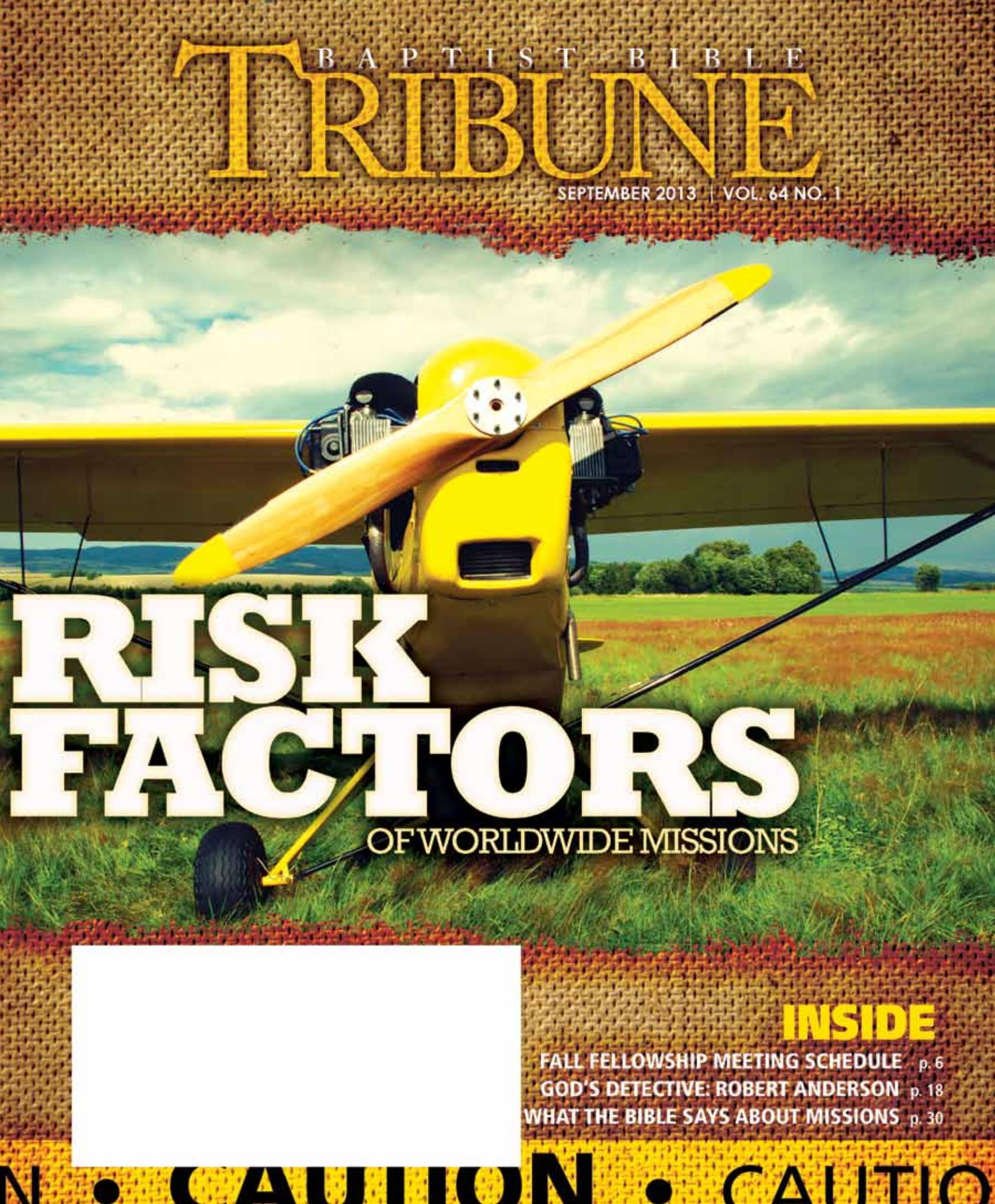


# BAPTIST BIBLE TRIBUNE

SEPTEMBER 2013 | VOL. 64 NO. 1



# RISK FACTORS

OF WORLDWIDE MISSIONS

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# VBS 2014



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ON THE TABLE  
**Risky behavior**

by Keith Bassham | Editor

I was moved several times reading over the *Global Partners* section of this magazine, as I am sure you will be. The stories of courage and endurance, along with the spiritual warnings, reminded me again of the risk factor built into Christianity. When Jesus invited potential followers to take up a cross, his words were not uttered in some lofty planes of abstraction or metaphor. For those first Christians, the image was concrete and the possibility of winding up on a cross was real.

After all, in the culture Rome had created in the Mediterranean world, even a religious-sounding phrase, such as "Jesus is Lord," had political implications. If Jesus is Lord, then Caesar is not. You don't get much more radical than that in a society trained to see the emperor as god. In other words, it was impossible to follow Jesus Christ without involving yourself in politics, whether you intended it or not. And so Jesus, and Paul later on, issued some counsel on how believers should prepare themselves for the consequences that go along with the risky behavior of being "in Christ."

*Global Partners* has done a fine job (edited by Jim Smith, by the way), of showing how that riskiness has been and is working itself out among missionaries today. But the document also has a dozen or more places where you and I can jump on and help shoulder our share of the risk.

One theme is preparation. Several of the accounts speak of how one has to think ahead, and make decisions away from a conflict or struggle. I liken it to the example of Daniel and his friends in Babylon who, when compelled to eat and drink meals they considered defiling, refused. On the surface, the offer from the king's table may have seemed innocuous, and I can imagine that many saw no harm in it. But Daniel and his friends stood their ground on this "small thing," and we learn the importance of that decision later when the stakes became much greater.

A few pages over, the same group of young men refuses to worship an image of the king, even under threat of death. No one says it at the time, but I like to think Shadrach or one of the others said to himself, "Are you kidding? We wouldn't even have lunch with him, let alone worship him!" There was no need to agonize over the decision of whether to bow or not, for the smaller choices made earlier prepared them for the larger ones down the road.

And then, of course, there is the story of the plot to kill Daniel, with the assassins attempting to use Daniel's religion as their weapon. We are impressed that Daniel followed his regular habit of prayer in defiance of a phony order, again a decision made far earlier in his life, and so he was prepared for the risk.

We North American believers have lived in an environment where our Christianity held little, if any, personal risk. High time we see ourselves differently, and a few minutes spent with risk-takers could help.

*Keith Bassham*

# BAPTIST BIBLE TRIBUNE

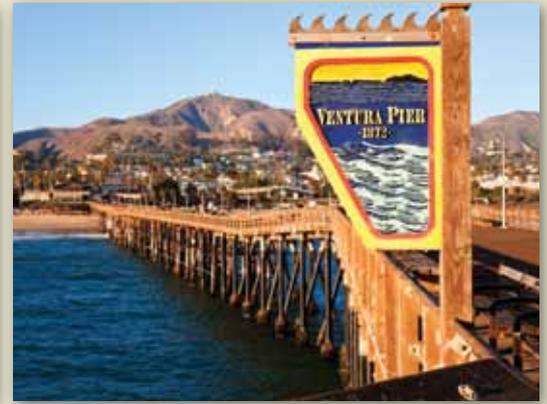
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PRESIDENTIAL PERSPECTIVE

## Impossible? Not!



by Linzy Slayden | President | BBFI

**D**oes the word *impossible* find its way into your life all too often? *Britannica's World Dictionary* defines it as “not possible, intractable, that which cannot be done at all.” *Webster's Dictionary* adds “unfeasible; unattainable; absurd!”

The very word has an air of hopelessness about it. Each of us may have our own definition of impossible: a fractured relationship, a pressure-filled ministry situation, a besetting sin there seems no victory over, overwhelming financial issues, a strong-willed deacon, a well-intentioned dragon (if you know what I mean), or guilt over the past, grief due to illness or death. Or perhaps like Christian in *Pilgrim's Progress*, you are mired in the “Slough of Despond,” and just making it through another day seems impossible! It may look different to each of us, but it is a face with which we are all familiar.

The one place we will not find the word impossible is in our God's dictionary. The Scriptures are full of seemingly hopeless situations in which our Omnipotent God showed His power and might: the exodus, the lion's den, and the fiery furnace in the Old Testament. The New Testament reveals the lame walking, the blind seeing, the grieving whose loved ones were restored to life, thousands being fed by a few fish and a little bread, and prisoners led to safety by an angel. The disciples faced a great impossibility. The one they followed died a horrible death. How could they go on? Their questions dissolved when the finality of death came face to face with resurrection power!

The same God who controlled these situations is sovereign in the lives of His children today. His love, strength, power, wisdom, and might have not abated through the years. He stands willing and able to help each of us through whatever comes our way. The Word of God plainly teaches, “For with God nothing shall be impossible” (Luke 1:37). Nothing, nada, zip, zero, zilch, however you say it in whatever language you say it, no situation is too much for God to handle.

The only responsibility we have is to trust God, walk by faith, be faithful, do what we can do, and trust God to do what we can't.

When I look at the BBFI I see some who are defeated by seemingly impossible situations. I would encourage all of us to remember the God we serve is the God who spoke the worlds into existence! We serve a great and powerful God!

The wonderful principle is that sometimes He uses us to make it happen. When Jesus raised Lazarus from the dead He first told the men to move the stone. They needed to do what they could do, and then He would do what they could not ... raise the dead!

In our Fellowship we need to do what we can do and watch God do what we can't! This translates into support: financial support for the schools, Mission Office, missionaries, NCPO, and the *Tribune*; prayer support; and physical support by attending the Fellowship meetings.

Let's pull together and see God do the impossible.

WORLDWIDE MISSIONS

## Candidate School 2013



by Jon Konnerup | Mission Director | BBFI

**T**hroughout the 63-year history of the Baptist Bible Fellowship International, a passion for bringing the lost people of the world to a saving faith in Christ has been exhibited. This desire is what drives our churches to participate together in an effort to see the Great Commission accomplished by sending and supporting as many missionaries around the world as possible. The Mission Office of the BBFI strives to assist churches and their missionaries by providing services to both. One of these services is our annual Candidate School held each July.

Each year, pastors, missionaries, specialized professionals, and Mission Office staff discuss a variety of topics with those attending. The daily sessions are filled with classes specifically tailored to the various phases of the missionary process — whether it is for those who are going as TEAM, to individuals transitioning from TEAM to career missionaries, or those beginning deputation, to ones who receive their pre-field orientation after completing a year of deputation. The week culminates with several challenges being issued by the BBFI first vice president of missions and myself as the mission director. Following are the various topics covered:

**BBFI** Mission Office, philosophy, medical plan

**Mission Office** policies and procedures, website

**Financial** Biblical basis for financial accountability, reporting, online banking, personal budgeting

**Preparations** linguistics, crisis response and backing, church planting, moving overseas, deputation process, educating children on the field, prayer letters, missionary health, retirement preparations, role of the missionary wife

**Relational** culture shock, interpersonal relationships, working with national leadership, counseling sessions, time with Mission Office staff

**Spiritual** accountability of the missionary, spiritual foundations, spiritual perspectives, the spiritual life of the missionary, what a pastor expects of a missionary

Even though the missionaries' brains were overloaded with so much information, their responses were very positive. We received responses similar to these:

*“I appreciate all the time and work that goes into Candidate School. It is very helpful and inspiring to see “the heart for missions” that is displayed through the Mission Office. Thank you for everything you do every day for us.”*

*“We greatly enjoyed spending time with you, learning from you, and working with you during the BBFI Candidate School. We learned so much and were so encouraged by you. We felt it was a great success and that the effort and the time you put into training and strengthening us was clearly evident.”*

Missions is what our churches do, and our mission is to start churches worldwide by sending the most prepared, highly qualified missionaries. The BBFI Missionary Candidate School is an integral part of this process.

## CHURCH PLANTING

# BBF Builders busy this summer



by Wayne Guinn | Director | NCPO

The BBF Builders are such an important part of our work here at the NCPO. Their ministry has allowed so many churches to have facilities that otherwise would not have been possible. Here is an update on two projects that have been worked on this summer:

### Trinity Village Baptist Temple, Eastman, GA Mission: New construction for a church plant Pastor Vic Baxter, Chuck Ford - Project Manager

After much delay due to almost continual daily rainy weather the new building is finally out of the ground! A group from Park Crest Baptist Church in Springfield, MO, was with us from July 22-26 and really did a tremendous job in getting all the roof trusses set and decked as well as the entire outside of the building sheeted.

A date of Labor Day is our target to be able to get the building ready for occupancy. BBF Builders Ron and Barb Trosclair have been with the project since July 10.

### Lighthouse Baptist Church, Xenia, OH Mission: Renovate 16,000 square feet of their existing building Challenges: \$500K projected cost with only \$300K available! God will have to stretch their faith!

This is an exciting project for a young church that is growing fast! With only three years in existence, this body of believers has grown from eight members to over 350 in active attendance! What a testimony! This tremendous growth has brought this church to the point that they desperately need to expand their facilities. It is our goal to use the talents God has given us to assist this church through the rough waters of construction.

All work is being performed under NCPO/BBF Builder supervision and with volunteer labor, except for the HVAC system and flooring work. This will allow the church to stretch the money that God has given them and build a 600-seat auditorium with much needed Sunday school space. This is a tall order that only God can fill!

This project is in the beginning stages of construction. Demolition of the old grocery facilities is now complete. All underground plumbing has been installed and inspected. New wall construction will begin in the next week.

*Report from Craig Miller-BBF Builder Missionary*

Will you pray with us for these new churches? Also, pray for the BBF Builders. They lead a unique life of service on the road helping churches, and being such a blessing to them. If you have any questions, or need any information about the BBF Builders, please contact the NCPO office at office@bbfncpo.com or (417) 536-8826 and we can get you in contact with them.

# Fellowship News from the Pacific Coast

By JAMES O. COMBS

**L**YNWOOD, CALIF.—Tuscon Baptist Temple, Tuscon, Ariz. observed its 5th anniversary on July 25. Organized in 1958 with 15 charter members by the present pastor, Louis W. Johnson, the church now has a membership of 900, with an average Sunday school attendance of between 400 and 500. The property is valued at above \$175,000. The church has just completed a new Sunday school wing, consisting of a large assembly room and 10 classrooms.

Harold Henniger, pastor of Canton Baptist Temple, Canton, Ohio, was the special speaker.

• Renton, Wash.: Faith Baptist church, Emerson White, pastor, has had a Sunday school attendance of 50 this summer.

• Yakima, Wash.: Mickey Robinson, pastor of Calvary Baptist church, reports an average Sunday school attendance of 60, with weekly offerings averaging \$80.

• Wapato, Wash.: Bible Baptist church, J. T. Smith, pastor, is averaging 50 in Sunday school.

• Sunnyside, Wash.: Bible Baptist church, Gerald R. Martin, pastor, is having around 30 in Sunday school and offerings are averaging around \$100 a week.

• Spokane, Wash.: Empire Baptist Temple, Herb Robinson, pastor, is averaging 65 in Sunday school, and the offerings are around \$90 a week.

• Selah, Wash.: Bible Baptist church, Leroy Thompson, pastor, has averaged between 125 and 150 in Sunday school this summer. The Vacation Bible school enrolled 125, with a \$68 offering for missions.

• Lebanon, Ore.: Sunday school attendance at Grace Baptist Temple, Charles Kearns, pastor, is above the 50 mark.

• Prairie City, Ore.: E. L. Kiemig, pastor of First Baptist Chapel, is doing a pioneer work in this community. He is deserving of our prayers.

• Billings, Mont.: Ronald Storz plans to organize a new church in this city of 80,000 people. It will be the first Fellowship church in Montana.

Mrs. Storz is as enthusiastic about the prospects as her husband.

• Thompson Falls, Mont.: A Bible study group is meeting here on Monday nights, and is praying for a leader who will help develop the work with the view of organizing a church. Those interested should write Mr. Herb Robinson, 2024 Argoone, Spokane, Wash.

• Las Vegas, Nev.: Carey Ave. Baptist church, Raymond L. Custer, pastor, had 25 young people in the Hume Lake youth camp.

• National City, Calif.: Nearly 500 attended the dedication service of

### Biblical Farming Methods Making the Negev Bloom (New York Times)

JERUSALEM (Israeli Sector) —While farmers in other parts of the Negev, the semi-arid region that covers half of Israel, bewailed the effects of this year's drought, Michael Evenari, a botany professor at Hebrew University, succeeded in growing fruit trees and vegetables. He is striving to revive and popularize Biblical and post-Biblical farming methods in desert areas.

On his experimental farm in the central Negev, he gets only an inch of rainfall in dry years. But his crops succeed because he uses ancient methods of dams and channels to catch runoff rainwater.

the new auditorium of Calvary Baptist church, E. Ted Hicks, pastor. Loys Vess, pastor of Denton.

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NOEL SMITH ● ● Editor

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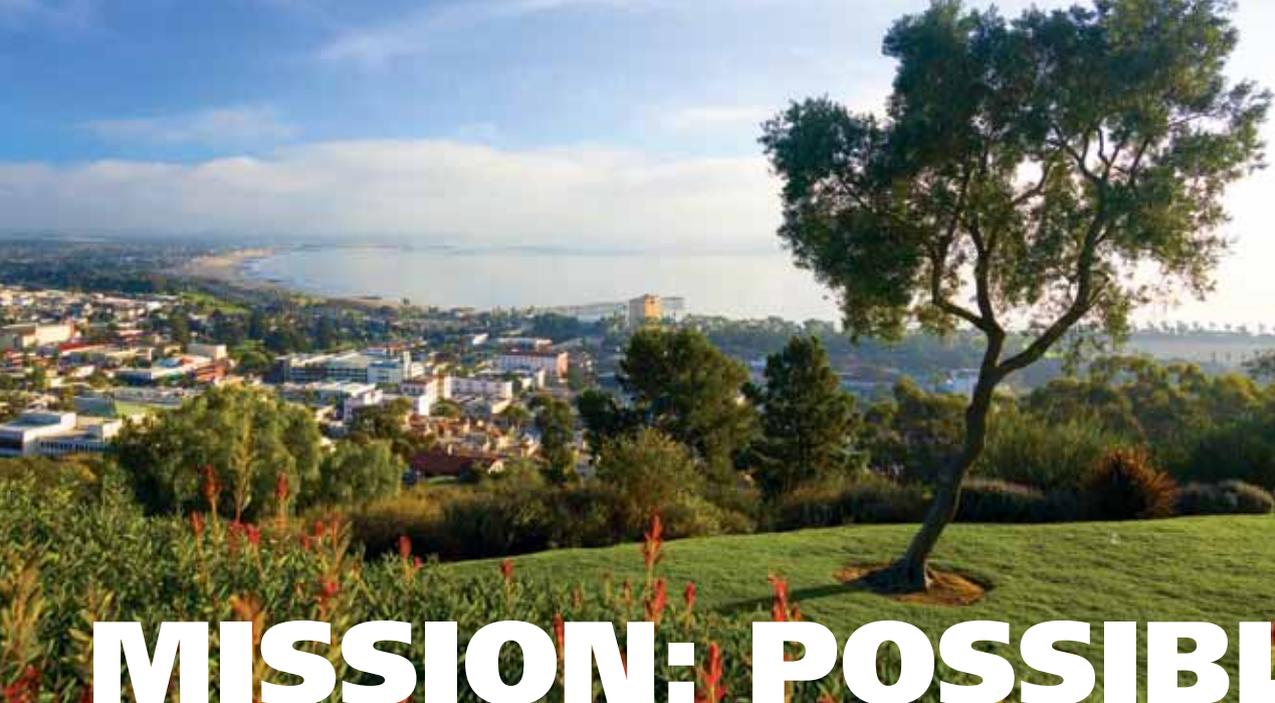
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# MISSION: POSSIBLE

BBFI NATIONAL MEETING **SEPTEMBER 16-18**

**VENTURA BAPTIST CHURCH**  
**VENTURA, CALIFORNIA**  
PASTOR LEWIS MCCLENDON



I would like to personally encourage you to attend our September National Meeting. It is our goal that this meeting will be worth your time and financial investment.

All of our sessions will be on point with a tightly run program that provides inspiring speakers, uplifting special music, and time to meet with old friends and make new ones.

The BBFI mission program is the best in the world and you will be encouraged as we approve new missionaries, hear challenging messages on missions, and get new ideas from the Mission Office on mission conferences and how to better care for our missionaries.

*Lewis McClendon*



## NEARBY LODGING

- Limited rooms in each hotel
- Group rate for Ventura Baptist Church
- Rates guaranteed through 8/25/13

### Crowne Plaza

450 E. Harbor Blvd.  
Ventura, CA 93001  
(805) 648-2100  
\$115

### Ventura Beach Marriott

2055 E. Harbor Blvd.  
Ventura, CA 93001  
(805) 643-6000  
\$115

### Residence Inn

2101 W. Vineyard Ave.  
Oxnard, CA 93036  
(805) 298-2200  
\$109

### Country Inns and Suites

298 Chestnut St.  
Ventura, CA 93001  
(805) 653-1434  
\$69

## NEARBY ATTRACTIONS

**Camarillo Premium Outlet** (15 minutes)  
www.premiumoutlets.com

**Ronald Reagan Presidential Library**  
(30 minutes) www.reaganfoundation.org

### NORTH OF VENTURA

**Santa Barbara area** (45 minutes)  
www.santabararaca.com/things-to-do/  
kid-friendly

**Solvang** (2 hours)  
www.solvangusa.com

### SOUTH OF VENTURA

**Disneyland** (2 hours)  
www.disneyland.disney.go.com

**Knotts Berry Farm** (1.5 hours)  
www.knotts.com

**Universal Studios** (1.25 hours)  
www.universalstudioshollywood.com

## SPEAKERS

Mike Frazier

George Barna

Linzy Slayden

Kirk Cameron

## MUSIC

Terry Blackwood

Sylvia Lange



SUN.

9:00 & 10:30 AM  
6:00 PM

### Morning services

**BBQ Banquet\*** – Wood Ranch tri-tip steak dinner, comedy by Tim McClendon, and a challenge from BBFI Mission Director Jon Konnerup

MON.

6:30 PM

**Pastor Mike Frazier**, Canton Baptist Temple, Canton, OH

Special music by Terry Blackwood

Desserts after the meeting

TUES.

9:00 AM

### Workshops

How To Reach Men - Jim Baize

Drive Faith Home - Otis Ledbetter & Kurt Bruner

The Pastor And His Income Taxes - Jim Rickard

Logos - Technology Trends In Ministry - Dan Smith

Word Crimes: Writing And The Health Of Your Ministry - Steve Van Winkle

Cutting Edge Youth Ministry - Jon Slayden

Communication Between Sr. Pastor And Music Pastor - Linzy Slayden & Mike Gleason

Leading Your Church Through Transitions - Tim Adrian

The Value Of Values: Living By Core Values - Fred Young

**Ladies Tea\*** – Gail Ledbetter

10:00 AM

### BBFI National Business Meeting

11:00 AM

**George Barna**, author and founder of The Barna Group

6:30 PM

**Pastor Linzy Slayden**, BBFI President, Friendship Baptist Church, Owasso, OK

Special music by Sylvia Lange

Desserts after the meeting

WED.

9:00 AM

### Workshops hosted by the BBFI Mission Office

Effective Strategies For The Sending Church - Dennis Jennings

How Does The Mission Office Respond In Moments Of Crises - Jon Konnerup & Steve Bender

How Your Students Can Be World-Changers - Lee Tomlin & Jim Smith

Mom, I Want To Be A Missionary! (for ladies) - Sharon Smith

10:00 AM

### New missionary approvals

6:30 PM

**Kirk Cameron**, actor and director whose passion is to encourage people to live fully devoted to faith in Jesus Christ

THU.

9:00 AM

### Golf Tournament\*

to benefit BBFI Missionary Care Offering

\$75 per person includes golf, range balls, lunch, and goodie bag

9:00 PM

### Overnight Deep Sea Fishing Trip\*

(space is limited)  
Returns Friday at 5:00 PM, \$180 per person

\*Advance registration required

REGISTER AT [WWW.VENTURABAPTIST.ORG/#/MISSIONS](http://WWW.VENTURABAPTIST.ORG/#/MISSIONS)



Join us Tuesday evening as we honor missionary Lavern Rodgers with the Fellowship Faithfulness Award. Lavern Rodgers and his late wife Evelyn became missionaries to Japan in September 1949. Evelyn went home to be with the Lord on April 8, 1989. In 1990 Lavern married Clara Marsden who had continued to serve as a

missionary to Japan after her husband Alvin passed away on September 13, 1983. The Marsdens were approved as BBF missionaries to Japan in May 1950. Now together Lavern and Clara continue to minister in the country of Japan.



# THE THEOLOGY OF **RISK**

**D**anger for Christ's sake is both a past and present reality. When thinking of such danger, we think of martyrs of the past. It is estimated that 70 million believers have died as martyrs over the centuries, which is a staggering figure. But even more staggering is that about 45 million, or two-thirds of that number, gave their lives in the 20th century. The point is that danger from a world that hates God has not diminished but has increased and has become aggressively more violent.

Because of these facts and the dangers missionaries face, we are developing what we refer to as the BBFI Theology of Risk. We understand that serving the Lord in the 21st century may be an even more dangerous enterprise than in the 20th. We want our new missionaries and their sending churches and families to be aware of those dangers and risks.

The ministry of BBFI missionaries is reflected by what Paul wrote concerning his own ministry in 1 Corinthians 16:9, "For a great door and effectual is opened unto me, and there are many adversaries."

## **GOD IS SOVEREIGN OVER DANGER IN WORKING OUT HIS PURPOSES**

Romans 8:35-39 demonstrates that danger cannot separate the believer from the love of Christ; in fact, the passage states that even while in danger, the believer is more than a conqueror. "Nay, in all these things we are more than conquerors through Him that loved us."

Danger never takes God by surprise or finds Him "off-guard." He is never confused regarding what we should do in times of danger, nor is He ever uncertain of His plans for us as we are going through these times.

## **DANGER IS A REALITY TO ALL BELIEVERS**

Believers should not think of danger for Christ's sake as a result of location or occupation but of relationship. Jesus said in John 15:18-21, "If the world hate you, ye know that it hated me before it hated you ... If they have persecuted me, they will also persecute you ... But all these things will they do unto you for my name's sake."

It is important to point out that pertaining

to danger, this scripture makes no distinction between a believer and a foreign missionary.

The Word of God does not make a distinction in the danger that may come to the Christian who witnesses for Christ in his home area and danger that comes to the Christian who is considered a “foreign missionary.” The Bible, in fact, encourages us to view danger as a reality we all face, rather than danger that certain few missionaries must face. “Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body” (Hebrews 13:3).

Paul wrote to all believers of all generations, geographic locations, and occupations when he said to Timothy in 2 Timothy 3:11-12, “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”

### **DANGER COMES SPECIFICALLY TO THOSE WHO PREACH THE GOSPEL**

Although believers will face persecution from the world in any geographic location and in any occupation, simply because of their relationship with Christ, some geographic locations are “hot spots” religiously or politically, and preaching the gospel in those areas may incite anger from those who are anti-Christian.

Believers who devote their lives to the spreading of the gospel, either in their own hometown or in a foreign country, should be prepared to face the probable animosity of the enemies of the gospel. Paul wrote, “Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things” (2 Timothy 1:11-12).

### **BIBLICAL BASIS FOR CRISIS MANAGEMENT**

Paul told his friends; “I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus” (Acts 21:13). Perhaps no believer can be truly prepared for suffering, imprisonment, and martyrdom until those things face them. It appears God gives the grace we need when we need it. Paul was prepared in the sense of having faced the very real possibility that death could come to him by martyrdom and because he was firmly

**Faithfulness should be our priority when facing extreme danger or even persecution. We may be inclined to think that escape or deliverance is the priority, but scriptures seem to declare otherwise.**

convinced that Jesus Christ was worthy of his life and death.

The apostles and elders considered Barnabas and Paul to be “men that have hazarded their lives for the name of the Lord Jesus Christ” (Acts 15:26). Like Paul we must be convinced that Christ Himself and the task He has given us is really worth dying for.

Faithfulness should be our priority when facing extreme danger or even persecution. We may be inclined to think that escape or deliverance is the priority, but scriptures seem to declare otherwise.

Hebrews 11:35-38 gives the account of believers who could have escaped martyrdom but deliberately chose not to do so. “Others were tortured, not accepting deliverance; that they might obtain a better resurrection.” It was clear that a way out of suffering was offered these believers if they compromised or denied God, but they did not accept deliverance and chose martyrdom instead.

Jesus’ words to the church at Smyrna in Revelation 2:10 show that faithfulness to the Lord, not escape, is what is priority when facing death: “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”

We know that God uses persecution and martyrdom to glorify Himself and further the gospel. Paul told the Philippian believers that he wanted them to understand that what was happening to him was for “the furtherance of the gospel.” He indicated that many other believers were bolder to speak the word without fear, having seen Paul in bonds.

As we face danger for Christ’s sake, we become very aware of the risk of losing our possessions or even our own lives.

It is important to maintain perspective

when facing extreme danger and possible loss. Peter gave this perspective in 1 Peter 1:6, 7: “... ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”

The safety of our missionaries is an important aspect of missionary care; however, we are reminded that there is an urgency for the people of the world to hear the message of the gospel. There is also an understanding that often mission work can be dangerous.

We want to be ready to help our missionaries assess the risk and to decide when to flee and when to face. We understand that both fleeing and facing can be godly responses to danger. The Mission Office comes alongside the sending pastor to give advice and assistance in making these decisions.

The Mission Office staff is undergoing crisis management training. We will be giving different levels of training to our missionaries, determined by the area of the world in which they live and serve. Because the missionaries are approved by the BBFI, most governments, including our own, see the BBFI Mission Office as the responsible party in case of an emergency or crisis situation. There are certain liabilities that go along with that responsibility. Therefore, we must be prepared for these things. However, in our dealings with ANY situation, the sending church and pastor will be involved. We believe that is the Biblical pattern. The sending church is the sending agency and therefore has the final authority.

We appreciate the opportunity given to us by the churches to help in the preparation and care for the honorable servants of God sent with the gospel to the regions beyond us.



# RISK AND PROVIDENCE

**T**he life and work of career missionaries can involve high levels of risk and danger to their safety. The risks can be in the form of physical accidents, medical emergencies, criminal activities, religious persecution, political upheavals, official corruption, civil wars, long-term health issues, and natural disasters.

Most of us believe there is a special and divine call to vocational ministry. At the same time, we recognize that there is a level on which all Christ-followers are called, gifted, and sent. We recognize that all of us who know Christ as Savior have been instructed to share the good news; we have been given spiritual gifts to be used for the edification of the congregation; and we are to be obedient to the Lord wherever and however He chooses to use us. All of us have been sent into the world to be salt and light for the glory of God!

We believe that it is God's will for churches to send Christians to all peoples and nations to share the gospel of saving grace ... with the understanding that we may face accidents, illnesses, and difficulties.

As we think about risk, let's begin with some general thoughts about the providence of God.

God's providence involves the continuing work of God where all things in the universe are under His ultimate control. God's providence would include His unique, purposeful, and special intervention into the natural process to accomplish His will.

God's providence at times also transcends human affairs, taking challenging situations and using them for good as He promises in Romans 8:28 and illustrates with the life of Joseph in Genesis 50. We believe God has a plan and a purpose for all things, even those things that we don't understand. We believe God's providence points to God's plan for this world.

God's plan begins in eternity. Nothing catches God by surprise. God's plan is always consistent with His nature. God's plan allows humans a free will to act in ways consistent with their nature. It is the element of human freedom that raises the reality of risk in all of life's endeavors.

God's plan ultimately centers on Jesus Christ. Jesus urged His followers to live in light

of a coming day of reckoning. Jesus knew that obedience to the will of God would involve His own suffering and death.

Jesus' commitment to his Father's will called for a life of faithfulness, rejecting self-interest and self-protection. Jesus' own sacrifice provides a model for his followers.

If Jesus' followers are to live in accordance with His teachings, they must be willing to live faithfully in spite of the circumstances of life, always being open to God's providential guidance. Such a life is willing to take risks for the sake of the gospel.

The tension of providence and risk is

*Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; Having the same conflict which ye saw in me, and now hear to be in me.*

Philippians 1:27-30

There is an underlying understanding that missionary work is often dangerous. BBFI churches should not cower from our task of involving Christians in missions and sharing the love of Christ with lost people. Rather, trusting in His all-powerful providence, we should encourage our best and brightest to give their lives to the service of Jesus Christ and the gospel as they live their lives in the light of eternity!

Hours before flying from Shell-Mera to the Curaray River in Eastern Ecuador, Nate Saint, Jim Elliot, Roger Youderian, Pete Fleming, and Ed McCully gathered around a piano, with high hopes of taking the good news to the Waorani Tribesmen, and aware of the risks involved, committed themselves to the Lord as they sang the words of the old hymn.

We rest on Thee, our shield and our defender!  
We go not forth alone against the foe;  
Strong in Thy strength, safe in Thy keeping tender,  
We rest on Thee, and in Thy name we go.

We rest on Thee, our shield and our defender!  
Thine is the battle, Thine shall be the praise  
When passing through the gates of pearly splendor,  
Victors, we rest with Thee, through endless days.

And so it is that we rest and trust in the Lord of the Harvest, we take risks, and we obey.

**Security is mostly a superstition. It does not exist in nature nor do the children of men as a whole experience it. Avoiding danger is no safer in the long run than outright exposure. Life is either a daring adventure or nothing.**

**-Helen Keller**

**If Jesus' followers are to live in accordance with His teachings, they must be willing to live faithfully in spite of the circumstances of life, always being open to God's providential guidance. Such a life is willing to take risks for the sake of the gospel.**

reflective of the tension of our dual citizenship; we currently live in this world but are already citizens of Heaven. Providence and risk also reflect the tensions of living in the orderly world as created by God and a fallen world that is affected by sin. Providence and risk are extensions of the struggle between a confidence in God's sovereignty and the reality of human freedom and responsibility.

It is in light of these things that we live by faith, a faith that gives assurance and pleases God and a faith that calls Christ-followers to a life that is sometimes without immediate answers. In the midst of this tension, we recognize that God's grace not only enables us to believe the gospel of Jesus, but also gives us the opportunity to sometimes suffer for His sake.

The BBFI has a legacy of missionaries who have given their lives for the gospel. Lives have been lost through accidents and illnesses. Over the years, our BBFI missionaries have paid high prices to fulfill their ministries. "... not terrified by adversaries ..." Among the sufferings that we know of are: religious persecution, rape, armed robbery, sexual assault on missionary kids, grand theft, corrupt government officials, betrayal of co-workers, breaking and entering, false accusations, marriage struggles, wayward children, imprisonments, marriage destruction, horrible traffic accidents, serious diseases, and murder.

We are blessed with missionaries who are willing to take risks or go to difficult places because the love of Christ compels them to go minister to lost and hurting people.

BY T.S. LONG  
BBFI ASSOCIATE MISSION DIRECTOR

# RISK AND SUFFERING

*“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”*

Matthew 5:10-12

**A**s Jesus explained the cost and suffering of being disciples, He was looking forward into the events they would encounter, giving them direction on how to meet suffering, knowing that others before them had also faced persecution.

Being blessed as we are in America, it may be difficult to understand the suffering that our missionaries around the world encounter each day. Many Christians believe a door shut in the face on visitation or a mix up in a drive thru order brings us to the perils of persecution and suffering. Yet, our eyes were opened greatly as we arrived in the Middle East eleven years ago. In that time, we have personally witnessed and endured events and sufferings that are uncommon to the western Christian. We did not see these events as spectacular; just a part of our calling as missionaries.

One occasion involved our evangelism outreach into the villages in the south as we were starting a new church. Two of our teams encountered Muslims who had been antagonized by the local imam (Muslim leader) to attack our groups who were doing house visits. Through the mosque speakers, he encouraged as many as 50 men to throw stones at our group, forcing us to retreat back to the van. In all, we had five who were injured and had to go to the local hospital for medical care. Once we received care, we went back into the village and were able to complete the work we had started.

Not all missionaries would have as extensive a record of suffering as Paul gave in 2 Corinthians 11:25-27. Being beaten, robbed, and shipwrecked are but a few of his sufferings. Yet, our missionaries could each give stories of suffering they have experienced while on the foreign field. Many of those events will never be shared or revealed openly, but their suffering is real.

Suffering and difficulties are part of the call to blessing that Jesus spoke of. Samuel Zwemer, who 100 years ago spent his life in ministry to see Muslims come to Christ, stated, “Frequent setbacks and apparent failure never disheartened the real pioneer. Occasionally martyrdoms are only a fresh incentive. Opposition is a stimulus to greater activity. Great victory has never been possible without great sacrifice.”

We should never let our personal suffering dictate the extent or desire of our calling to go. Like Christ, suffering should be faced knowing that glory goes to the Father and our suffering is not a sacrifice, but a privilege in which we can rejoice.

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# RISK AND SAFETY

**A**s a father, father-in-law, and grandfather, I find myself praying every day for my daughter, daughter-in-law, son-in-law, and my amazing grandkids. I pray every day of my life for their safety. It is as natural as breathing. My fatherly concern and my grandfatherly love for them naturally cause me to be alert to issues of safety in their lives. I'm pretty sure that is normal and right.

However, I recognize that there are things that are more important than safety in the lives of those I love. And for those things I also pray. I want them to walk with the Lord, to know His presence, to be obedient to His voice.

As a Fellowship of pastors, churches, and missionaries, we want to continue to be effective in our church planting efforts all around the world. We want our global partners to be safe in those efforts. We recognize, however, that safety is not the most important aspect of our work.

As our Lord traveled all throughout Judea, Samaria, and Galilee, with his band of followers, we see from their discussions that they did not avoid danger nor seek comfort. There were certainly times when safety was sought and then there were times when safety became unimportant.

We are not promised anywhere exemption from danger or suffering. On the contrary, the Bible clearly teaches that suffering is to be expected and is a normal part of the Christian life and experience. We would do well to recognize that there are blessings that come from God that can effectively come through suffering.

Please be assured: Christ never leaves us, no matter how we feel, no matter how dark the storm or painful the suffering. He will never, no never, leave us nor forsake us.

Less than a week before Martin Burnham's abduction by Muslim guerrillas on the Philippine island of Palawan in May 2001, the New Tribes missionary spoke at a Wednesday evening service at Rose Hill Bible Church in his small hometown near Wichita, Kansas.

Some of Burnham's last words in the United States were also among the last words of Jesus recorded in John 21, "Follow thou me." His uncle Ralph Burnham said, "Martin

not only spoke of following Him, but he took on that responsibility. Of course, at that time neither he nor any of us expected how far he was going to be required to go. But he was willing to go.”

Martin Burnham kept that attitude throughout the 376 days he and his wife, Gracia, were held captive by the Abu Sayyaf terrorist group.

Just before a Philippine military raid on the kidnappers that led to Martin’s death and Gracia’s freedom, the two huddled together in a hammock under a makeshift tent. They had been thinking that there would be a chance that they would not make it out alive. Martin said to Gracia, “The Bible says to serve the Lord with gladness. Let’s go out all the way. Let’s serve Him all the way with gladness.”

The two then prayed in their hammock, recited scripture verses to each other, and sang. They lay down to rest. The rescue assault began and bullets began to fly, puncturing Gracia’s leg and Martin’s chest.

We heard a pastor say recently, “We live in a day of easy believism. If you want to go to heaven, raise your hand for Jesus, live however you want, and at the end, He’ll say, ‘Well done.’

Actually, between your conversion and your resurrection is your discipleship. It’s growing, maturing in love, devotion, and commitment to Christ.”

Jesus says, “I’m God. If you want to follow me, people will hate you and you might die.” That’s the cost of discipleship.

We have read in the history of modern missions about the Student Volunteer Movement of more than a century ago. Young North Americans were rallying to take the gospel around the world. It is said that when they would ship missionaries out, they would pack all of their belongings in a coffin. It was a very clear way of saying, “I’m going to die. I’m going to go talk about Jesus until I die. That might be a short while, that might be a long while, but it will happen.” And they would write a final farewell letter and leave it to someone they loved or leave it with the missions organization. And upon their death, it would be delivered and read by that person.

One young lady, having gone to Africa, left the letter with her pastor:

“Dear Pastor, You should only be opening this letter in the event of my death. When God calls, there are no regrets. I’ve tried to share

my heart with you as much as possible, my heart for the nations. I wasn’t called to a place. I was called to Him. To obey was my objective. To suffer was expected. His glory, my reward. The missionary heart cares more than some think is wise, risks more than some think is safe, dreams more than some think is practical, expects more than some think is possible. I was not called to comfort or to success, but to obedience. There is no joy outside of knowing Jesus and serving him. I love you and my church family. In his care, Karen.”

The mental image of a missionary packing his or her coffin for their journey speaks volumes about their commitment. I wonder if we are losing sight of our mission. I wonder if our passion for the fulfillment of the Great Commission is waning. I wonder if in our churches “Missions” has become a good category to include on our websites and in our budgets. Maybe it has become a hobby for our spare time and extra money.

Jesus said it clearly — only through losing your life can you find it.

Take up your cross, pack your coffin, and change the world.

**Chet and Brenda Bitterman were new Wycliffe missionaries in Colombia at the same time Sharon and I were new BBFI missionaries in Ecuador. We remember following the event in which Chet was abducted by terrorists and 48 days later was killed, on March 7, 1981. Bernie May was the U.S. Director of Wycliffe at the time. He wrote:**

#### **WHY WE DIDN’T GIVE IN**

*Who made the decision that we would not knuckle under to the terrorists, even if it should mean that Chet Bitterman would be killed?*

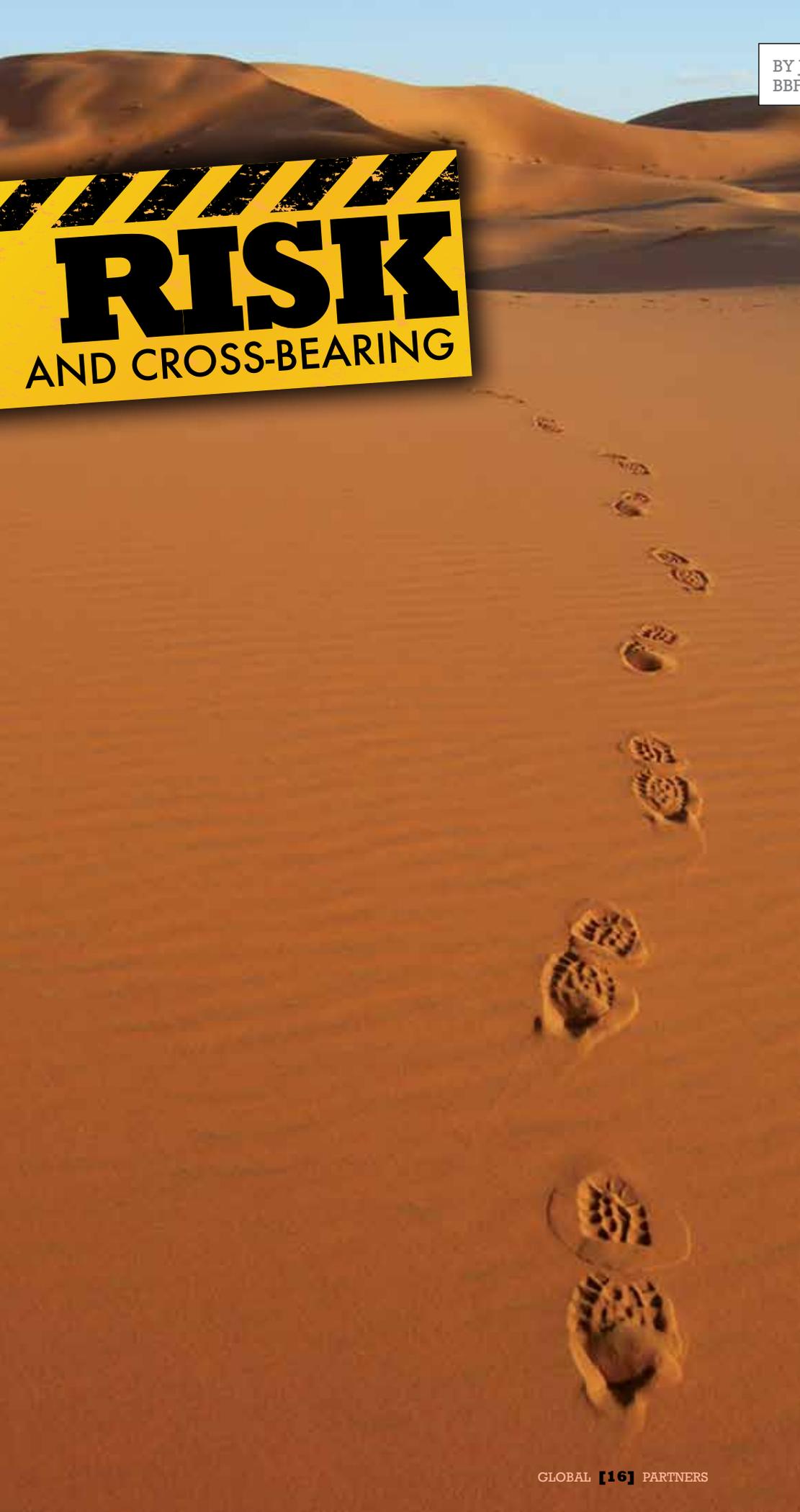
*We did, the members of the Summer Institute of Linguistics and the Wycliffe Bible Translators. We did it years ago, before anyone had been captured. We did it, aware that someday our hearts might ache with grief for a dearly-loved colleague. Above all, we did it with the calm assurance that we acted according to the will of God and in the tradition of those first-century Christians who lived and died by the refreshingly simple imperative: “We must obey God rather than men” (Acts 5:29).*

*This is not the glib recital of an obsolete slogan. It is*

*the deliberate resolve to act according to the priorities God has declared.*

*Having experienced the biting pain of Chet’s long captivity and final execution, are we still committed to our position of no capitulation to terrorists? Has our decision stood the test? Though lips quiver and eyes blur with tears, we declare again our unwavering faith in our Lord Jesus Christ. He demonstrated for all to see that the ultimate sacrifice, the laying down of one’s life, when made in the will of God, is the greatest weapon we can wield in our battle against evil. “They overcame him (i.e. the devil) by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death” Revelation 12:11.*

*Used by permission from Wycliffe Bible Translators.*



# RISK AND CROSS-BEARING

**W**hat did Jesus mean when He said, “Take up your cross and follow me?” (Matthew 16:24; Mark 8:34; Luke 9:23)

Let’s begin with what Jesus didn’t mean. Many people interpret “cross” as some burden they must carry around in their lives: a strained relationship, a thankless job, a physical deformity, an unpleasant mate. With self-pitying pride, they say, “That’s my cross I have to carry.” Such an interpretation is not what Jesus meant when He said, “Take up your cross and follow me.”

When Jesus carried his cross up Golgotha to be crucified, no one was thinking of the cross as symbolic of a burden to carry. To a person in the first century, the cross meant one thing and one thing only: death by the most painful and humiliating means human beings could develop.

Two thousand years later, Christians correctly view the cross as a cherished symbol of atonement, forgiveness, grace, and love. But in Jesus’ day, the cross represented nothing but torturous death. Because the Romans forced convicted criminals to carry their own crosses to the place of crucifixion, bearing a cross meant carrying their own execution device while facing ridicule along the way to death.

Therefore, “Take up your cross and follow me” means being willing to die in order to follow Jesus. It involves self-denial. It’s a call to absolute surrender. After each time Jesus commanded cross-bearing, he said, “For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself or be cast away?” (Luke 9:24-25). Although the call is tough, the reward is matchless.

Galatians 2:20, “With Christ I have been crucified.” In the Greek sentence, “with Christ” is placed first for emphasis. The verb (a perfect passive indicative) implies that something happened in the past with abiding results and was accomplished by an outside agent. It is the focus of Romans 6 and 7.

It is important to remember that once we have died with Christ, we are alive to God. “Nevertheless, I live!” This concept

is emphasized over and over again as our responsibility to walk as he walked; and that we ought to walk worthy of the calling wherewith we have been called. (Ephesians. 4:1,17; 5:2)

Once we know Christ in free forgiveness, it is important that we live a life of responsible servanthood.

In the well-known parable of the talents in Matthew 25, we find two extremes: successful risk-taker and worthless risk-avoider. Pretty much, those are our only choices — risk-taker or risk-avoider!

The Old Testament is full of stories of risk-

apprehensive, having been a revenge-based society for generations.

Taking the initial risk, while difficult and certainly frightening, was followed by lifelong submission to the perfect will of God. For sweet Rachel, that meant 36 years of jungle living, serious health issues, language development, Bible translation, care giving, and self-sacrifice. But her deep commitment to Christ overflowed in a joyful countenance.

To make the wrong choice and spend one's life avoiding risks would surely result in truly a sad and fruitless life. A byproduct of avoiding risk is that the risk-avoider tends to

fullness of joy are not necessarily connected to the calendar.

Have you ever heard this phrase? “The safest place in the world is in the middle of God’s will.” That is downright goofy. Actually, sometimes being where God wants you to be and doing what God wants you to do is not at all safe. But risk-taking, cross-bearing obedience is the way to fulfillment.

Missionary, pastor, church member, all of us as Christ-followers must count the cost, bear the cross, take the risk. Obedience is the path we must choose.

**Have you ever heard this phrase? “The safest place in the world is in the middle of God’s will.” That is downright goofy. Actually, sometimes being where God wants you to be and doing what God wants you to do is not at all safe.**

takers. Moses at the Red Sea. Joshua outside Jericho. Elijah on Mount Carmel. Daniel having morning devotions.

It is obvious that Jesus values and rewards risk-taking.

If we follow Him, He will lead us through our adventure of faith. If you are obedient to the Lord, you know that this new life is indeed an adventure of faith. Risk is born out of our intimate walk with the Savior. Risk is demanded of the servant of Christ.

Is it possible that some of us are trying to find a “comfort zone” instead of the “danger zone?”

Our dear friend, Rachel Saint, told us on more than one occasion of the courage that was necessary to go into the Waorani tribe that had killed her brother and his four friends. The Waorani themselves were fearful and

be judgmental. To those on the front lines, risking everything, the risk-avoider looks like one who in the comfort and security of his suburban home, sits on his couch and criticizes others who took some risks and got injured, heartbroken, or attacked. We like what one pastor said, “Jesus didn’t say, ‘Pick up your mattress and follow me.’ He said, ‘Take up your cross!’”

Is it possible to be a true Christ-follower who avoids risks? We think not. Courage is necessary. Courage is demanded.

In a video titled, “Letter to Zac” produced as he faced death, Zac Smith encouraged Christian young people to “choose the harder path” (<http://www.hello-righton.com/2009/08/13/letter-to-zac-video>). When we face the reality of the brevity of life, the risks seem trivial. The abundance of life and the

**A great deal more failure is the result of an excess of caution than of bold experimentation with new ideas. The frontiers of the kingdom of God were never advanced by men and women of caution.** -Oswald Sanders



commandment came forth, and ' I am to show thee ; ' for thou art ' greatly ed : therefore ' understand the matter, consider the vision.

' Seventy weeks are determined upon people and upon thy holy city, 'to finish transgression, and ' to make an end of and to make reconciliation for iniquity and to bring an everlasting righteousness, and to seal up the vision and ' prophecy, and to anoint the most Holy..

Know therefore and understand, that the going forth of the commandment

ch. 10. 11. 19.  
 † Heb. a man of desires  
 † Mat. 24. 15  
 † They be in from he 20th of Artax- rxes.  
 † See Num. 14. 34.  
 † Ezek. 4. 6  
 † Or, to restrain.  
 † Or, to see up.  
 Lam. 4. 22  
 † Isa. 53. 10  
 † Isa. 53. 11  
 Jer. 23. 9. 6  
 Heb. 9. 13  
 Rev. 14. 6  
 † Heb. prophet.  
 † Ps. 45. 7  
 Luke 1. John 1. Feb. 9. ver. 2

# MORE MURDERS

Repetition of the Whitechapel Atrocities in London.

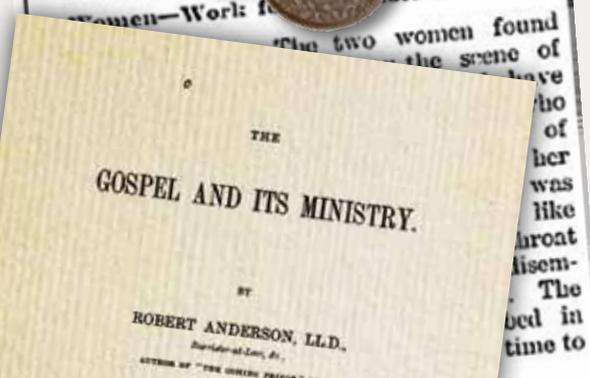
# THE POLICE PARALYZED

Saturday Horror — The Victims Live... Dissolute Women—Work: for... Detective.

# God's Detective

Sir Robert Anderson by David R. Stokes

The writings of this 19th century anti-terrorist spymaster are considered classics by thousands of Bible scholars and students.



By the late 1880s, the British Empire was at its zenith — culturally, politically, and economically. Its capital, London, was, in effect, the capital of the world. Queen Victoria celebrated her Golden Jubilee in 1887, marking 50 years on the throne. She was called the grandmother of Europe in many quarters. The nickname was justified. Her

children had married into many of Europe's royal families.

William Gladstone and Robert Cecil (Lord Salisbury) were the strong political rivals of the day, Benjamin Disraeli having died in 1881. Arthur Conan Doyle's new stories about a detective named Sherlock Holmes were becoming quite popular. H. G. Wells published his first short story in an obscure journal in 1888. A play called "The Strange Case of Dr. Jekyll and Mr. Hyde" was drawing capacity crowds to the Lyceum Theater in Westminster. George Bernard Shaw was trying to make a career as a literary critic. Fourteen-year-old Winston Churchill lived in London then — as did an eighteen-year-old young man from India named Gandhi.

Possibly they were among the readers

## PREFACE TO THE FOURTH EDITION.

In these days men have left off faith. The spirit of the martyrs is not in them. Opinions have taken the place of convictions; and the result is a liberality which is the offspring, not of humility and love, but of indifference or doubt. Opinions are our own, and should not be too firmly held. Truth is Divine, and is worth living for and dying for.

But what is truth? Each one, surely, must answer for himself; and does it not resolve itself therefore into a question of opinion after all? This is just what



Fourth Edition  
 LONDON:  
 JAMES NISBET & CO., 21 BERNERS STREET,  
 1886.



of *The Star* — the largest evening circulation newspaper in London on Friday, August 31, 1888. If so, they might have noticed this item on the front page:

Mr. Robert Anderson, who succeeds Assistant Commissioner J Munro at Scotland Yard, is the third son of Matthew Anderson, of Dublin, formerly Crown solicitor for the city and county of Dublin. He is forty-seven years of age, and married in 1873 to Agnes Alexandrina, sister of Ponson by W. Moore, cousin and heir presumptive of the Marquis of Drogheda. Mr. Anderson was educated at Trinity College, Dublin, where he holds the honorary degree LL.D, and entered a student of the Middle Temple in 1860, and was called to the Bar 1870, having previously been called to the Dublin Bar in 1863.

Described as “London’s foremost detective,” Robert Anderson was a tall man of “precise habits and quiet demeanor, and whose face is that of a deep student.” Absent from the announcement in *The Star* was any reference to Mr. Anderson’s other life and work. He was a devout Christian and the prolific author of several books about the Bible, one of which unlocked a code found in one of the Old

Testament’s most cryptic visions.

The timing of the notice in the newspaper that August evening was interesting, for just across the same page was a story headlined, “A Revolting Murder.” It described the horrific discovery of the body of a woman in the Whitechapel area of London’s East End. Her name was Mary Ann “Polly” Nichols. She was the first victim of the infamous serial killer Jack the Ripper.

Quite a day to begin a new job as “London’s foremost detective.”

Though of Scottish descent, Robert Anderson was born in Dublin, Ireland, on May 29, 1841. His family was active in the Irish Presbyterian Church, and his father, Matthew Anderson, was an important official in the city. He was a Crown Solicitor. It was his job to prepare cases for criminal prosecution. There can be little doubt that the dual themes of Robert’s life were developed early on through his father’s life and influence — theology and criminal law.

Robert was very young when an infamous blight turned Ireland’s potato crop — the staple of the nation’s diet — into black, fungus-laden, mush. Due to his father’s secure position and salary, the Andersons were somewhat removed from what was going on in

rural areas. As he grew through his teen years, two cultural dynamics influenced Robert’s life and career. First, there was the emergence of the Irish nationalist movement. Britain had done very little to help the suffering people in Ireland during the potato famine, and many were passionate about Ireland becoming an independent nation. The issue became an international concern because more than a million Irish citizens left home to seek better lives in the United States. Irish-Americans who supported Irish independence were known as Fenians — a nomenclature that eventually described all wings of the nationalist movement.

The second cultural matter formative for Robert Anderson was the Great Irish Revival of 1859. This spiritual awakening was driven by prayer meetings and the powerful preaching of men such as Henry Grattan Guinness, grandson of the famous brewer of Irish stout ale. Robert attended several local services at the invitation of his sister. His analytical mind prompted him to listen to the preaching with the ear of a critic, but soon he proclaimed, “In God’s name, I will accept Christ!”

A stellar student, Robert graduated from Trinity College in Dublin in 1862 with a B.A. (eventually receiving the L.L.D. from Trinity in

1875). He studied briefly in France (Boulogne and Paris), before being admitted to the Irish Bar in 1863. But before plunging completely into a career, Anderson joined a team of missionaries and evangelists who traveled from town to town in Ireland preaching the gospel and seeking converts. His work as a lay-preacher fueled his desire to know the Scriptures. He immersed himself in the pages of the Bible and read it with a devoted heart and keen mind. The spadework for the books he eventually wrote about biblical themes was done during this time.

According to his diary, Robert preached not only in churches, but “in schoolrooms, court-houses or jury rooms, in private houses, cottages or barns, once at least in a ballroom, at times in open-air.” He wrote to his sister, “We are living in the pilgrim fashion,” and he recounted stories of God’s work, such as one about a man who “said that a week ago he was the vilest wretch in the country, but now saved.”

The fulltime ministry was not, however, to be Robert Anderson’s permanent path. He would remain passionate about his faith for the rest of his life, but he would do so as a layman. Imitating the biblical character Daniel — a man he

wrote much about — Anderson would be a civil servant, involved in matters that were anything but the stuff of gospel meetings.

Largely through the influence of his father, Robert was drawn into Secret Service work. In 1865, Matthew Anderson was prosecuting a number of Fenian members charged with treason. He turned to his sons Samuel and Robert for help with the research side of things. He trusted them with confidential reports and other secret information that crossed his desk.

Nepotism may have been his gateway to the world of secrets, but Robert Anderson quickly demonstrated that he was a natural. One historian wrote of him that he was “able to work with the quiet patience and efficiency of a spider.” The same mind that found the

Bible so fascinating — particularly various cryptic prophecies — also found intelligence gathering to be very interesting.

Irish nationalists referred to people like the Anderson family — Irish, but not in sympathy with the Fenians — as “castle rats,” a reference to the iconic Dublin Castle, the seat and emblem of British power in Dublin. But soon Robert became the resident expert on all things Fenian, and he wrote a detailed history of the movement for the authorities. This opened many doors for the young lawyer. His work on the project was known in the highest circles, and eventually Anderson was called to London to join a taskforce of sorts dealing with the Irish threat and political crime in general.

Along the way, Robert Anderson — while working on his writing about biblical themes in his spare time — became involved with

Canada hostage. This would be accomplished by seizing key cities and centers. If successful, the Fenians would then try to negotiate a trade with the reviled British — swap Canada for Ireland’s independence. Toward this end, there were four Fenian “raids” conducted between 1866 and 1871.

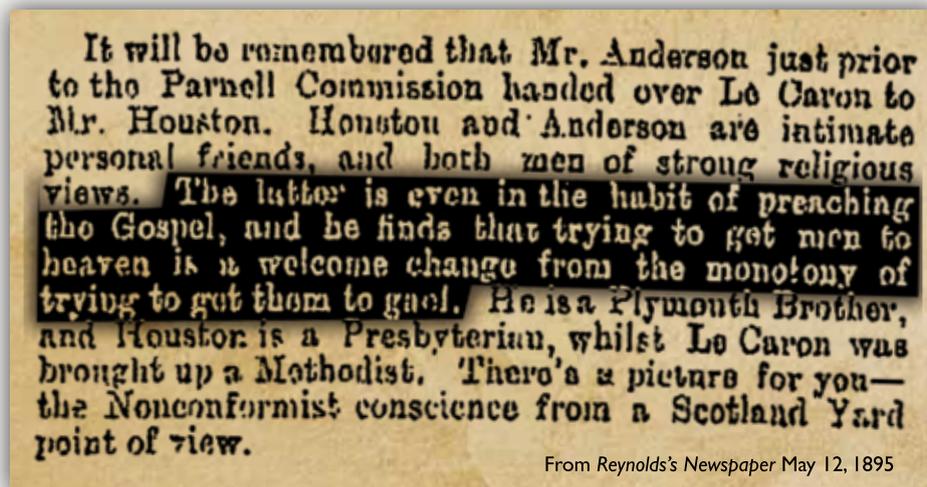
The raids were doomed from the start, not only because the whole scheme was incredibly far-fetched, but also because of the work of spy Henri Le Caron and his handler, Robert Anderson. They made sure the best-laid Fenian plans were betrayed long before implementation.

In 1873, Robert Anderson married Agnes Alexandrina Moore — together they would have five children. Shortly thereafter he began writing books, many of which are still widely read by Bible students today. It was quite remarkable that Anderson could think through and produce so many detailed studies of scriptural issues while immersed in a demanding and intense career. An old college friend wrote to him in 1876, “How on earth have you had time to dive into theology?” But he found the time and spent it well.

*The Gospel and its Ministry* was published in 1875, dealing with

the great themes of grace, faith, repentance, reconciliation, and justification. A bit later he wrote what was likely the most widely read of his books — *The Coming Prince*. In it he dealt in-depth with prophecies found in the Book of Daniel about an end-time ruler. Probably the most famous — and controversial — part of the book is Anderson’s calculation and solution regarding Daniel’s vision of “seventy-weeks.”

With the help of the Royal Astronomer, Sir George Airy, he fixed the date of the decree by Cyrus for the Jews to “restore and build Jerusalem” at March 14, 445 BC. Anderson calculated 173,880 days — accounting for 69 weeks of years on the lunar calendar — and arrived at April 6, 32 AD as the date Jesus entered Jerusalem, shortly before his crucifixion. The final “week” would be later



From Reynolds's Newspaper May 12, 1895

the interrogation of Fenian prisoners. From there, it was a small step into the murky world of infiltration and espionage. Soon the man who had preached the gospel in the open air became a spymaster.

Thomas Beach, a.k.a. Henri Le Caron, has been called “the champion spy of the century.” That would be the 19th century. He infiltrated the Fenian movement in America for 21 years. And he reported directly to his handler in the British Secret Service — Robert Anderson.

A good number of Irish-Americans fought in the American Civil War — on both sides. By the end of the conflict in 1865, many of those same soldiers drifted into the Fenian cause. The more aggressive and extreme of the lot conceived a plan to attack British strongholds in Canada. The idea was to hold

in history and feature the ungodly work of the Antichrist, “who by the sheer force of transcendent genius will gain a place of undisputed pre-eminence.”

A few years later Anderson wrote *Human Destiny*, an examination of life after death from a biblical perspective. It thoroughly examined theories such as “universalism” and “conditional mortality.” One contemporary preacher, none other than Charles Haddon Spurgeon, considered this Anderson book to be “the most valuable contribution on the subject.” Later he wrote *The Silence of God* (which comforted many in Britain during The Great War) and *The Bible and Modern Criticism*.

In all, he wrote 17 volumes based on biblical issues, as well as three books about his work for the government. His circle of friends included Lord Salisbury (Robert Cecil), William Gladstone, Henry Drummond, James M. Gray, C. I. Scofield, A.C. Dixon, C.H. Spurgeon, E. W. Bullinger, John Nelson Darby, and many others.

Anderson’s work as a spymaster eventually led to an appointment as Irish Agent at the Home Office in London. He moved in influential circles, often in the company of the rich and powerful. He was invited into the “Gossett’s Room” — an elite club usually reserved for members of Parliament. Over the next several years, Robert Anderson, in addition to his work with the Home Office, served as secretary

of the Royal Commission on Loss of Life at Sea, secretary of the Prison Commission, and on the Royal Observatory of Edinburgh Commission.

Anderson thought of leaving government service in the early 1880s, possibly to pursue his writing full time. But the rise of Fenian violence in London — including several bombings — kept him connected to secret work. He was involved in the creation of a new intelligence organization called the Special Irish Branch. This role put him in the perfect position at Scotland Yard to step into what would become the most sensational and controversial murder investigation in history.

Robert Anderson’s official title was Assistant Commissioner of the Metropolitan Police and Chief of the Criminal Investigation Department (CID). And he was the man in charge of the big case as fear gripped East London.

Eventually, five women were savagely murdered — the victims of Jack the Ripper (there are many who think there could have been as many as 18). The spree ran from the 31st of August in 1888 through the following November 9th, ending abruptly and mysteriously with the killing of Mary Jane Kelly.

The crimes have never been solved and opinions abound. The list of suspects involves more than 30 names, including a member of the Royal family, author Lewis Carroll (*Alice in Wonderland*), and at least one woman.

Robert Anderson actually believed that the crime had been solved, and over the years he left hints as to the identity of the killer. For example, this item was in the March 21, 1910, edition of the *Washington Post*:

**Sir Robert Anderson, for more than 30 years chief of the criminal investigation department of the British government, and head of the detective bureau at Scotland Yard, has at length raised the veil of mystery which for nearly two decades has enveloped the identity of the perpetrator of those atrocious crimes known as the Whitechapel murders.**

Sir Robert establishes the fact that the infamous “Jack the Ripper,” as the unknown slayer had been dubbed by the public, and at whose hands no less than fourteen women of the unfortunate class lost their lives within a circumscribed area of the east end of London, was an alien of the lower, though educated

class, hailing from Poland, and a maniac of the most virulent and homicidal type — of a type recorded, by reason of its rarity, in medical treatises, but one with which the world at large is not familiar.

But the most important point of all made by Sir Robert is the fact that once the criminal investigation department was sure that it had in its hands the real perpetrator of the Whitechapel murders it procured from the secretary of state for the home department a warrant committing the man for detention “during the Kings’ pleasure” to the great asylum for the criminally insane at Broadmoor five or six years ago.

The man’s name was Aaron Kozminski. In 2011, “Ripperologist” Robert House wrote a book called *Jack the Ripper and the Case for Scotland Yard’s Prime Suspect*. In it, he makes the case that Robert Anderson was right, and that Kozminski was indeed the notorious serial killer.

Anderson retired from public life in 1901 and was knighted. He would be known ever after as Sir Robert Anderson. He spent his remaining days preaching and writing, advancing the cause of Christ and paying special attention to biblical prophecy and the second coming of Christ. He remained a keen student of current events and international affairs, always viewing them through the prism of God’s Word.

Interestingly, Anderson himself seemed to wax prophetic when he wrote these words in the 1890s: “History repeats itself, and if there be any element of periodicity in the political diseases by which nations are afflicted, Europe will pass through another crisis and it is impossible to foretell how far kingdoms may become consolidated and boundaries changed.”

He lived to see that great crisis — The Great War — but not long enough to witness the full measure of consolidated kingdoms and shifted boundaries. A few days after the armistice, Robert Anderson, as did millions of others around that time, succumbed to Spanish Influenza. He died on November 15, 1918.

*David R. Stokes is an author, broadcaster, columnist, and Senior Pastor of Fair Oaks Church in Fairfax, VA. His personal website is [www.davidrstokes.com](http://www.davidrstokes.com).*



## Your church in an urbanized world

**Y**our church exists in an urbanized world. How is it going?

What cities do, what cities say, what cities think, what cities promote, now dominates the entire world. Regardless of where you are located or how you think of yourself — rural, suburban, small town, small city — you are living and functioning in an urbanized culture, an urbanized atmosphere. Urban good, bad, and ugly is now everyone's reality. This truth has theological, philosophical, sociological, psychological, personal, and spiritual ramifications. Understanding the environment in which you serve, exegeting the environment in which you minister, is essential to effectiveness. How is it going?

Many are describing the contemporary scene in primarily post-modern terminology. I have no fight with that view. What is important to note, however, is the connection between post-modernism and urbanism.

The following points are from a piece titled "What To Remember When Building Bridges To Post-moderns." (*On Mission* special issue 2006)

- Discipleship is a lifelong process, not just a one-time event.
- A greater emphasis needs to be placed on authentic connected relationships. Evangelism is a lifestyle, not just inviting someone to church.
- One of the most effective evangelism strategies is to cultivate genuine friendships with people who are nonbelievers, engaging them in thoughtful, respectful conversation about what's important to them.
- Those with foresight and strength to speak the truth in love will have the most impact.
- Genuine humility and love will win over anyone anytime.
- Centralize everything with Jesus. Post-moderns like Jesus but they don't like the church.
- People tend to think narratively rather than propositionally. Your personal story of salvation will carry a lot of weight.

- Post-moderns have extreme openness to spiritual things. Create opportunities for spiritual conversations.
- Don't try to sell them. Rather, lead them into discovery.

All these tips were extremely pertinent a generation ago in my urban setting. I learned years back that these were essentials in connecting with urbanites. Not only is there a link between urbanism and post-modernism, the city led our entire culture to its present reality. This is no surprise. Thirty-five years ago I was trying to tell people, "What I deal with today, you'll be dealing with tomorrow."

Consider these game-changing, culture-altering issues. They were our reality in the city three decades ago.

1. The homosexual agenda: Launched in cities, it is now altering our culture through new marriage laws. A second impact is the wide-open propagandizing through public education and pop culture, causing many young people (don't think there aren't some in your youth group) to approach their sexuality without absolute truth in the mix. Call it gender confusion.
  2. The multi-cultural thing was an urban reality that is now pressing in everywhere from small city to rural areas. This generation is growing up without some of the boundaries and biases of the past.
  3. Maybe to a lesser degree in the mind of many, but not in reality, the crime issue. The dangerous inner city zones have now leaked to places like Pearl, MS, Littleton, CO, Newtown, CT, and Everytown, U.S.A. People are locking their doors and looking over their shoulders, horrified at things happening close to them. Events like church shootings and child abuse have congregations everywhere giving attention to things that were unheard of a few years ago.
- Being an effective, New Testament church in an urbanized world will mean giving attention to the following ...

Pursuing **INCARNATIONAL** ministry mod-

eled after Jesus, who left glory to "dwell among us." Today's local church cannot be insulated or isolationist. We must invite engagement with the community and the culture. We must wrestle with "in the world, but not of it" for the sake of the gospel.

**PERSONAL** ministry must permeate everything the church does. High touch is Jesus' way in a high tech world. People are craving authentic relationships. How do we prioritize this, pursue it, and practice it?

**INTENTIONAL** ministry must mark the way we do business. Randomness, floating, allowing the hottest church trend, current theological fad, or contemporary culture to drive us is not acceptable. We must be rooted in scripture, married to the mission Jesus gave us, committed to practicing and teaching Biblical truth.

**CROSS-CULTURAL** ministry is not the call to a few; it's the call to Jesus' church. "Reaching people who are not like the majority of us," needs to be at the very heart of what we do. This is not always ethnic. It may be sociological. It may be political, generational, or cultural.

Above all, **SUPERNATURAL** ministry is the crying need of the day. Our churches will not survive, much less be effective on a New Testament scale, if we are not soaked and saturated in the practice of prayer and routine experiencing of the power of God.

How are we doing?

Your church is in an urbanized world. Let's relentlessly pursue New Testament effectiveness. Let's follow Paul as he follows Jesus. Moral, religious, Jewish, Paul could not have been more foreign to Corinthian culture. He told the Corinthians "Death works in us but life in you."

by Charles Lyons, Pastor  
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# Refuse to leave this world the way you found it



by Mark Milioni | President | Baptist Bible College

Summer for colleges seems just as busy as the school year. We are ready and excited for the 2013-14 college year here at BBC.

We have been busy getting the campus ready and have sent teams of students all around the world and to churches and camps all summer. I was also in churches in several states as well as two youth camps. God blessed every week with salvation decisions, commitments to fulltime ministry, and other spiritual needs.

We announced some key dates for the 2013-14 college year during Fellowship Week in response to a request to publish these dates earlier. These dates are also available on our website, [www.gobbc.edu](http://www.gobbc.edu). Please note some changes from previous years.

<b>Fall 2013 First Day of Classes</b>	Aug. 21
Opening Chapel	Aug. 22
Primed Conference (men)	Oct. 4-5
Fall Break	Oct. 17-18
Alumni Days	Oct. 28-Nov. 1 (new)
College Days	Nov. 6-8
Thanksgiving Break	Nov. 25-29
Finals	Dec. 9-12

<b>Spring 2014 First Day of Classes</b>	Jan. 15
One Conference (ladies)	Feb. 28-Mar. 1
Spring Break	Mar. 17-21
College Days Phase 1	Mar. 26-28
College Days Phase 2	Apr. 2-4
Global Awareness	Apr. 7-11
Good Friday	Apr. 18
Finals	Apr. 29-May 2
BBF Fellowship Week	May 5-8 (new)

We are excited to meet many new students and begin preparing them for a life of ministry. That is our focus and mission, Preparing the Next Generation of Ministry Leaders. Let there be no question that we understand what we are here to do. Our faculty and staff all know why we do what we do. Now, we are asking pastors and churches to send their best students to BBC to learn to lead the next generation.

This year we are going to be challenging our students with this thought: refuse to leave this world the way you found it. We are all given a life to use for Christ and one day we will all have to give an account for how we used it. Here at BBC, we are not doing it for the money, we are not doing it for the fame, we are not doing it for the benefits — we are giving ourselves to make whatever difference we can with our lives to help others know, love, and follow Jesus.

I am blessed to be around an army of sacrificial people who believe so strongly in what they are doing and why they are doing it.

# FEET



by David Melton | President | Boston Baptist College

We are getting ready for them. By the time you read this they will be striding through our halls, bounding up our stairs, propped up on our dorm furnishings, standing outside our office doors. Feet. Student feet. Typically they come in pairs. All shapes and sizes, colors, and accessories, moving at random speeds, some emitting particularly odorous ... oh well — you know.

We are thinking a lot about feet as the fall semester starts. Feet are good. We want a lot of them! New carpet isn't worth much if it doesn't get walked on. It does my soul (and our budget) good to walk into our student lounge, the Boyler Room, on move-in days and see feet all over the place. Sure, when rainy autumn days come I hope they will wipe them on the mats by the door, and when the snow comes, I...I can't talk about that yet. But when August comes we are looking for feet, and lots of them, at Boston Baptist College.

Boston feet are pretty special. They will walk back and forth to classrooms where professors, men and women of God every one, will pour into students like you can hardly imagine. Those student feet will track across the coolest city in the country, will step into some awesome churches, and will help build those churches into stronger gospel-preaching stations. Later in spring 2014, Boston feet can travel far and wide to learn on location with the incredible opportunity to step near some of the great treasures of New Testament manuscripts in Ireland and the UK (more on that next spring). Yes sirree, the feet that walk in our doors this fall are in for quite a stroll.

But I am thinking even farther down the line. Paul talked about how beautiful the feet are of those who take the gospel of Jesus to those who don't have it yet. For Boston students, that almost certainly means that no matter where you work, where you grab a pizza, where you sit in Fenway Park or Gillette Stadium, or where you fill your tank ... you have an opportunity for "foot beautification." Then I think of Boston alums all over the world whose feet once walked our halls, and now grow more stunning each day as they serve around the globe. I particularly thought of (and prayed for) Randall and Rachel Fernandez this morning as I read about security concerns in Pakistan.

To get to destinations far and wide with the gospel, the journey has to start. For many young people, Boston Baptist College is pretty much the starting line. They will come from homes and churches and youth ministries and all kinds of situations and step onto our campus. They will walk up our stairwells, stroll across our "Walk of Light" and read about giants who have walked before us. They will wear out sneakers, plop the flip-flops, and yes even eventually drag out the snow boots. Student feet. They are coming any day now. Can't wait to see them. Can't wait to see how beautiful they become.

YUKON, OK

## Working with children — a program or a ministry?

By Aaron Parks, Children's Pastor  
Bethel Baptist Church • Yukon, OK

I was recently asked to speak on the importance of children's ministry at a state fellowship meeting. As a children's pastor, I am passionate about reaching kids with the gospel, so for several weeks I turned over in my mind the many ways I could explain the significance of children's ministry. Then, one week before the meeting, something happened that overwhelmed all of the philosophical arguments I'd been formulating in my head. My wife's 18-year-old nephew was killed in an automobile accident.

We found out about the accident at 10 p.m. the night before we were to leave for junior camp. We were both shaken by the news and frustrated by our inability to immediately be with Joanne's family. (We're in Oklahoma, they all live in Indiana.) In that state of frustration, I asked Joanne, "How are we supposed to take kids to camp this week? How are we going to be of any use to them?"

Joanne, being infinitely more godly than I am, answered, "We're going to give these kids our absolute best this week. This just reminds us why our job of ministering to them is so important."

She was right. This was a stark reminder that life and death do not begin in adulthood, and neither does the necessity to minister to people. We went to camp with a renewed

passion for the kids in our church. Then we flew to Indiana on Friday to attend the funeral, then back to Oklahoma so that I could speak at that fellowship meeting. At the meeting, I asked all of the ministry leaders there to consider this: Nearly every church has a children's program. Not every church has a children's ministry. Which do you have, and what's the difference?

I maintain there's a big difference between having a children's program in your church and having a children's ministry. A children's program keeps the kids busy while we minister to the adults. Often in this type of program it's hard to recruit volunteers, there is a high worker turnover, and the same program is recycled year after year because it is the most cost-effective way to deal with the kids.

A children's ministry is different, it seeks to evangelize and disciple children, not just keep them busy. The leaders in a children's ministry

believe the Great Commission includes people of all ages and backgrounds. These workers see themselves making a difference in kids' lives. They don't feel like they're missing out on anything, because they discover that serving others is more rewarding than being served.

Don't get me wrong. There's nothing wrong with children's programs. In fact, I am a programs person. I love to organize, schedule, strategize, and plan. However, I also realize that programs alone are useless without a heart behind them. It is only when we marry children's programs with children's ministry that kids are moved.

Simply put, a children's program seeks to give kids something positive to do. But those in a children's ministry are like missionaries. For instance, children's ministry leaders adapt their methods to ensure that children fully grasp the gospel message. Just as missionaries must adapt to a different culture in order to present

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the truth to those in other countries, children's church workers must understand that kids' culture is different from adults.

First, as much as they don't want to be treated like babies, kids also are not adults. If a children's program attempts to cover as much material as possible, a children's ministry is more concerned that students actually "get it" — that they understand what's being taught and apply it to their lives. For that reason,

we've tried to simplify our goals to basic, fundamental truths.

Early on, we decided that our ministry should center on three key words: love, believe, and share. If we can truly get the kids loving God and other people, believing that the Bible is true and worthy of following, and sharing their faith with others, we feel that's a huge win! Now we try to view all curriculum, events, and programs through the question: how does

this help kids love, believe, or share?

Speaking of repetition, one of the other things we've simplified is the process of scripture memorization. We saw that the programs that focused on quantity memorization did little to truly lodge God's word into kids' hearts; instead they were memorizing verses for prizes then forgetting them just as quickly. We also had kids who wouldn't memorize at all, or would memorize only when they thought the offered prize was cool enough. So now we have one memory verse per month. That's the same verse every week in every class, in Sunday school, Children's Church, and on Wednesday nights.

Some kids still memorize the verse the first week. Some learn it simply by accident, just from hearing it so often! The kids now learn not only the words but also what the words mean, and why that scripture is so important. Our prayer is that as they face situations in life, these words will truly be hidden in their hearts.

After working the simple, we move to the practical. We've all heard the numbers on the percentage of people who drop out of church after high school graduation. Most of us have probably seen the reality in our own congregations. Why does it happen? Theories abound, but I believe that a key component to this drift is the tendency of many people, both young and old, to view church as a Sunday-only activity. While we, as church leaders, can clearly see the connections between what happens on Sunday and what transpires Monday through Saturday, it's not always that clear to the average churchgoer.

This is especially true with kids. Part of the reason for this is because kids are more concrete in their thinking than adults. While I can teach an abstract concept to adults and reasonably expect them to see the application to their own real-life situations, kids are not equipped to do that. They need to hear specific applications, otherwise they will not furnish them on their own.

This was what led me to the development of the "Now What?" Every week, no matter what our lesson is about, I've taught the kids

(continued)

SHREVEPORT, LA

## LBU preparing Hispanic students for ministry



Louisiana Baptist University graduated 11 of the school's 136 Hispanic students in the May 2013 commencement. The university has a much larger number of Hispanic students studying under the school's INSTEP program around the world. The Hispanic department is headed by Juan Puente.

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(Children's Ministry continued)

to ask me "Now what?" I want them to know that every story or concept has a practical application to their lives. And I try to make it something they can do that week, sometimes even that very day. If we're talking about loving others, I give them a specific assignment, a specific way to show a specific person God's love. If we're talking about a larger concept, like God's power, I might exhort them to pray differently, or to take a risk for God in light of His ability to protect them. The key is to make it something a kid can do. That way they know the Bible is not just for "grown-ups."

So we went to camp this summer with heavy hearts. But it was worth it. On Thursday night, two of the girls in our group accepted Christ. One girl was not a member of our church. Her mom worked with our pastor's wife, so she allowed her daughter to come to camp. Junior camp is an awesome program. It's high energy, it's exciting, it's fun. The music is loud and the preaching is aimed directly at kids. There's little down time so the kids can't get bored. But those are not the reasons this girl accepted Christ.

By God's grace, this little girl was able to establish a strong relationship with Joanne during the week of camp. She was constantly at Joanne's side, and always giving her hugs and wanting to talk. When the Holy Spirit moved in her heart on Thursday night, it was Joanne that she wanted to talk to. It was Joanne's ministering to her that week, not the program (as great as it was), that allowed God to move in her heart. Programs are important. Programs can be wonderful, but they are no replacement for a true children's ministry.

So I ask again. Does your church have a children's program, or a children's ministry? Ask the question and make the adjustments. The young souls in your church are worth it.

*Aaron Parks is the children's pastor at Bethel Baptist Church in Yukon, OK, where he lives with his wife, Joanne, and his three children, Anna (5), and Matthew and Ryan (3). He has a bachelor's degree from Wabash College and a master's degree in education from Indiana University.*



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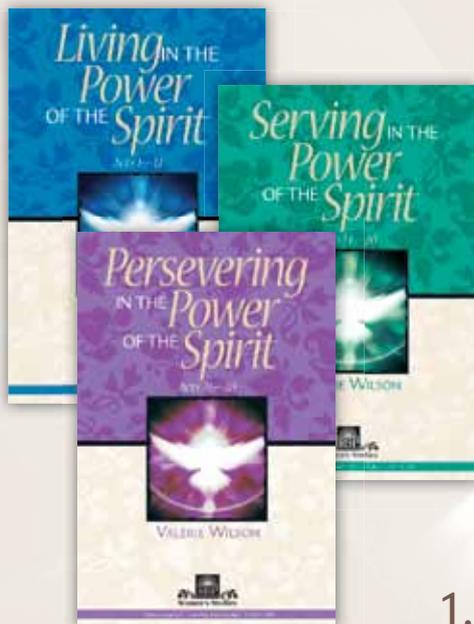
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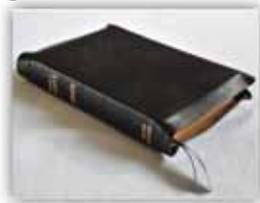
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# What the Bible says about missions

By Mike Randall

Former Editor of the *Baptist Bible Tribune**(Adapted from "Basic Training about Missions," published in the Tribune, August 15, 2002)*

Nothing reveals the love of God and the power of Christ more than the work of missions at home and abroad. Missions is the sharing of the gospel of Jesus Christ with people anywhere and everywhere in the world. It is embodied in the command of Christ, "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

## THE AUTHORITY FOR MISSIONS

Christians are authorized to participate in missions based on two things. First, there is the love of God that has saved the Christian and has been imparted to the Christian. Romans 5:8 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This love from God received by the believer motivates and authorizes him or her to be involved in missions. Paul writes, "For the love of Christ constraineth us" (2 Corinthians 5:14), to accept a ministry of reconciliation (vs. 18) and share the word of reconciliation with the lost (vs. 19).

Second, there is the direct command of Christ for missions. Matthew 18:18-20 records Christ's command, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations ..." Obedience to this command produces involvement in missions.

## THE APPEAL FOR MISSIONS

First, there is the need of the world. Every person born into this world is a sinner, a sinner by nature and a sinner by choice (Psalm 51:5, Isaiah 53:6). This sinfulness brings two disastrous results: corruption (Romans 1:20-32) and condemnation (Romans 3:19, 6:23). Both are evidenced by misery, deterioration, and ultimately destruction of both body and soul. The root of the problems of the world is not economic, military, political, or social. The root problem is sin. The solution is spiritual. This provides a powerful appeal for the work of missions.

Second, there is the fruit of the gospel. Christ's death, burial, and resurrection provide cleansing for sin and the new birth for the sinner (2 Corinthians 5:17, 1 Peter 2:24). As a result, the sinner is changed from his or her evil ways and is transformed.

History records the amazing results of missionary work. Over and over again as missionaries preach the gospel among the most primitive, uncivilized, and degraded peoples of the world, individuals are converted and their lives transformed. The work of gospel-preaching missions brings hope and help for the misery, destruction, and evil caused by sin.

## THE AGENT FOR MISSIONS

Each Christian is to be an agent for missions. Believers are the

individuals who carry the gospel to every creature everywhere in the world. Individual Christians carry out Christ's great commission in two different ways.

Personal - New Testament Christians spoke the gospel to people one on one to fulfill Christ's command. Acts 8:4 says, "Therefore they that were scattered abroad went every where preaching the word." No Christian is exempt from being a missionary in his own family, neighborhood, community, or in a foreign country.

Proxy - Obviously, a Christian cannot be in more than one place at any given time, but he or she can still do missionary work by helping to send others. This is done through gifts to missions and through prayers for missionaries. Giving of funds for missions is a special emphasis in many churches.

Many participate in missionary work through the process called faith promise missionary giving. This giving goes beyond the tithe. It is the giving of an amount by faith to missions systematically, which we trust God to multiply, use and return to us so we can give again (Luke 6:38). Such giving is prompted by a spiritual sensitivity to the Holy Spirit for missions. We should be involved through systematic faith giving to missions.

## THE AGENCY FOR MISSIONS

Missionaries are called in the local church. A service in the local church of Antioch resulted in Paul and Barnabas being called to do missionary work. Acts 13:1-2 presents the record, "Now ... in the church that was at Antioch ... As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." God still uses this method to call missionaries today.

Missionaries are sent by local churches. According to Acts 13, these first missionaries were sent by the local church at Antioch. Verse 3 says, "And when they had fasted and prayed, and laid their hands on them, they sent them away."

Missionaries win souls and organize local churches. Paul and Barnabas did missionary work that included preaching, winning souls, baptizing converts, and organizing them into local churches. That remains the job of missionaries today.

When their missionary tour was completed, Paul and Barnabas reported their work to the local church at Antioch (Acts 14:26-27), then the churches of Palestine and Jerusalem (Acts 15:3-4). From these accounts it is obvious that local churches of the New Testament shared a common interest in and cooperated with each other to advance missionary work and provide for the needs of missionaries. Today, that same type of combined, purposeful effort is exhibited in fellowships such as the Baptist Bible Fellowship International.



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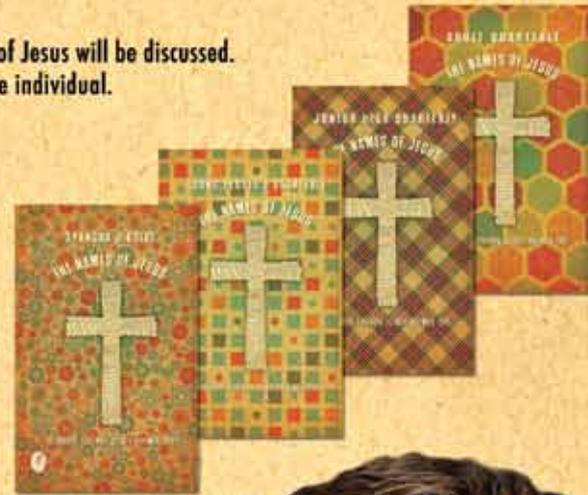
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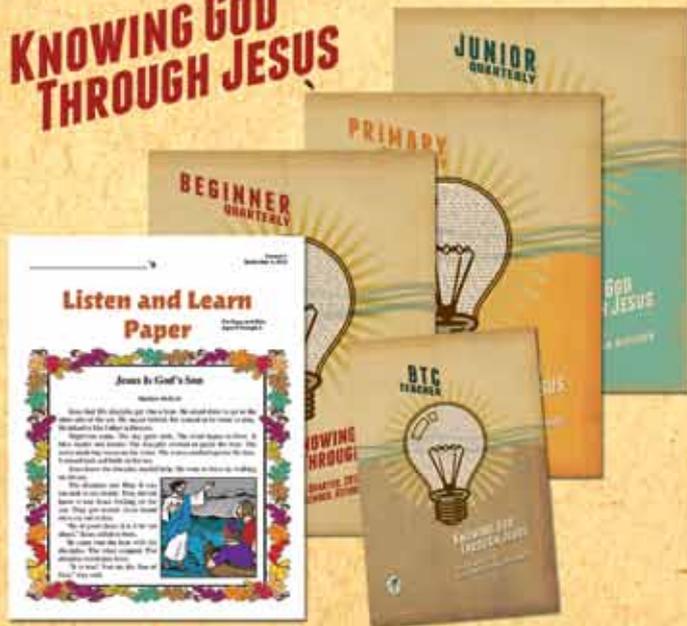
During the course of these lessons, many of the names of Jesus will be discussed. To see what a person is called is to know more about the individual.

- Jesus . . . Luke 1:26-35
- Son of God . . . Matthew 16:13-17
- Son of Man . . . Luke 5:18-26
- Lamb of God . . . John 1:29-41
- The Word . . . John 1:1-14
- Lord . . . Luke 19:29-40
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- The Christ . . . John 4:9-26
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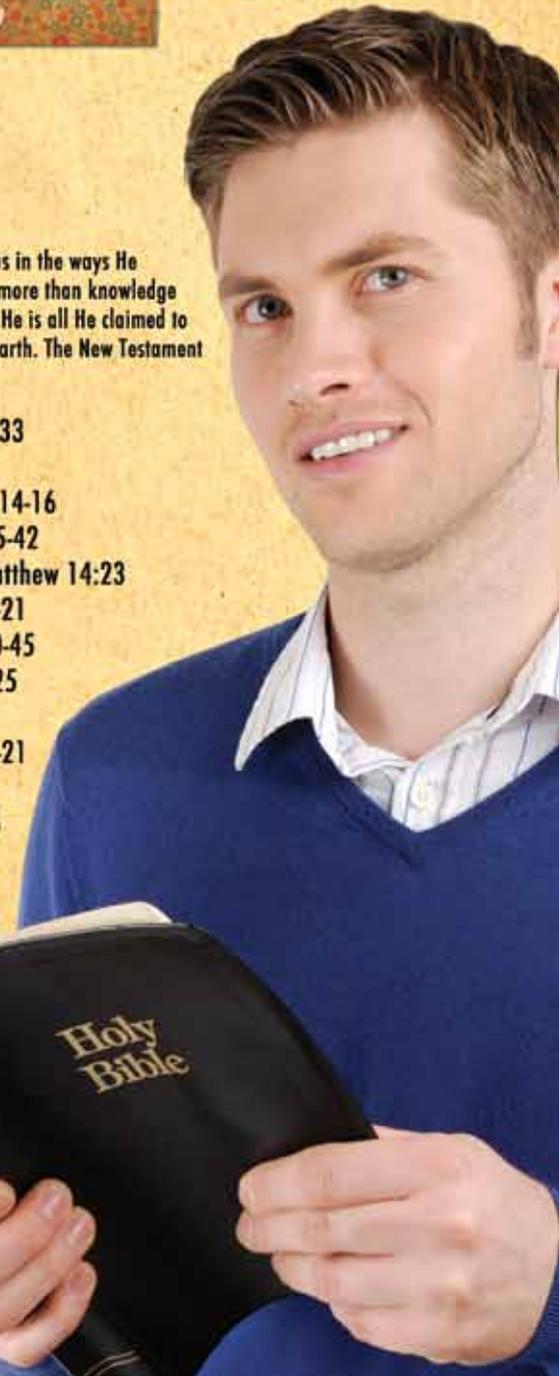
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- Jesus Obeyed . . . Luke 2:41-52
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- Jesus Shared Living Water . . . John 4:5-42
- Jesus Was Alone but Not Lonely . . . Matthew 14:23
- Jesus Was Not a Quitter . . . John 17:1-21
- Jesus Cares When I Hurt . . . Mark 1:40-45
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