love of Christ. The most loving thing we can do for anyone is to express concern for the welfare of his soul. What a blessing to see these truths transform lives to God's glory according to His eternal purposes! This is what the Lord has been doing in my life and ministry.

My family is a big part of our ministry. In our meetings Krista plays the piano and the children sing. Krista has had several of her arrangements published, and she has recorded two sacred piano CDs. The Sivnksty family also recorded a CD that included songs sung by Cameron and

Ivy as well selections by my mom, Sharon, and several piano arrangements by Krista.

So far this year the Sivnksty family has served the Lord in meetings in the states of Florida, Arizona, South Carolina, New Hampshire, Kentucky, Michigan, West Virginia, and Pennsylvania. If you would like to see the Karis Ministries Itinerary for the rest of this year, you can visit the website ExceedingGrace.org or contact me at todd@exceedinggrace.org. If you are interested in signing up for an e-mail newsletter, please send us your name and e-mail address or call me at (864) 356-6928.



Jesus Was a Muslim?

Professor Robert F. Shedinger, head of the religion department at Luther College in Iowa, has made an astounding statement: Jesus was Muslim. Never mind that the Islamic faith would be birthed nearly six hundred years after Jesus' earthly ministry. A spokesperson for the administration of this liberal arts school associated with the Evangelical Lutheran denomination assured reporters that the administration was completely behind its professor.

Shedinger began his research after being challenged by a Muslim student. "I had to rethink what Islam is," Shedinger commented. "I came to the conclusion that it was a social justice movement, and I think that's who Jesus was in the first century so I conclude Jesus is more like a Muslim. . . ."

This article can be referenced at <http://nation.foxnews.com/religion/2012/07/12/college-professor-jesus-was-muslim>.

Social and Legal Consequences

In the ongoing story of Lisa Miller and her daughter Isabella, legal consequences are being handed down over civil decisions.

Lisa Miller became pregnant through artificial insemination while she and her then "partner" by civil union were still considered united by Vermont law. The union was later dissolved, and Lisa Miller found faith in Christ. Vermont courts ordered visitation privileges for her former partner, Janet Jenkins. A frustrated court suggested that custody would be granted to Jenkins if Miller did not cooperate.

An Amish-Mennonite pastor from Virginia offered to help Miller and her daughter to disappear among the Amish people of Central America. Pastor Kenneth Miller (not related to Lisa Miller) has now been indicted by a federal jury in Vermont and will face up to three years in prison for his role in

Isabella's disappearance. The Amish community has lost track of Miller's whereabouts, but authorities believe she is somewhere in Nicaragua. Lisa Miller is wanted by the FBI and Interpol on kidnapping charges. The Vermont judge has granted full custody of Isabella to Jenkins—if she can ever be found.

Information in this article is taken from *World Magazine*, "Bearing Consequences," September 8, 2012.

Uniforms on Parade

The US Military has maintained a strict policy regarding when and where its members may wear their uniforms. Department of Defense regulations, signed and dated in 2005, prohibit members of the military from wearing their uniforms in various scenarios. Among them are scenarios "in connection with furthering political activities, private employment or commercial interests, when an inference of official sponsorship of the activity or interest may be drawn."

In July of this year, permission was granted for military personnel to appear in uniform at San Diego gay pride parade. With the dismissal of Don't Ask Don't Tell (DADT), the current administration is doing everything in its power to normalize homosexual behavior at the expense of all principle.

This article can be referenced at <http://www.wnd.com/2012/07/new-in-gay-parade-u-s-troops-in-uniform/>. The Department of Defense Policy may be referenced at <http://www.dtic.mil/whs/directives/corres/pdf/133401p.pdf>.

Persecution of Believers in North Korea

Reports of reform have been disseminated since the Kim Jong Un succeeded his father as North Korean dictator. Kim Jong Il persecuted Christians harshly. He was known to have imprisoned an entire family for one person's offense.

Changes being reported today include expanded use of cell phones, increased availability of

Winter weather is what we watch on TV!

Attractive, affordable duplex apartments available for retired active Christians in a Baptist community.

Ask about available mobile homes and RV parking.



Inquiries and visits are welcome!

Maranatha Village • Sebring, FL • 863-385-7897 • john316@maranathavillage.org

Western food such as pizza and French fries, and even a little bit of smiling on the dictator's part. But no changes are being reported on behalf of Christians. It is estimated that there are 70,000 Christians being kept in "virtual concentration camps." One reporter explained that a Christian and three generations of his family can still expect prison just for one person owning a Bible.

The present regime offers a reward for information that leads to the arrest of people engaging in Christian work—sharing the gospel.

This article can be referenced at <http://www.wnd.com/2012/07/70000-christians-locked-in-concentration-camps/>.

Jumah Prayers at the DNC

The Democratic Party faced a great deal of pressure when it had initially attempted to remove references to God from its adopted platform. Amendments were made and adopted reinstating God and declaring stronger support for Israel than initially proposed at this year's Democratic National Convention (DNC) in Charlotte. The amendments passed substantially but were still heckled by a significant portion of the DNC delegates as inappropriate.

A prayer event was planned in Charlotte on the Friday prior to the DNC. The event was billed as "Jumah prayer," the special congregational prayer reserved for the noon hour on Friday—the Muslim holy day. Both Jumah organizers and the DNC have claimed that there is no official connection with each other; their advertising, however, would lead you to believe otherwise. You may view the advertising at muslimbureau.com.

NOTABLE QUOTES

Whichever way God engineers circumstances, the duty is to pray.—Oswald Chambers

God only honors what He Himself produces.—Jim Berg

It is not thy joy in Christ that saves thee; it is Christ. It is not thy hope in Christ that saves thee; it is Christ. It is not even thy faith in Christ, though that be the instrument; it is Christ's blood and merit.—Charles Spurgeon

However, as has been before stated, if love shall graciously provide for the sinner all that outraged justice and holiness could ever demand, the love of God would then be free to act without restraint in behalf of those for whom the perfect substitutionary sacrifice was made.—Lewis Sperry Chafer

There was never a saint yet who did not have to start with a maimed life.—Oswald Chambers

Remember, when you come out of here you will be nothing. It is only what God can and will do through you that will be worth anything.—Hudson Taylor

Because of our proneness to look at the bucket and forget the fountain, God has frequently to change His means of supply to keep our eyes fixed on the source.—Watchman Nee

Necessity demands that we possess all things as though we possessed them not; that we bear poverty with mildness, and abundance with moderation; that we know how to endure patiently, fullness and hunger and want; that we pay regard to our neighbor, because we must give an account of our stewardship; and that all things correspond to our calling, the delight of praising the kindness of God ought to be with us the stronger argument.—John Calvin

The event was to reach and include 20,000 participants. It appears to have reached less than 1000. Dr. Zuhdi Jasser, a devout Muslim, wrote concerning the event, "The leaders of this event—Jibril Hough and Imam Siraj Wahhaj [are not] moderates. They are radicals. These individuals embrace Islamist supremacy and have demonstrated support for radical ideologies.

"A quick Google search by the DNC would have shown them that Hough and Wahhaj are leaders in the separatist American Islamist movement. While they may be able to get a few thousand Muslims to attend the event, they are *not* going to be mainstream Muslims. Most will likely come from Hough and Wahhaj's radical networks that have long been entrenched in the Charlotte area. Make no mistake they are part of the Islamist movement.

"Their jumah (group) prayer is . . . about empowering their Islamist and [Muslim Brotherhood] sympathetic groups into the very fabric of the political system so that Americans become anesthetized. We need American Muslims to speak up and marginalize these radicals. The DNC needs to understand and reject them because of their radical history and ideas."

This article can be referenced at <http://www.theblaze.com/stories/dnc-announces-2-hour-islamic-jumah-prayers-after-rejecting-cardinals-blessing-and-you-wont-believe-whos-invited/>.

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.

FrontLine

Editor

John C. Vaughn
President

Managing Editor

Malinda Duvall

Publication Editor

Steve Skaggs

Contributing

Editors

Mark Minnick
Layton Talbert

Design

Mike Moreau

Executive Officers

Kevin Schaal
Chairman

Chuck Phelps
Vice Chairman

David Shumate
Secretary

Doug Wright
Treasurer

Advisory Board

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

Executive Board

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

Board Emeritus

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

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

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

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

FrontLine Magazine

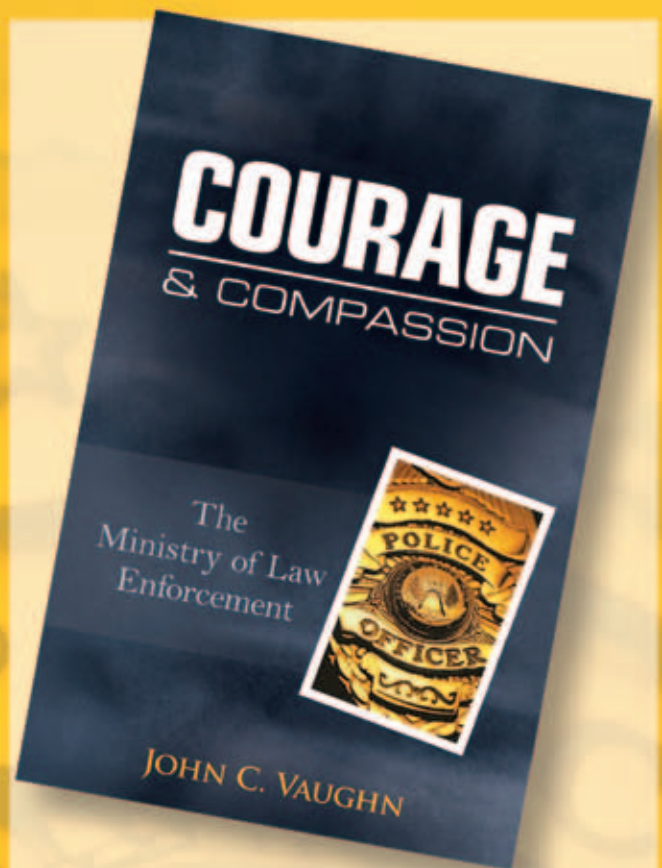
FBFI Chaplaincy Endorsing Agency

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

(800) 376-6856 • (864) 268-0777

E-Mail: info@fbfi.org • www.fbfi.org

COPYRIGHT 2012 *FrontLine* Magazine. No materials may be reproduced in any manner without prior written permission of the publishers. ISSN 1526-8284



In honor and in memory of those who have given their lives so that we may enjoy peace in our nation, we would like to announce the release of:

Courage and Compassion: The Ministry of Law Enforcement

This book will be helpful and encouraging for civilian, chaplain, and law enforcement personnel alike.


JOHN C. VAUGHN
EVANGELISTIC ASSOCIATION

Available online at
www.johncvaughn.com

Just Regular People Called to Serve

Scott Sivnksty

Evangelism has been a major part of my life ever since infancy. I grew up traveling ten months out of the year for eighteen years with my parents Jerry and Sharon and siblings Todd, Brent, and Jennifer. I thoroughly enjoyed our unique life. How many people can say that the bathtub was their bed for awhile?

After finishing college in 1998 I married Debbie Cook in June of the same year. I knew the ministry of evangelism was God's ultimate calling for my life, but I also understood that I needed to develop a heart and understanding of the local church ministry. God led Debbie and me to Catawba Springs Christian Church in October of 1998, where I served as youth pastor under Pastor Chuck Woodruff. Over the next seven years God taught me much concerning the local church. Pastor Woodruff is a godly pastor, and I am thankful to have learned from a man who breathes and lives the local church ministry.

Our family entered full-time evangelism in August of 2005. Our primary ministry consists of holding revival/evangelistic meetings in local churches. My burden is to encourage and build up the pastor and his church staff, get to know

the church people on a personal level, and preach the Word of God faithfully and clearly. During the summers we are primarily at Christian camps, ministering to a variety of age groups. I also have the opportunity to preach at youth retreats, sportsmen's banquets, and other special events. In addition, God has allowed me to use my third-degree black belt training in Chinese Kenpo to present the gospel as well as Christian living topics in demonstrations and karate camps. God changes lives, and I am merely one of His mouthpieces.

Of course, I could not be doing this ministry without my family. Debbie is a loving and supportive wife who continually helps me in so many ways. Sean, Cole, and Reid are energetic boys who keep Debbie and me busy and provide us a lot of laughter and entertainment and challenges! We are not a perfect family and don't pretend to be. We are just regular people that God, for His own purposes, called to serve in this vocation. We are grateful for the opportunity to serve our God in this way and desire above all else that God would be glorified and magnified. May He increase and we decrease!



That . . . He Might Have the Preeminence

Brent Sivnksty

Iwas born in to the home of Jerry and Sharon Sivnksty and started traveling with my family when I was six weeks old. I was on the road with them until I went to college. I was saved at the age of nine and was baptized a short time later. At the age of fourteen the Lord called me to preach at the Bill Rice Ranch under the ministry of Paul Levin, and I surrendered to serve Him in whatever capacity He should choose. Two years later, while I was reading my Bible, the Lord made it clear to me that He wanted me to serve Him as an evangelist. After college and graduate school at Bob Jones University, through the counsel of godly men, the Lord directed my heart to serve in a local church so that I could mature, gain wisdom, learn the heart of a pastor, and be better prepared to serve the pastor and the local church in the future ministry of evangelism.

In the fall of 1995 the Lord directed me to Burge Terrace Baptist Church in Indianapolis, Indiana. I was the youth

pastor there for three years, and during that time the Lord brought my wife, Becky, into my life. The Lord then led us to Community Baptist Church in the fall of 1998 to serve with Dr. Bud Steadman. The Lord blessed us with five wonderful years of ministry at Community, and then in the spring of 2004 the Lord led us to enter into full-time evangelism. Becky and our boys, Hunter and Konner, travel with me, and we love serving the Lord.

It is our desire to exalt the Lord Jesus Christ by edifying, equipping, exhorting, and encouraging the church as well as evangelizing the lost through Spirit-empowered, Biblical preaching and personal ministry. It is also our burden to strengthen the heart and hands of the pastor and staff through personal fellowship and service in ministry. If you would like to see more about our ministry, you may visit our website, brentsministries.com, or contact me via e-mail at brent@brentsministries.com or by phone at (574) 261-3611.



Mail Bag & News from All Over (Continued from page 5)

"The land is ours." Let us go in and take it. Amen?

*Mitch Sidles
Outreach Tracts
Westminister, CO*

I was the guest speaker at a Prayer Breakfast this morning. . . . There were about sixty Marines and Sailors in attendance. . . .

I just want you to know that Chaplain LT Robert Spivey is a faithful servant of Christ and a great Chaplain. His Marines love him, and he will be missed when he and Sara depart for Japan in October. . . .

In fact, all four of your Navy Chaplains have served here in Second Marine Division during my tenure as Division Chaplain. Rob Johnson [and] Tavis Long have both moved on, and Trenton Long is here now at 2D RECON BN. All of your chaplains have represented FBFI well and have been a great encouragement to me in the gospel ministry. . . .

Thank you for sending us great Chaplains!

*Steven D. Brown
CAPT CHC USN
2D MARDIV Chaplain*

about the fund and to see recent projects, visit www.mmsfund.org. The Krehls welcome churches and individuals in partnering with them on specific projects to help meet these needs.

Chris and Darcy Vergiels along with their two youngest children returned to Brazil the beginning of September for their fourth term of missionary service as church planters. Sent out by Falls Baptist Church in Menomonee Falls, Wisconsin, and serving with Baptist Mid-Missions in the interior of the state of São Paulo, Chris also serves as the Brazil Representative on the FBF International Cooperating Board. Their three older children are currently students at Bob Jones University.



At A Glance Continued from page 29

a promise, a warning. God will take the hypocritical ritualist apart; He will dismantle him, body and soul. And there is no one who can deliver from His hand when He does. But it is a warning wrapped in hope. "Now consider this . . . lest . . .!" Why would God say that unless there is hope?

It means there is still time to do something about this. But what? "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (24). Literally, *to the one who sets a path*, or *to the one who makes a path*—in other words, *to anyone who responds, who does something about what he or she has heard*.

A comparison of verses 14, 15 and 23 reveals that the solution is the same for the hypocritical ritualist as for the believing ritualist. To the latter, God says, "Offer thanksgiving, pay your vows, call out to me; I will deliver you and you will glorify me!" To the former God says, "Whoever offers thanksgiving [same word as v. 14], glorifies me; and whoever does what he should in response to me, I will save [deliver]." Because, in both cases, *it is all about relationship*.

Read:

THE MARANATHA • Sunesis

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

Read online at
www.mbbc.edu/thestudy

SOME THINGS CAN NEVER BE FORGOTTEN

He remembers the landing well; some things can never be forgotten.

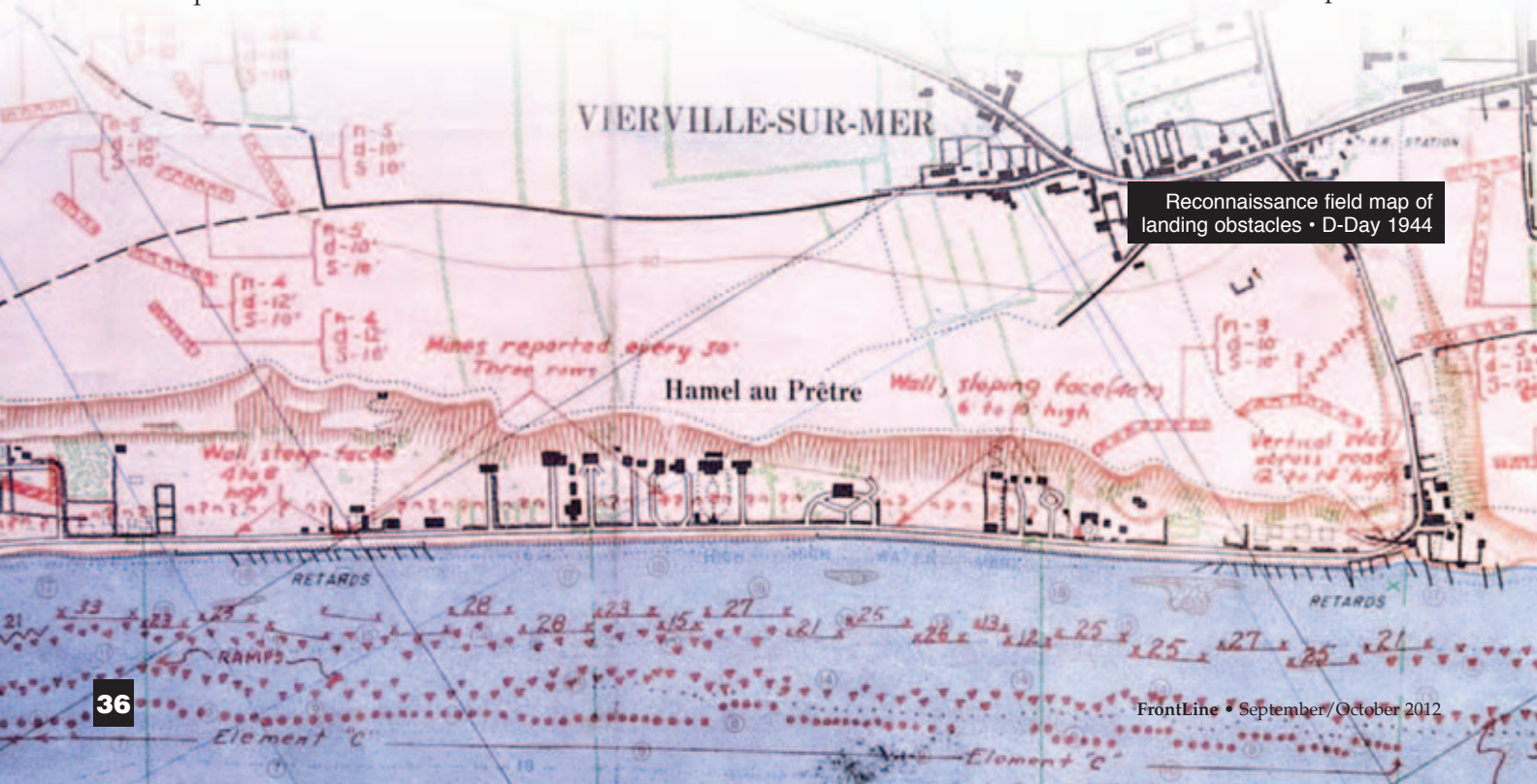
June 6, 1944, D-Day, Operation Overlord, the invasion of Normandy, the liberation of France, the turning point of World War II. During the preceding months, more than 2.8 million troops were amassed in England, culminating in the simultaneous landing of 150,000 Allied soldiers against a massively fortified Nazi shoreline—the Atlantic Wall, as it was called.

These men were true heroes, although most who survived combat don't think of themselves that way. But French Consul General Pascal de Denuff recently described them in just those terms. On June 9th of this year he bestowed on my father, Harry Duvall, the French Legion of Honor, Order of Chevalier. Denuff stated, "The National Order of Legion of Honor was created by Napoleon in 1802 to recognize services rendered to the Republic of France on the basis of personal merit. It is France's most prestigious order. Today we pay tribute to six American heroes who almost seventy years ago risked their young lives for the freedom of France and Europe. France is what it is today, a free and sovereign country, thanks to their bravery and thanks to America. Today we remember that French-American friendship is bound in blood."



Dad was a twenty-one-year-old Private First Class in the 29th Division, 175th Infantry Regiment. The 29th was a National Guard unit Federalized in 1941 for a one-year term. Three years later, after being transformed into a flexible rapid deployment team, the 29th, attached to the 1st Division, formed the spearhead of the Omaha Beach invasion. The invasion occurred very much the way it has been portrayed over the past sixty-eight years: fierce fighting, death, confusion, explosions, rough seas, costly mistakes, mined obstacles, deafening noise, acrid smells, and fear, all met with bravery and determination. Their mission was, with the support of artillery landings, to take the beaches with the objective of opening up inland passage-

ways for incoming waves of troops and equipment. But at Omaha most of the tanks and artillery sank without making it ashore. One rhino barge transporting a dozen howitzers lost eleven of them to the ocean, while no ammunition made it ashore for the one that survived. A combat-experienced German division held the fortified high ground. Many American soldiers were killed before even hitting the beach. Casualties were so heavy that orders were considered to withdraw the forces from Omaha Beach. Dad made it ashore and remembers hearing frantic commands to get off the beach. The enemy had guns trained on every part of it. Dad made it across the sand to the end of a cart path lead-



Reconnaissance field map of landing obstacles • D-Day 1944

ing to hedgerows before being pinned down by fire from two machine gun nests.

The Allies took all five beaches that day, suffering approximately 10,000 casualties. Though a costly day, it was critical for the liberation of France and Eastern Europe and the ensuing defeat of Hitler. Dad made it through intensely close combat in the battle for the hedgerows over the next two weeks, close enough to smell the powder from the German rifle fire. At one point he could have reached out and grabbed the muzzle of a Nazi soldier's rifle. The rifle and artillery fire was continuous. Several of his friends were killed. His assignments as a scout kept him on the front lines. Original battle plans called for the 29th to take the town of Saint Lo within the first few days after the invasion. It took five weeks for them to reach Saint Lo, and even then it was not in the control of Allied troops until the fourth week of July. Saint Lo was reduced to rubble by then. The battles were fierce and the casualties were high. On June 17, while locked in a struggle between Saint Clair and Saint Lo, their battalion suffered fifty percent casualties on Hill 108, or Purple Heart Hill as it came to be known.

Just five days later Dad would be seriously wounded during a night mission that took him and three fellow soldiers two miles behind enemy lines in an attempt to take out German artillery. While crawling under enemy barbed wire, they were hit by grenades and pinned down by machine gun fire. Dad got assurance of his salvation that night. (The only thing Dad brought home with him that he took into the war was a small New Testament he was handed while getting on the bus to Fort Jackson.) After being hit, he remembers the chaos, making it back to a hedgerow, being loaded onto a Jeep to be taken to a field hospital, being given morphine, then briefly waking up before being evacuated. Dad spent the next four months in a hospital in England. After rehabilitation he was sent back to the front, catching up to his unit near Heerlen, Holland. They endured more casualties with close-arms combat at each village and crossroads as they inched through Belgium, meeting the heaviest resistance of the war as they entered the industrial areas of the Nazi homeland. Throughout that entire bitterly cold, wet winter, his shelter was in foxholes and remnants of destroyed buildings along the Roer River. As a scout he was often directly across from Nazi positions, calling in coordinates on German activity, so close that he could hear them talk at night, while dodging bullets and relentless artillery fire from both sides. To his south, America would suffer 90,000 casualties during the Battle of the Bulge.

Every combat veteran has an eyewitness story. Wars are won by the heroic efforts and sacrifices of individual people. Their bravery and heroic efforts brought an end to the horrible atrocities committed by Hitler. Their willing sacrifices have contributed to each of our freedoms. All of our war heroes need to be honored. Over 16 million Americans

served in the military during WWII; 291,557 died in combat and 674,846 were wounded. Veterans Administration statistics report we are losing WWII veterans at the rate of 740 per day. By 2015 their current numbers will be reduced by half. Yet I'm reminded of what Solomon observed in Ecclesiastes 9:14, 15: "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Our nation needs to remember.

Last year at the 29th Division reunion we met Carole Duval, a visitor from Vierville-sur-Mer, a French village overlooking Omaha Beach. Carole is cofounder of an organization called Deep Respect. The intent of Deep Respect is to recognize and preserve the memory of the fighters of World War II who contributed to the success of Operation



Harry Duvall • 1944

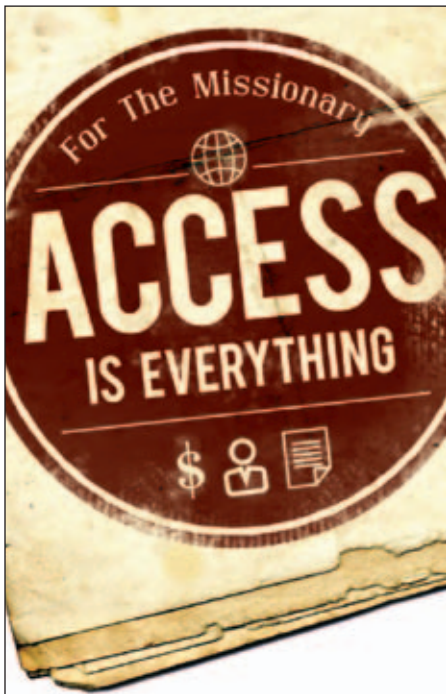


French Legion of Honor Ceremony

Overlord. With tears she explained to me that "you need to understand that in Normandy, we don't celebrate V-Day as our independence day, we celebrate D-Day. We know what the American soldiers did for us." Motioning low with the palm of her hand she said, "Even our little ones know."

Dad remembers the fallen as true heroes, "the boys that didn't come home." Some were friends from his hometown. The 29th Division had over 20,000 combat casualties in World War II during its continuous eleven months of combat, from its normal complement of 14,000 men. Over 4000 men were killed; many of their bodies lie buried in the cemetery just above Omaha Beach. Of the twenty-seven men in his platoon, Dad is the last. He still remembers the others' names. He is thankful for the French people who through their fighting and resistance helped in liberating their country. "I know that they suffered under the Nazi rule, and I hope and pray this never happens again."

Roger Duvall is regional sales manager, national accounts, for US Foods. Roger and his wife, Malinda, have been members of Faith Baptist Church in Taylors, South Carolina, for over thirty years.



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

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

Connect with us and get the access you deserve.



Get Access | 256.353.2221
baptistworldmission.org

LEAD

More Skillfully

WITH A MASTER OF ARTS IN CHURCH MUSIC

For more information
www.mbbc.edu/seminary



WWW.MBBC.EDU/SEMINARY · 920-206-2324

Prophecy on the High Seas

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

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

Limited Space! Reserve NOW!!!!

March 11-16, 2013

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

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

Sensational food that never ends!

Spiritual food that is even better!

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

For more information or to register,
919-275-4477
from 9:30am - 4:30pm EST
www.JewishAwareness.org

A Compelling Illustration from “Behind the Lines”

John C. Vaughn

To illustrate the theme of discipleship featured in this issue, we are referencing an unexpected source. Although *FrontLine* has included a number of book reviews in previous issues, it has never featured a work of fiction until now. *Legacy of the Brave* is a story set against the backdrop of brutal conflict and human atrocity in World War II. Tracing the evidence of God’s love in the hearts of two young people, the reader is invited to “follow Leyna and Rand on their path to each other, as they fight the odds to leave behind a *Legacy of the Brave*.” The strength of these characters demonstrates the value of genuine discipleship in the homes where they grew up.

The novel’s back cover provides a synopsis.

Lieutenant Rand Kellam served his country with honor and bravery, undertaking numerous dangerous missions alongside his crew. During one such mission, his B-24 Liberator was shot down over the German countryside. Alive but stranded deep in hostile territory, he expected to find the worst. What he didn’t expect to find was Leyna.

Leyna Künzel—her mother sick, her father gone, her brother most likely dead—lived a hard life. In addition to caring for her ailing mother, she had to work to make ends meet, farming the family land and working as a seamstress for the wealthy families in town.

While returning home from work one day, she came across a strange—and terrifying—sight. Dangling from a parachute, tangled in the limbs of a roadside tree, was a man in the garb of the Allied forces currently at war with Leyna’s home country. Though most of her fellow countrymen would attempt to capture and kill this enemy soldier, Leyna, at great personal risk, follows her heart and her faith and makes a decision that will forever alter her destiny.

Author Deborah Kelly, the wife of Pastor Brian Kelly and daughter of FBFI board member Dr. David Innes, is an avid student of history. While in San Francisco for the annual Christian Life Conference at Hamilton Square Baptist Church, I enjoyed an evening of dinner and discussion with Pastor and Mrs. Kelly. Because of our mutual interest in history, we began discussing another work dealing with World War II. We all agreed that someone needed to take the voluminous research of author William Manchester and get the long-awaited third volume of his fascinating biography of Winston Churchill in print. Let me explain.

Manchester enthralled us with Churchill’s early life in his 1983 volume *The Last Lion—Visions of Glory—1874–1932*; then in 1988 he developed the reasons that Churchill would take center stage in World War II in *The Last Lion—*

Alone—1932–1940. Then, much to our consternation, Manchester seemed to put the narrative on hold. In the pre-Google days after 1988, we regularly called the bookstores in eager anticipation of volume three. As only the diehard history buff can understand, we complained that Manchester had abandoned us on the brink of Britain’s and Churchill’s “finest hour.” Sadly, after sixteen years of anticipation, in 2004, we learned that Manchester had died.

However, our recent dinner conversation about our love of history preceded by less than twelve hours an announcement from iBooks that in early November *The Last Lion—Defender of the Realm—1940–1965* will be released at last. Using Manchester’s research and notes, co-author Paul Reid has finished the longest of the three volumes, bringing the full biography to just under 3000 pages. We are hoping that Reid has captured Manchester’s use of the genre called “popular history,” (possibly an oxymoron in the minds of those who have not learned to love history).

In contrast, Deborah Kelly writes historical fiction. I received a copy of *Legacy of the Brave* on the last day of the San Francisco conference. Kelly’s portrayal of the era is accurate, and her use of fiction to teach Biblical love is very effective. Whereas Manchester’s tomes are fascinating because they invite the reader “behind the lines” to understand the motivations of a flawed giant of a man—Winston Churchill—Kelly’s story is about an airman shot down behind the German lines whose life is saved by a young woman motivated by Christian love. *Legacy of the Brave* is a compelling illustration of the gospel—a historical novel presenting a parable of salvation. I really enjoyed reading it.

In this issue of *FrontLine*, Dr. Bob Condict writes about the importance of discipleship in child rearing. My grandchildren may or may not ever have an interest in five-pound history books, but I want all of them to love books that will reinforce the love of God in their hearts, books such as *Legacy of the Brave*.

Available from
innesinn.com
and amazon.com.



**Fundamental Baptist
Fellowship International**

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

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

Address Service Requested

Build
FAITH

Challenge
POTENTIAL

Follow
CHRIST



College happens once. Make it count for the rest of your life.

Build Faith. BJU will help you strengthen your faith in the absolute truth of God's Word through opportunities such as a biblically based curriculum, daily chapel, and discipleship and mentoring.

Challenge Potential. BJU challenges you to exceed your own expectations and grow academically, spiritually and socially through rigorous academics, liberal arts courses that prepare you for multiple careers, and a broad range of student and leadership-building activities.

Follow Christ. Because living for Christ is what really matters in life, BJU thoroughly prepares you to serve in whatever ministry or vocation He calls you to.



Build Faith. Challenge Potential. Follow Christ.

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

For graduation rates, the median debt of students who completed the program and other important info, visit on.bju.edu/rates (2014-20)