

B A P T I S T B I B L E

TRIBUNE

APRIL 2017



EXODUS TO RESURRECTION

A CULINARY CONNECTION

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Together

**May
8-11**2017
hosted by
Seminole Baptist
Springfield, MO

Because of serious facility issues at BBC, we are working with Pastor Don Baier and Seminole Baptist Temple to plan and host Fellowship Week '17. While planning with Pastor Don it really hit me, "We are better together."

It is our hope that through our time "Together" here in Springfield we can rediscover the power of working together. Please make plans to hear the great speakers, renew old friendships, and have your heart encouraged as we come "Together."

President Mark Milioni

**All meetings and
graduation will be held
at Seminole Baptist**
4221 S. National Ave.
Springfield, MO 65810

Hotel info:

Hilton Garden Inn (\$124.00)
4155 Nature Center Way

Residence Inn
(\$119.00 – 1-bedroom suite)
(\$169.00 – 2-bedroom suite)
1303 E. Kingsley St.

Holiday Inn Express (\$109.00)
310 E. Montastery St.

Sleep Inn (\$84.00)
233 E. Camino Alto Dr.

Candlewood Suites
(\$89.00 – studio suite)
(\$117.00 – King with kitchen)
1035 E. Republic Rd.

SPEAKERS



ALEX HIMAYA
theChurch.at
Tulsa, OK



TED CUNNINGHAM
Woodland Hills Family Church
Branson, MO



BARRY WHITE
Park Valley Church
Haymarket, VA



MAC BRUNSON
First Baptist Church
Jacksonville, FL



DR. HERB GILBERT
Beacon Baptist Church
Taylor, MI

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ON THE TABLE

Six hours one Friday

by Randy Harp | Editor

One of my favorite Easter devotional books is Max Lucado's *Six Hours One Friday: Anchoring to the Power of the Cross*. In it, he writes,

Six hours on one Friday. Six hours that jut up on the plain of human history like Mount Everest in a desert. Six hours that have been deciphered, dissected, and debated for two thousand years. What do these six hours signify? They claim to be the door in time through which eternity entered man's darkest caverns. They mark the moments that the Navigator descended into the deepest waters to leave anchor points for His followers. What does that Friday mean? For the life blackened with failure, that Friday means forgiveness. For the heart scarred with futility, that Friday means purpose. And for the soul looking into this side of the tunnel of death, that Friday means deliverance. They were the most critical hours in history.

My life was changed by those six hours as I'm sure yours was too. I pray this Easter our focus will be on making much of those six hours and our Lord's tragic triumph. As horrifying and humbling as it is to reflect on that Friday, I am reminded that "without the shedding of blood there is no remission of sin" and I can celebrate "death was swallowed up in victory."

I want to say thank you for all the encouraging words I received regarding last month's *Tribune*. The theme of "Sin" made for a magazine that felt different than any other issue I have been a part of in my time at the Tribune. I believe the nature of the feature articles made it the most compelling magazine we have put together of late. If you or your church would like extra copies, just contact our office and we can provide additional magazines. You can also find the entire issue as a downloadable PDF on our website.

I also want to thank those who have financially committed to the *Tribune's* annual offering. I was overwhelmed, at the Tyler meeting, by the rally of support for the Fellowship's magazine and future of the Communication Office. At press time we have received \$45,314 toward the \$129,980 that has been promised. BBFI state representatives also pledged an additional \$42,250 from their states. If you made a financial commitment, we could use it as soon as possible. For those who have yet to partner with the Communication Office, I ask you prayerfully consider us as one of your strategic partners moving forward.

As always, thank you for allowing me to serve Christ as I serve you. If I can ever be of service to you, please let me know.

EASTER



Dinner With a Purpose **6**

This Easter season, gather around the table and let a culinary journey through the exodus tell of an amazing story of redemption – yours.



The Originals: W. E. Dowell **9**

Born at the dawn of World War I, W. E. Dowell fought the good fight and kept the faith throughout his ministry.



February National Meeting Report **13**

The Fellowship was graciously hosted by Pastor Kim Beckham and Central Baptist Church of Tyler, TX.



Don't miss any of the *Tribune's* digital offerings on our website www.tribune.org.

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FROM THE PRESIDENT DISRUPTIVE TRUTH OF EASTER

Everyone knows Christmas is the most expensive holiday celebrated in our country. Easter expenditures fall well below back to school, Mother's Day, and Valentine's Day.

One writer lamented the fact that efforts to commercialize Easter similarly to Christmas have not succeeded as well as retailers had hoped. One writer on this topic said the reason is because the story behind Easter is a subversive religious message, "Christ is risen." Here are the words of James Martin writing for *The Wall Street Journal* in March 2016:

"If you believe that Jesus rose from the dead everything changes. In that case, you cannot set aside any of his teachings. Because a person who rises from the grave, who demonstrates his power over death and who has definitively proven his divine authority needs to be listened to. What that person says demands a response. In short, the Resurrection makes a claim on you."

Our greatest joy in ministry is seeing the power of this "disruptive message" at work in the lives of people in our ministries. Recently, I heard the testimony of a woman who came to Christ ten years ago. She said since accepting Jesus as her Savior, nothing in her life is the same. She is a completely different person.

We keep the testimony of a resurrected Christ alive in our ministries. Weekly, in our churches and on the mission fields of the world, we get to be first-hand witnesses to the power of the resurrection. The Baptist Bible Fellowship International exists to plant churches, send missionaries, and educate leaders ... all because of the resurrection of Jesus. Paul describes the great disruption of this message when he writes in Ephesians, "And you He made alive, who were dead in trespasses and sins."



Eddie Lyons
BBFI PRESIDENT

WORLD MISSIONS AN URGENT MESSAGE

Humanity faces two problems in the world — sin and death. Paul tells us in 1 Corinthians 15:1-8, that what happened on the day we call Easter is the answer to both problems.

The crucifixion of Jesus Christ is God's answer to the sin problem. His death paid the price for the sins of the world. While the thought of death is never pleasant, some people allow fear or denial of the inevitable to oppress them. With the world's confusion about what happens after death, it is not uncommon for them to view the deaths of humans and animals on the same plane

— final. Scripture reveals a vast difference. The difference does not lie in what is believed about death, but instead in what one believes about Jesus Christ. If he had stayed in the grave when he died, then his death would be no different than that of an animal. The difference is he came back from death's grave and promises eternal life to those who believe in him.

Christ's resurrection is God's resolution to the death problem. He rose again to conquer death and give us hope of eternal life in him. The day Christ triumphed over the grave, death died and its sting was removed, giving us this

unique distinctive —because he lives, we shall live also. Few events have been debated more than the resurrection of Christ. For centuries, men have tried to explain away this miracle hoping to remove the heart of what we believe. However, the Scriptures are clear, it is true. First Corinthians 15:14 says, "And if Christ be not risen, then is our preaching vain, and your faith is also vain." The good news is Christ is risen indeed!



Jon Konnerup
BBFI MISSION DIRECTOR

BBFI LEADERSHIP

CHURCH PLANTING SYMPTOMS OF CHURCH PLANTER BURNOUT

Some have asked, "How do I know if I am suffering from burnout?" Signs of church-planting burnout include losing your thrill for planting, not wanting to go to your office, chronic fatigue and frustration, an inability to handle stress, or dreading making decisions. If you would rather go out of town than stay home, do manual labor around the church than concentrate on the ministries of the church, or prefer somebody else preach on Sunday, then you might have symptoms of burnout.

What are some of the causes for burnout? Discouragement when you fail to reach your

unrealistic expectations or being a workaholic with excessive passion for your work and not taking time off for your family and relaxation (although this is not to be used as an excuse to not do the needed work). Overloading just a few people can lead to team burnout because you failed to delegate in a responsible manner. If the same people are setting up chairs every Sunday or picking up road signs every Sunday, group burnout is going to take place.

What is the cure? The church planter often finds himself being all things to all people at all times. This makes it almost impossible for him to

follow a strict schedule. One essential in the life of the planter is to operate with a strategy that allows him to plan his daily, weekly, monthly, and annual schedule. This schedule should include his private prayer and study time, family time, and work schedule. Without a strict strategic strategy, burnout is inevitable.



John Gross
BBFI CHURCH PLANTING (APEX)

BAPTIST BIBLE COLLEGE LISTEN TO THESE WALLS

If walls could talk, what would you hear in the W. E. Dowell Fieldhouse?

You would hear from:

- Students who were challenged to do great things for God.
- Young people who gave their lives to Christ.
- Athletes who worked together and played as a team.
- BBFI missionaries who were approved and sent.
- Church planters who were told to find a city and take it for Christ.
- Worship leaders who learned from Earl Smith and Doc Bolin.
- Pastors, pastor's wives, and ministry leaders who attended Fellowship Week and received

the encouragement they needed to just keep going.

- Couples who first met in the cafeteria or in the gym.

You would also hear these walls groan. The entire heating and cooling system must be replaced for this building to continue to be used to share the Easter message of the risen savior.

My life was changed forever in the Fieldhouse. My first visit to BBC was during Fellowship Week 1985 when I heard W. E. Dowell himself preach the message "The Bible Shall Ever Stand." (I still have the cassette.)

What does the Fieldhouse mean to you? The cost to replace the heating and cooling and

repair the roof is \$500,000 and we need your help. Please pray and consider what the Lord would have you do.

This project will not be completed in time for Fellowship Week ... but we are a Fellowship! We are in this "Together." Pastor Don Baier and Seminole Baptist graciously offered to host the meeting on their campus here in Springfield. We have great speakers lined up and I sense God has a great plan for this meeting. Join us May 8-11 as we gather "Together."



Mark Milioni
BAPTIST BIBLE COLLEGE PRESIDENT

PERSPECTIVES

BOSTON BAPTIST COLLEGE CHANGE OF STATUS

College work seems to work in stages. Prospective students may make an inquiry which gets them a lot of information about Boston. They may then complete an application, and once that process is completed they get accepted. But many college students get accepted at several colleges. We always keep a keen eye on when someone confirms acceptance by putting some money down. That's a good sign. Of course, a better sign is when they pull up in the parking lot to register and move in. That makes you enrolled.

Students are not the only ones who have changes in status. Donors usually make a commitment and in our tracking,

we love that. But when the commitment changes to *received*, our banker likes that.

In higher education, we have many layers of oversight, whether from our state board of education, our accrediting association, or the Feds down in D.C. Actions can be *proposed* or *in process* or, better yet, *completed*!

Jesus' ministry started out, from our perspective, as a promise. For thousands of years, people like Noah, Abraham, Moses, and Daniel believed and waited. In Bethlehem, he arrived. On Calvary, Jesus moved the status to finished! Yet on Easter Sunday, our one-and-only Lord went one step further. He stood

time and history and all human reality on its head and gave it the ultimate heave-ho. Death — that fierce old monster — took a mortal blow. Jesus would not be contained in the grave; He is eternally in the present tense. I can't really think of a status for the resurrection, because it's never been needed for anybody but our matchless, loving, living Savior. Let's say we just list Him as "Jesus" and leave it at that!



David Melton
BOSTON BAPTIST COLLEGE PRESIDENT

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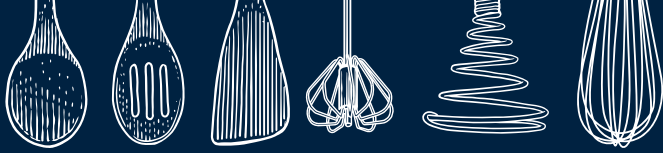
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EXODUS TO RESURRECTION: A CULINARY CONNECTION

DINNER WITH A PURPOSE

by Rob Walker

Several years ago I was introduced to the fascinating symbolism of the Jewish Passover celebration. I knew the Exodus story, but I never thought about why God commanded the Israelites to celebrate the Passover “to all generations.” Why was this symbolic celebration so important to maintain?

Now that I’m a parent, I get it. Parents would get so busy with life, they would somehow neglect to tell their children about a miraculous act of redemption on such a massive scale that even Hollywood couldn’t resist telling the story. Hard to believe, but it happens. Enter this surefire biblical parenting principle: If you want to open a dialogue with your kids, put weird stuff on the dinner table. They will notice, and you will have some explaining to do. And that was the point.

And it shall come to pass when your children shall say unto you, What mean ye by this service? (Exodus 12:26)

And thou shalt shew thy son in that day, saying, This is done because of that which the LORD did unto me ... (Exodus 13:8)

It was to be a break from routine, an invitation for curiosity, a springboard to a purposeful conversation. It was to be a personal rehearsing of the story of one’s redemption. It was dinner with a purpose.

How can we build that same atmosphere without simply celebrating a contemporary Jewish Passover (and having to explain its shortcomings)? When you read Exodus 12-16, you can see there was a lot going on with food — bitter herbs, roast lamb, quail, unleavened bread, manna, and water to drink. So, what if you could weave the symbolism of your redemption through Jesus into the food items of the exodus, continue the symbolism with a few items from the contemporary Jewish Passover celebration, and create a unique meal with a built-in opportunity for sharing what God did for you? Whether you call it a dinner party with purpose or a new family tradition, Easter is a time to celebrate a redemption story too incredible not to be told — yours.

Tips and
menu ideas at
www.tribune.org

BITTER HERBS

Jewish tradition teaches the life cycle of the bitter herbs called for in the Passover supper parallels Israel’s time in Egypt. Most leafy green plants have edible and appealing growth while young, just like the Israelites were welcomed in Egypt during Joseph’s time. However, those same plants develop a bitter flavor as they approach maturity and produce flowers or seed, just like Israel’s expanding population in Egypt resulted in increasing bitterness for Joseph’s descendants.

The grated horseradish commonly found on today’s seder plate certainly brings unpalatable bitterness to life as a symbol of Israel’s bondage. But, when it comes down to what the Israelites may have actually eaten on the night of that first Passover, *Smith’s Bible Dictionary* (1901) says: “These ‘bitter herbs’ consisted of such plants as chicory, bitter cresses, hawkweeds, sow-thistles and wild lettuces, which grow abundantly in the peninsula of Sinai, in Palestine and in Egypt.”

PICTURES OF CHRIST

- Jesus was welcomed and celebrated at the triumphal entry, only to see a city bitterly turned against him as his ministry approached its primary point of maturity just days later.
- It seems unlikely there would have been enough random edible weeds growing to feed a million people or more, so it is plausible the Israelites went into their gardens to gather up the “bitter herbs” in preparation for the sacrifice of the Passover lamb. Just like Jesus, on the night of his arrest, was found in a garden, accepting the bitter and unpleasant reality of his pending sacrifice (Matthew 26:39).



chicory

bittercress



sow-thistle





UNLEAVENED BREAD

The unleavened bread of the Passover represents the haste of Israel's departure from Egypt. In Deuteronomy 16:3 it is referred to as "the bread of affliction." It was not the comfort food of a settled life, but a basic provision for a transient period and a taxing journey.

Lest an unseen crumb of "leavened bread" contaminate the preparation of the Passover bread, a thorough cleansing of the whole house was to take place. "... even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Exodus 12:15).

Science tells us the five major grains (wheat, rye, barley, oats, and spelt) contain natural yeasts that ferment when introduced to water. That fermentation begins about 18 minutes after water contacts the flour. Under ideal conditions (warmer water, warmer surrounding air), the process begins even quicker. Thus, the Jewish tradition for making matzah calls for water that has rested overnight at room temperature and a dough that is fully baked within 18 minutes of flour and water being mixed.

PICTURES OF CHRIST

- Shortly after the beginning of his public ministry, Jesus came to Jerusalem to celebrate Passover (John 2:13-17). When he found the Temple filled with moneychangers, he overturned their tables and chased them out. After his final entrance to Jerusalem to celebrate Passover, he again found the Temple being corrupted, and he expelled "all those that sold and bought" from his Father's house (Matthew 21:9-13). He told his followers to "... take heed and beware of the leaven of the Pharisees and of the Sadducees" in Matthew 16:6, and his actions at the Temple perfectly illustrated the symbolic removal of corruption called for in Passover preparations.
- At his last supper, Jesus broke the unleavened bread of the Passover "... and gave it to the disciples, and said, Take, eat; this is my body." The blood of the original Passover lamb provided a sparing from death, and the unleavened bread was the sustenance of the newly redeemed. Jesus' blood is the sacrifice that spares us from eternal death, but his sinless and uncorrupted body, risen from the grave, is what sustains us for new life. And just as those who did not remove the leaven were to be cut off from Israel, those who do not partake of the sinless body of Christ cannot be a part of his family.

LAMB

**There is a great deal of symbolism and importance in the shed blood of the Passover lamb, but for the purpose of this article, we will limit the discussion to culinary aspects of the lamb.*

Exodus 12 relates God's specific instructions regarding the Passover lamb. They were to select a male lamb (from either the sheep or goats) without blemish, less than one year old (verse 5). The lamb was set apart from the flock four days (verses 4, 6). It was not to be "broken" or butchered, but to remain whole (verse 9, 46). It was not to be eaten raw or stewed, but roasted with fire (verse 9). And any of the meat not consumed that night was to be burned the next morning (verse 10).

Until the temple was destroyed in 70 A.D., Jewish tradition maintained the ordinance of roasting and eating a whole lamb for Passover. Today, the lamb sacrifice of the Passover is represented on the seder plate with a roasted lamb shank bone. Some argue the original Passover lamb was not sacrificed to atone for sin, therefore it does not foreshadow Jesus as Messiah. While this is true in a literal sense, it is hard not to see some parallels.

PICTURES OF CHRIST

- Whereas the Passover lamb was set apart four days before the sacrifice, Jesus arrived in Jerusalem four days before his sacrifice on the cross.
- The Passover lamb had to be blemish free, just as Jesus was free from the blemish of sin.
- The Passover lamb was to remain whole with no unbroken bones. Late on the crucifixion afternoon, when soldiers approached the three crosses to hasten death for the condemned by breaking their legs, Jesus was already dead so his bones were not broken.
- The lamb was likely roasted on a spit where it was skewered on a stick and raised off the ground. Before our redemption was complete, Jesus was lifted on a cross for all to see.
- The sacrifice of the first Passover lamb did not require the services of priests or the Temple. At the time of Jesus' death, the veil was torn in the Temple and individuals were once again given direct access to God.

Roasting a Whole Lamb

- Lamb under one year old (30-50 lbs)
- Fuel: 60-80 lbs of hardwood charcoal
- Cooking time: 3-5 hours
- Serves: 10 people



WATER

After crossing the Red Sea and witnessing the destruction of Pharaoh's army, the Israelites entered the wilderness of Shur where Exodus 15:22 tells us they went for three days without finding any water. They arrived at Marah, only to find the water there was bitter (or salty). Suddenly Moses is faced with a frustrated and complaining mob. The Lord pointed Moses to a tree and instructed him to throw it into the water. When the tree was cast into the water, the water became refreshing and sweet. Moses then delivers a message from God:

If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

Jehovah would be their healer, but they would have to hearken to His voice and follow His commandments.

God can embitter that to us from which we promise ourselves most satisfaction, and often does so in the wilderness of this world, that our wants and disappointments in the creature may drive us to the Creator, in whose favour alone true comfort is to be had. ... The greatest joys and hopes are soon turned into the greatest griefs and fears with those that live by sense only, and not by faith.

- Matthew Henry's commentary on Exodus 15



QUAIL & MANNA

In the second month after the exodus journey began, "... the children of Israel said unto them [Moses and Aaron], Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

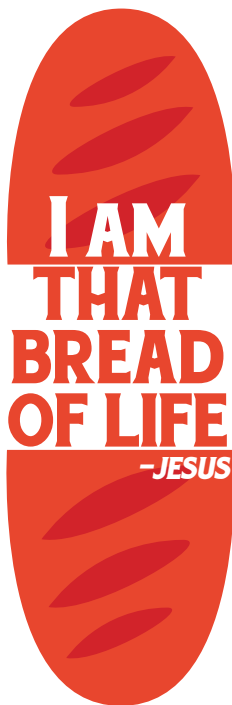
W. A. Criswell, in his sermon on this passage, said: "There is a special meanness in their regret that they had ever followed the Lord — they would rather have died, satiated by the fleshpots in Egypt, than to have known Jehovah." In spite of their lousy spirit, the Lord addresses their complaint. Each morning, as the dew burned off the ground, small granules appeared "... like coriander seed, white; and the taste of it was like wafers made with honey" (Exodus 16:31). Each evening, thousands of quail scurried out of the wilderness into the camp, driven not by migratory instinct, but by the divine hand of Jehovah. The manna would not cease for 40 years until they had crossed into the Promised Land (Joshua 5:12).

Average size of coriander seed
0.06" - 0.12"



PICTURES OF CHRIST

- In John 4, the Samaritan woman at the well is taken back by Jesus' request for water, and even more so that he would offer anything to a Samaritan, let alone living water. By the end of their exchange, she acknowledged him as Messiah, confronted her past sins, and became a refreshing testimony to the miraculous change that occurred in her life when she encountered Jesus. Through Jesus, healing was available to all who believed, regardless of lineage or history.
- In John 5, the lame man at the pool of Bethesda was troubled because he didn't have help to get into the pool when the healing waters were stirred. But Jesus told the man he didn't need to get into the pool to be healed, he only needed to believe on the Son of God and hearken to his voice ("Rise, take up thy bed, and walk"). Through Jesus, healing did not require physical effort or works.
- The Israelites went three days without water and faced a growing sense of confusion and frustration. After the crucifixion, Jesus' disciples spent three days scattered and disillusioned. But Luke's account tells us how the disciples responded to Mary and the women who had seen the empty tomb: "... and their words seemed to them as idle tales, and they believed them not" — just like the Israelites at Marah, still lacking faith in spite of God's promise of deliverance! Through Jesus, healing took place that fulfilled promises and conquered death.



SEE A SAMPLE
MENU FOR
HOSTING YOUR
DINNER WITH
PURPOSE ON
PAGE 30.

PICTURE OF CHRIST

- Whereas the Israelites (40 years) yearned for the physical satisfaction of the bread of Egypt, Jesus, when tempted (40 days) with the physical satisfaction of bread, banished the temptor with a reference to Deuteronomy 8:3: "... and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live." Jesus declared life is not sustained by a full belly, it is sustained by the hand of God.
- After his dialogue with the Samaritan woman at the well, Jesus told the disciples he had "meat to eat that ye know not of." The disciples thought someone had given him food while they were away, but Jesus told them, "My meat is to do the will of him that sent me, and to finish his work." In other words, his physical hunger would never take precedence over his ministry. He knew the Father would sustain him physically, but his focus was on the task at hand.
- While teaching in the synagogue in Capernaum, Jesus asserted his Messianic claim in direct comparison to the manna so revered by Jewish tradition. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:47-51).

CRY ALOUD AND SPARE NOT W. E. DOWELL

By David R. Stokes



As the conflict involving much of the world began to draw the United States to the brink of war in the summer of 1941, a 27-year-old preacher moved his family from California to the heart of the American Midwest, as he assumed his duties as the new pastor at High Street Fundamental Baptist Church in Springfield, MO. The church was five years old and had experienced significant growth under the leadership of its popular founding pastor, Charley Dyer, who was leaving to pursue his passion for evangelism as a full-time ministry. W. E. Dowell was Dyer's handpicked successor, a choice ratified by a near-unanimous vote of the congregation, beginning a 22-year ministry that would make High Street the largest church in the state — and one of the most influential Baptist congregations in the nation.

A few months later, Dyer visited Springfield and Dowell invited him to preach at High Street. When Dyer stood up to speak, the audience stood as one to give him a prolonged ovation. Dowell instantly felt his heart sink. He had never received such a welcome. He found himself filled with jealousy, and it bothered him — not just the ovation itself, but his visceral response. He knew envy was one peril of ministry and he had to conquer it. He prayed about it and the Lord impressed him with a solution. He was scheduled to be out of town four upcoming Sundays in a row, so Dowell would face his

problem head on. He invited Dyer to fill the High Street pulpit all four of those Sundays.

Decades later, Dowell would tell his Pastoral Theology students at Baptist Bible College the moment he extended the invitation to Charley Dyer he was released from bondage of the spirit of envy. And every time he told the story, he would pause and smile, adding that his first Sunday back at High Street after that four-week absence, the congregation gave him a standing ovation.

William Edgar Dowell was born in Coleman County, TX, on July 8, 1914, as the great world powers were zigzagging toward what would be soon described as The Great War. He was the tenth child of Albin and Lizzie Dowell. Albin was a preacher, as was his father, Marion, before him. Albin, or A. M. Dowell as he was known, had a migratory ministry that touched several rural Texas towns. A few days after his son William was born, while Albin was getting ready to head to the church for the Wednesday night service, he heard the newborn letting loose with a loud crying fit — early evidence of William's one-day legendary vocal prowess. The dad smiled and thought of a verse from Isaiah, "Cry aloud, and spare not. Lift up thy voice like a trumpet" (Isaiah 58:1). He preached on that text that night.

Stephen Dowell has written an exhaustive biography of his grandfather, W. E. Dowell. It will be published May 2017. I had the privilege of reading through the material recently and my admiration for the great man of God was rekindled. I talked with Stephen — a professor at Baptist Bible College, where W. E. Dowell once served as president — about his grandfather:

DRS: You have described your grandfather as an ordinary man. Yet, clearly he accomplished extraordinary things. Can you expand on this?

SD: My grandfather had humble beginnings. He grew up in a poor household in rural Texas, and he never acquired a college education. He had common interests, such as football and basketball, and the only occupation outside of preaching he ever experienced first-hand was farming.

Granddad's background and personality helped make him accessible and down to earth. Preachers, in particular, found him to be a friend and confidant. And even if those preachers led congregations that were very small, Granddad had a knack for making them feel their work really mattered.

There was a rootedness in my grandfather's approach to ministry, and there was a consistency in his life. His closest ministry partner, Earl Smith, told me he never saw my grandfather do anything questionable during their 17-year working relationship. God blessed that day-to-day faithfulness.

I like to remember those ordinary days and qualities as I consider my grandfather's extraordinary achievements. He built the largest church in the state of Missouri. He was three times elected to lead influential fellowships of pastors. He received three honorary doctoral degrees. He traveled the globe in support of international missions. He became president of a large Bible college. He reached thousands for Christ. Those would be admirable



W. E. Dowell breaking ground for Baptist Bible College.



Top: In Cairo. Bottom: Dowell often flew his own plane from city to city for speaking engagements.

accomplishments for any preacher, yet they seem to glisten even brighter against a woolen humanity.

DRS: Your grandfather was saved when he was ten years old, and surrendered to preach when he was 19. He never attended college or seminary. What was his early ministry like in the mid-1930s, as the Great Depression consumed the nation and the world?

SD: Granddad married at age 20, and about the same time, he became his brother's associate at North Side Missionary Baptist Church in Merkel, TX. They worked together for about a year, but then Ernest moved his family out of state, and the church called my grandfather to take his place. Granddad remained as pastor of North Side for another year, but those times were tough. The depression was in full swing, and my grandparents now had their first child. Granddad was still doing farm work just to make ends meet. So, in the end, he left Texas to seek better opportunities in California.

DRS: J. Frank Norris organized “Bible schools” for preachers in the 1930s — conferences that lasted a couple of weeks. They took place at First Baptist Church in Fort Worth. Because, as with several other BBF originals, your grandfather was largely self-taught, the Norris “schools” were his only educational experiences early in his ministry. What drew him to the controversial Texas Tornado?

SD: My grandfather was introduced to Norris by his oldest brother, Ernest. After granddad surrendered to preach, Ernest took him to a two-week Bible school at Norris's church in Fort Worth. Granddad returned for a second Bible school just six months later.

In Fort Worth, my grandfather was given a taste of Norris's large and thriving ministry at First Baptist Church. In addition to attending lectures and sermons from some of the nation's greatest speakers, granddad and the other preacher boys were commissioned to go on late-night “raids” of local

taverns to proclaim the Gospel to wayward souls. The experience left him primed to reach others with the Gospel.

Though my grandfather would not form a significant personal relationship with Norris until years later, he became an admirer of Norris from the start. He considered Norris a great speaker and church builder, and he also agreed with Norris on many issues, including the threat of Modernism.

DRS: Your grandfather moved to Springfield, MO, in August 1941 to assume the pastorate of High Street Baptist. He was recommended by Charley Dyer, who founded the church five years earlier. How did this come about?

SD: In 1940, my grandfather and Charley Dyer got acquainted through mutual friends. Granddad was pastoring a work in southern California, and Dyer was pastoring a church he founded in Springfield, MO, High Street Fundamental Baptist Church. Some of Dyer's church members relocated



Top: Presiding over the dedication of the Vick Memorial Library at BBC. Bottom: A good day of fishing with Sam Jesse.

A radio ministry was part of Dowell's ministry while pastoring High Street Baptist Church.

to California and became part of my grandfather's church. Their subsequent reports about my grandfather prompted Dyer to invite him to visit High Street to hold a special meeting.

A few months after Dyer and my grandfather met, my grandfather left his congregation to start a new church in South Gate, CA. This church got off to a good start, but it was still just weeks old when granddad got another call from Charley Dyer. Dyer had decided to enter evangelistic work, and he wanted my grandfather to become his replacement at High Street. This offer was an excellent opportunity. Even though High Street was just five years old, it was already averaging several hundred in attendance. On the other hand, my grandfather was pleased with the progress he was seeing in South Gate, and it troubled him to think of abandoning this church in its infancy.

In answer to Dyer's request, then, my granddad said he would consider coming to High Street only if Dyer would agree to take charge of the South Gate church until it was able to find a

new pastor. Dyer liked the idea, and in August of 1941, these two pastors managed to swap churches. Dyer stayed with the South Gate work for about three more years. Granddad remained at High Street for the next 22 years.

DRS: Radio was a large part of Dowell's ministry for many years, how did this get started? How did radio help build High Street Baptist?

SD: My grandfather was on the radio from the earliest days in his ministry. Even while he was ministering in and around Merkel, TX, he had opportunities to preach over the airwaves. But his first regular radio broadcast came while he was ministering in La Habra, CA. He secured a Sunday morning time slot over station KGER. Later, when he came to High Street, he was on the radio nearly every day of the week. Some of those Springfield broadcasts were introduced by a young announcer named Bob Barker, who later became the host of "The Price Is Right."

On a practical level, radio served as

a good form of advertising. It offered my grandfather exposure that resulted in church growth, speaking engagements, etc. He also used his radio program to promote special events. Any astute observer knew successful preachers like J. Frank Norris always had a radio presence, so for granddad, having such a program just made sense.

Granddad also found hearts could be touched over the radio. In one case, my grandfather was contacted by a group of devoted listeners down in Arkansas. They wanted him to help organize a church in their city. Springdale's Temple Baptist Church was formed as a result.

DRS: When did your grandfather start having concerns about J. Frank Norris's leadership and mental state? How hard was it to break from Norris?

SD: The original working relationship between my grandfather and Norris began to blossom after granddad came to High Street in 1941. Granddad became a regular speaker at Norris's

northern congregation, Temple Baptist Church of Detroit, and Norris made at least one special appearance at High Street. Granddad also became a regular participant in the activities of the World Fundamental Baptist Missionary Fellowship (Norris's fellowship). In fact, High Street hosted some of the national meetings of that organization.

By 1948, my grandfather was elected as president of the WFBMF. He was also appointed to oversee the fellowship's mission office. Though he still had the highest regard for Norris, these new responsibilities gave him fresh insights into Norris's activities. Norris had always been something of a dictator,



but age was now making his whims and demands more troubling.

One point of contention occurred when Norris began to publicly malign missionary Fred Donnelson over his financial reporting. Norris remained critical of Donnelson even after he received Donnelson's reports, and my grandfather, as the director of missions, was forced to referee in this matter.

But the Donnelson situation was

the tip of a much bigger iceberg, and by the spring of 1950, many of Norris's actions were stirring up controversy. He took steps to oust G. B. Vick from his position as president of the Fellowship's seminary, and during that time, he also began to discredit Vick's family and many of his allies. By May of that year, it became evident the time had come for a complete break with Norris.

DRS: What were your grandfather's thoughts on the methods of preparing and delivering sermons?

SD: The notes for the Pastoral Theology course my grandfather taught at BBC describe three primary methods of preaching: expository, textual, and topical. Each of these had value, granddad believed, and a "well-rounded ministry" demanded all three. For revivals and evangelistic preaching, my grandfather preferred the textual sermon. He advocated topical and expository messages for teaching contents of the Bible and for doctrinal studies.

DRS: Thanks very much, Steve — and we look forward to reading your forthcoming book.

High Street Baptist became, under W. E. Dowell, one of the nation's flagship churches for independent Baptist fundamentalism. And because of its relationship with, and proximity to, Baptist Bible College, thousands of students were influenced by the great preacher. In 1952, a young convert from Virginia — just a few weeks old in the faith — enrolled at BBC. At the same moment, Dowell was preaching a revival in the young man's home church. Many were saved and many long-term church members experienced revival. The young man — whose name was Jerry Falwell — was told by his pastor he needed to meet Dowell and join High Street. Falwell did, and he began his ministry by building a Sunday school class of 11-year-old boys. He never forgot that experience. When he returned to his hometown in 1956, many of those who had been saved in that 1952 Dowell-led revival became the nucleus for

Thomas Road Baptist Church, the parent of Liberty University. Falwell considered Dowell a mentor and a great hero in the faith.

After 22 fruitful years at High Street, Dowell accepted a call from a church in Jacksonville, FL (which would soon be renamed Jacksonville Baptist Temple). But a few years later, G. B. Vick invited Dowell to join the administration at BBC. One of Dowell's major concerns about moving back to Springfield had to do with his relationship with his successor at High Street — David Cavin. So he wrote a private personal letter to Cavin, telling him, "The reason I am writing you even before I have made a decision is because I wanted to know how you would feel about my living in Springfield. I think you know me well enough to know I would never under any circumstances hinder your ministry there, nor would I tolerate anyone to criticize you to me. I do not believe there would be any conflict. But I wanted to know how you would feel about it. Please be perfectly frank in your answer." He did not want to even appear to be unethical.

Cavin graciously replied, "I would be delighted to have you back in Springfield and of course in High St. Church. You can be sure I would not feel your presence here would hinder, but rather help. Our friendship has been such that there would be a personal blessing to us to have you here."

W. E. Dowell, a man born at the dawn of World War I, fought the good fight and kept the faith. This godly original finished his course May 2, 2002.

David R. Stokes has served as senior pastor of the ministry now known as Expectation Church in Fairfax, VA, since 1998. His latest book, The Churchill Plot, a thriller set against the backdrop of Winston Churchill's funeral in 1965, has recently been released. David's personal website is www.davidrstokes.com.

Stephen Dowell has served as a General Studies professor at Baptist Bible College since 1997. His courses include English, literature, and public speaking. He is also a worship leader and an adult Sunday school teacher at Baptist Temple in Springfield, MO. He and his wife, Robin, have three children.



MOVE theme challenges Fellowship at February National Meeting *By Randy Harp*

There is something special about a national meeting of the BBFI returning to Texas. For the third time in five years the mid-winter meeting was hosted in the Lone Star State. Central Baptist Church and Pastor Kim Beckham did an outstanding job of organizing and hosting a great meeting. The theme of the week was “Move” and most of those who attended would testify they experienced God move.

There were several things I was reminded of during the week.

We have great preachers in the BBFI. In the 1960s, Elmer Towns started writing about the largest Sunday schools in the country. He was amazed by the amount of BBFI churches on his list. After some personal visits to these churches, he concluded their growth was because of the great preaching in these churches. This is still true today. We were able to hear from both missionaries (Bruce O’Neal, Greg Lyons, and Max Kennedy) and pastors (Phil Hopper,

Dan Sala, Jerry Thorpe, and Barry White). One thing they have in common — they can preach! If you were not able to attend the meeting, these messages are available via the BBFI mobile app and www.bbfi.org.

We have great unity in the BBFI. You read that correctly. The Fellowship comes together when it needs to. Yes, we are a group of independent Baptist pastors. And yes, every independent Baptist pastor has a different opinion on various topics with other pastors. This was seen during the Tuesday business meeting. But this Fellowship also works together. This meeting provided at least two examples of this. One came during the business meeting on Tuesday after I made an appeal for financial support for the Communication Office of the BBFI. The second example involved BBFI missionaries Ben and Raelene Walker. They recently found out they are unable to have children and have started an adoption fund. On Tuesday night, every pastor present was given an opportunity

to invest in this family and “Baby Walker.” By the end of the night over \$7,000 was given to this family.

We have great churches in the BBFI. I am amazed at the work that goes into hosting one of these national meetings. Central Baptist Church went above and beyond. The church was organized and communicated well in advance. The worship team did a great job. There were volunteers everywhere helping in any way possible. The facilities were always spotless. On Tuesday afternoon, every guest was given an envelope containing \$15 for lunch along with a personal note from a church member.

We have great ministries in the BBFI. During each evening session the first speaker represented a different ministry found within the BBFI. Monday night Bruce O’Neal, founder of MANNA Worldwide, shared what God is doing through this ministry that currently feeds 20,000 children every day. Tuesday night, Greg Lyons, founder

of Global Surge based in the Philippines, reported 480,000 of one million campers coming to Christ over the past 15 years. On Wednesday night, I was privileged to speak on the ministry of the BBFI Communication Office, which is reaching over 10,000 people per week via social media along with podcasts, blogs, and a mobile app to complement the approximately 22,000 *Tribunes* shipped monthly.

We have great fellowship in the BBFI. The BBFI is truly a place where no one stands alone. One highlight of each meeting is catching up and being encouraged by peers, colleagues, and friends. Statistics tell us vocational ministry is one of the loneliest professions. We need meetings like this. Whether it was chatting in the lobbies before a service, spending time in the student building, worshipping side by side, or enjoying some good Tex-Mex or barbeque, there were plenty of opportunities for fellowship.

BUSINESS MEETING

Typically, there is no official business during the February meeting, but a specially called meeting was approved during the September meeting in Cape Cod. During the business meeting, pastors received reports from the Mission Office, colleges, and the *Tribune*.

Mission Director Jon Konnerup discussed a few policy changes as well as promoted a new kidz4mkz VBS resource. It was also reported the Mission Office, Baptist Bible College, and Boston Baptist College were working together on new curriculum to help better prepare future missionary candidates.

Communication Director Randy Harp informed of the dire financial status of the *Baptist Bible Tribune* and gave an update on the Annual Tribune Offering. He reminded pastors that with the current financial commitments the *Tribune* would only be able serve the Fellowship a few more months. Texas State Chairman Mike Marcellus asked for the floor and challenged those present to make commitments right then. Within a few minutes, over \$80,000 was committed. Decisions must still be made for the future of the Communication Office, but these commitments, when fulfilled, allow time for strategic planning.

The primary reason for the business meeting was to vote on the approved proposed Constitution and By-Laws presented in September. Two things happened in a single vote. First, changes were made to the education section of the existing By-Laws. These changes were made at the request of both presidents Milioni and Melton and

researched by BBFI Second Vice President Doug Cox. Second, because changes were made to a few areas of the proposed Constitution and By-Laws, it was approved to postpone the vote to May 9, 2017, during the Fellowship Meeting in Springfield, MO. The new education section can be read in its entirety on page 24 and the updates to the proposed Constitution and By-Laws can be seen on page 26. A complete copy of the current and proposed By-Laws can be seen at www.bbfi.org/legal.

BBC President Mark Milioni informed the Fellowship that the entire HVAC system in the W. E. Dowell Fieldhouse needs to be replaced at a cost of \$500,000. Since the repair work will not be completed prior to graduation, the May Fellowship Meeting will take place at Seminole Baptist in Springfield, MO. Those planning to attend should consider reserving a hotel room on the south side of town closer to the church.

UPCOMING BBFI MEETINGS

May 8-11 (Springfield, MO)
Seminole Baptist / Baptist Bible College

September 18-20 (Owasso, OK)
Friendship Baptist Church

February 19-21 (Fort Worth, TX)
Hallmark Baptist Church



ACTIVE SHOOTER PREPAREDNESS



INCREASING OFFERINGS



BRANDING



TECHNOLOGY ON A BUDGET



FINDING NEW ENERGY



BREAKOUT
SESSIONS



FELLOWSHIP MEETING FOR SPANISH-SPEAKING PASTORS AND WORKERS



Well, the planning is done. All the work is finished. The meeting is over and we're all just a little bit sad here at Central. But, what an incredible experience! We hosted the *Tribune* meeting in Tyler, TX. I am glad so many were blessed and so many left refreshed and spiritually renewed. I hope everything our church put into it (in the way of time, energy, and love) was reflected in an improved love for God and a deeper walk of faith for all who attended. Our church had a blast putting it on and we cannot wait to do it again.



It's only after a meeting like this you can take a moment to reflect. There's always gratitude needing to be expressed to a hard-working team, dedicated church family, and the support of all the pastors who made it happen. Meetings like we just enjoyed remind us why we love the Baptist Bible Fellowship — the network of friends, family, and fellow servants fills us with joy each time we get together. And moments like the special gift given to the missionary couple on Tuesday night to help with their adoption remind us what we can do together that we could never accomplish on our own. I look forward to attending many national meetings in the future, and, when I do, I will be more aware of how much work goes into preparing for all of us to come. God bless you, Randy Harp, for your passion and leadership in keeping our communication and connections strong through the *Tribune*. Let me also personally thank you for allowing Central Tyler the privilege of hosting the meeting and for coming to visit us in the rose capital of the world here in East Texas. To God be the glory!

- Kim Beckham, host pastor



The national meeting in Tyler was a great time.

This was my first time attending as a state representative of Michigan and the first time my wife was able to attend with me. Central Baptist was a gracious and generous host. The speakers were encouraging and enlightening. The music was passionate. The breakout sessions I attended helped with practical ideas I immediately implemented. The meetings brought out honest dialogue but ended with a desire to see our movement strengthen and unify.

I love hearing preachers. We heard many good messages. I was once again reminded of why Jerry Thorpe is one of my favorite preachers. At 80 years of age he can still preach circles around most of us. Steve Stroope challenged our use of time. I have made decisive efforts to rest more and stop doing some good things so I can focus on unique things I should do. And Barry White (not the singer) challenged us to love our neighbors — so simple, yet so easy to overlook. You can read my blogs (gregburdine.com) or listen to podcasts of the sermons. It was great.

Another moment gave me great hope in our pastors and leadership. Randy Harp presented an honest evaluation of the future of the *Tribune* — it was not good. But as pastors and leaders processed the possibility of our movement without our greatest communication tool, they realized this problem needed to be solved. Thanks to Mike Marcellus for challenging us all. Within a few minutes, dozens rose to help with the financial challenge.

The meeting's theme was "Move." I was encouraged that our "movement" is moving in a good direction. But I was reminded what makes our movement unique — our pastors and missionaries. Our pastors can really preach and our missionaries get the job done! May God continue to bless our efforts as we reach our world with the Gospel.

- Greg Burdine



Bruce
O'NEAL



Dan
SALA



Greg
LYONS



Phil
HOPPER



Jerry
THORPE



Steve
STROOPE





Raelene and I have traveled the journey of infertility for five years now. We've gone through a lot of loss on this journey and had pretty much given up on starting a family. But, when we attended a mission conference at High Street Baptist in Springfield, MO, they asked if we would be willing to adopt. We said yes, but saw no way it could happen. During that conference, they inspired us with spiritual and financial encouragement to start the adoption process.

When we announced our intent to adopt on Facebook, we were blown away by the response. Within 74 hours, we raised over \$30,000. It didn't stop there. BBF pastors called us and sent checks for the adoption. While this was going on, my BBFI missionary friends encouraged me to attend the national *Tribune* meeting. We were exhausted and didn't feel like going. But, you know what? Those missionaries can be pretty persuasive! So we decided to go.

On the second day of the meeting, Raelene and I went to separate buildings. I attended what turned out to be a very exciting business meeting while she attended a ladies' event. At the end of the ladies' meeting, they raffled off a \$500 gift card. Guess whose name they picked? Raelene's. As she went forward to collect the gift card, tears rolling down her cheeks, she told our story.

That night, at the end of the service, Pastor Kim Beckham called us on stage. He said he heard our story and felt moved to take part in our adoption, so the church gave us \$1,000. He then asked the members of his church and the BBF pastors attending if they wanted to join in on the fun. They raised \$7,130 that night for our adoption.

As we drove away from the Fellowship Meeting, two things impressed me. First, every individual or church who has joined our journey of adoption has been touched by the BBF. Whether a church, a college student, or a missionary, they are all linked together. That speaks to the far reach God has given this Fellowship. Second, unity is not what I thought it to be. It's no secret many churches in the BBF have different values and convictions that can feel very opposite at times. And yet, on this night, pastors, missionaries, and church members from all across the spectrum achieved something amazing together. I left that night impacted by the beauty of our diversity and how God uses it to accomplish His work. A sincere, heartfelt thank you from the Walkers, missionaries to New Zealand.

- Ben & Raelene Walker



Is it worth the sacrifice? I heard a couple of guys say they made great sacrifices to attend the Tyler meeting. Me too. My church isn't large enough to take care of my expenses, so for years I've set aside part of my paycheck to pay for monthly South Texas BBF fellowships, Texas state BBF meetings, and the BBFI national meetings.

Was Tyler worth the sacrifice? Some go for the speakers, and Phil Hopper, Steve Stroope, and Krish Dhanam were certainly worth the trip, not to mention O'Neal, Thorpe, Lyons, and others who did an amazing job. However, I don't go for the speakers. Some go for the breakouts and Pastor Kim gets a gold star for the great lineup he put together. Others go for the business, which goes without saying, is important, while others go for the cutting-edge worship. Again, music and worship isn't what draws me to the meetings.

Why do I personally make the sacrifice? Fellowship! I love our Fellowship. I love spending time with some of the greatest men and women in the world and many with whom I was privileged to attend BBC. This is a great Fellowship filled with quality people, and there were young and old at the Tyler meeting. Thank God for the Baptist Bible Fellowship and men like Kim Beckham who sacrifice to lead their churches to provide a place to fellowship. The Tyler meeting was a great time of fellowship.

- Mike Marcellus

My wife, Cheryl, and I attended the meeting in Tyler. Pastor Kim, his staff, and members did a fantastic job of hosting the meeting. I particularly enjoyed the music. Peyton, their worship pastor, did a fantastic job of selecting the music. I enjoyed the songs they wrote, recorded, and shared with us.

Phil Hopper spoke on the "movement of the church" as if he and I were the only two in the room — just great encouragement and truth. The Lord used his message to encourage me and I'm sure many others also. It was a great reminder that "desperation and consecration" are needed to see God's moving. The challenge was "keep the focus on the mission." The church is a movement, a moving of God for those who are desperate for Him. He said, "Have a dream worth dying for." He reminded us, "When we move for God, God moves for us."

My favorite thing about the meeting was when Jodie Rohrbach, their children's and ladies director, presented a need for one of our missionary couples who are trying to adopt a baby. Ben and Raelene Walker, missionaries to New Zealand, are adopting a baby and Pastor Kim asked the audience if they wanted to join in contributing to the adoption fund. It appeared almost everyone gave something and the Walkers were so grateful. It was a great God moment reflecting what our Fellowship is really about — people helping people.

Thank you Pastor Kim for your hospitality. Thank you Eddie Lyons for your leadership of our Fellowship. We are better together.

- Terry Kizer



Photos continued on
page 23

THE RIGHT ANGLE

BIBLICAL WISDOM FOR A CONTEMPORARY WORLD

Q. How can we prepare our children to engage pop media's cultural values?

By Kevin Carson

A ● As the news broke that Disney's new live-action *Beauty and the Beast* includes the company's first-ever portrayal of an openly gay character, many parents, although not necessarily surprised, responded with shock and anger. However, in this age, it should not be a surprise that both the good and bad of culture is increasingly infused in all entertainment, including that made for the youngest audiences.

Parents, please consider this issue first: most entertainment companies are not Christian value-based companies. This LGBTQ inclusion by Disney is just the latest of many places where biblical values are challenged or outright undermined. Regarding LGBTQ inclusion, recently a Disney XD show displayed several gay kisses in a *Star vs. the Forces of Evil* episode, and Disney writers included a homosexual relationship on the TV show *Good Luck Charlie* in January 2014 when it revealed Taylor had two moms. However, these are not the only places where Disney, and almost all other entertainment companies, defies biblical values. Some examples include adultery, premarital sex, disobedience to parents, disrespect of parents, use of the supernatural, and total self-indulgent living. None of these behaviors reflect a biblical worldview either. Therefore, our response to our children must be balanced with self-reflection. Do we strive to pay attention to and address all areas of worldview conflict or only those we find particularly disturbing?

So how do you respond as parents?

- **Teach your children to live a life that honors the Lord in everything.** This conversation is not just about entertainment, but for all of life. The apostle Paul taught, "Whether we eat or drink or whatever we do, do all to the glory of God" (1 Corinthians 10:31). Handling sexuality and one's personal desires of any kind must fit under this overarching life principle. Our motivation should reflect a Christ-like character that honors God.
- **Teach your children about biblical authority.** As God's words to mankind, the Bible reflects the Creator's design and desire for His creation. Paul wrote to Timothy, "All Scripture is God-breathed (inspired) and is useful for teaching, for reproof, for correction, and for training in righteousness, that the person dedicated to God may be capable and equipped for every good work" (2 Timothy 3:16-17). The Bible carries God's authority for living life to His glory. It helps us know how to think, desire, and live in ways that honor Him.
- **Teach biblical sexuality in age-appropriate ways to your children — possibly much differently than your parents or grandparents ever considered.** Entertainment choices of all types, what is available through the plethora of internet resources and social interaction with other children, force parents to actively teach their children God's design and intentions for sex. This conversation must begin early and continue throughout the teenage years.
- **In each of these conversations, interact with your children at the heart level.** Honoring God in life is not just about your child's behavior. Honoring God begins with the heart. Jesus taught all good behavior or bad behavior comes from the heart, "for out of the abundance of the heart, the mouth speaks" (Luke 6:45). Therefore, as you talk with your child, recognize the issue includes more than just a particular behavior.
- **Help your children understand sin, how it impacts people, and the need for the Gospel of Jesus Christ.** Children need to develop discernment that begins in their own hearts (Matthew 7:1-5). It is vital they learn to identify and evaluate anything that does not honor God. However, it is also equally imperative parents teach them how evaluation should fuel a passion to see others reached with the Gospel. The goal is not just informed children; rather, it is Gospel-centered children with a love for Jesus and a burden for others.
- **Practically speaking, be sensitive to what your children sing, repeat, or act out in response to media of all types.** Pay attention as you see and hear your children play with others or individually. Be ready to have helpful conversations with your children as they seek to make sense of the world around them.

Have a question?

Submit your question to TheRightAngle@Tribune.org. Due to space limitations, not all questions may be answered in print. Questions that do appear in this section will have all personal identification removed. For questions requiring answers beyond the scope of a simple Q&A forum such as this, the Tribune recommends you contact a local biblical counselor. The advice given here is not a substitute for a personal conversation with your local biblical counselor.

Kevin Carson serves as department chair of Biblical Counseling at Baptist Bible College and Theological Seminary in Springfield, MO. He is the pastor of Sunrise Baptist Church in Ozark, MO.

BAPTIST history

By Doug Kutilek

JACOB GARTENHAUS — A true Israelite

Jacob Gartenhaus (1896-1984) was born in Bukowsko, a small village in the far southeastern part of modern Poland, near the borders with Slovakia and Ukraine, though when he was born there, it was part of the immense but tottering Austrian-Hungarian Empire (which disappeared some 20 years later during World War I). The village was isolated geographically, but also culturally, being almost wholly composed of rigidly observant Orthodox Jews. Jacob, like his older brother Zev (there was also an older sister), was immersed in the language and literature of rabbinic Judaism from infancy, and was being prepared by his father to be a rabbi. The family, like all of their neighbors, spoke Yiddish. Jacob's father occupied nearly every waking moment — and frequent self-imposed night vigils — in traditional prayers, study of rabbinic literature, and attendance at the synagogue, rarely even laboring to provide for the family (Jacob's mother kept a small shop which provided their barest of material needs).

Jacob's first exposure to the outside world came when at age ten he accidentally drank acid which badly damaged his throat. He was rushed for medical care to a larger town some miles away, and later was sent for several months to a hospital in Vienna, where he discovered Gentiles, as well as non-observant Jews, were not the menacing "ogres" he was led to believe they were.

At 16, with no job prospects and facing the possibility of being drafted into the Austro-Hungarian army, he decided to leave for America (against his parents' strongest wishes), though he had no money, no contacts, and spoke no English. He made it as far as Berlin (illegally crossing the border without papers), before necessity ultimately compelled him to return home. He set out a second time, with papers, money, and parental blessing. He visited his brother in Vienna on the way (discovering he had become a Christian), before sailing via Hamburg for New York, knowing only the name of an uncle who moved there before Jacob's birth.

In New York, all the ingrained Orthodox practices fell by the wayside, and the only goal in Jacob's life was to work hard and get rich. He took work in a hat factory. His brother sent him evangelistic letters from Vienna and ultimately traveled to America to witness to him face to face. Jacob also encountered missionaries working with Jews. He began to attend a Jewish mission, and after great struggle and much study of the New Testament, recognized Jesus of Nazareth as Israel's

promised Messiah. Jacob immediately began to endure repeated severe beatings. He was ostracized by relatives and friends. Intense pressure was put on him to renounce Christ and return to Jewish tradition.

Soon called to preach (a ministry that would last 65 years!), he enrolled at Moody Bible Institute in Chicago, and then Southern Baptist Theological Seminary in Louisville, graduating from both. During his student days in both schools, Jacob was continually and fervently active in Jewish evangelism, enduring great reproach for the name of Christ. With his formal education complete, Jacob became the head of the department of Jewish Evangelism for the Home Mission Board of the Southern Baptist Convention, a ministry he continued for 27 years. His focus was chiefly on Jews in the Southern United States (some 800,000 in those days), though he made frequent trips to foreign countries — Europe, South America, the Caribbean, and the Middle East. He held numerous citywide meetings to educate Christians on Judaism and Jewish evangelism, to expose and refute anti-Semitism, and to help create rapport between Christians and Jews.

No doubt, Jacob's most gratifying convert was his own father, who had moved to Palestine in the 1910s and maintained his attempts to "establish his own righteousness" by keeping the traditions of the rabbis, who at 90 confessed Jesus as his Messiah during the final visit Jacob had with him.

In 1949, Jacob founded an independent work, the International Board of Jewish Missions in Chattanooga, TN. This work, with a worldwide outreach, continues the ministry of Jewish evangelism, more than a third of a century after Jacob Gartenhaus departed to be with Christ. They publish a magazine, *Everlasting Nation*, and, have literature available.

Gartenhaus authored more than two dozen books, nearly all of them involved with evangelizing Jews with the Gospel message. The most famous of these is probably *Winning Jews to Christ* (Zondervan, 1963), which gives a solid introduction to Jewish literature, beliefs, and perspectives, and suggests methods for effectively approaching Jews with the Gospel. He also provided sketches of the lives of notable Jewish Christians — including Alfred Edersheim, David Baron, Christian David Ginsburg, August Neander, and others (33 in all) — in *Famous Hebrew Christians* (Baker, 1979). His autobiography is *Traitor? A Jew, A Book, A Miracle* (IBJM, 1980).



Officers

Chairman	John Kerns	Osterville	Faith Baptist
Vice-Chairman	Carmelo Torres	Holyoke	Agape Church
Treasurer	Dan Hines	Pittsfield	Tabernacle Baptist
Communciations	Walt Grayum	Cherry Valley	LifeSource Church

MABBF Today by John Kearns

Under the leadership of Curt Rowe for almost 20 years, the MABBF has sustained good health. In 2016, when I was elected as the new chairman, our first goal was to step back and re-assess all areas of the MA fellowship. Pastors from all over the state met to strategically evaluate the growth barriers and to redefine our mission. After this, we decided to: 1. Have fewer meeting but make them so compelling you would move heaven and earth to be there. 2. Make church planting a priority by implementing a church planting strategy and fund. 3. Do a better job communicating with our local pastors, developing a new website, utilizing the officers more strategically, and making Walt Grayum communication director. 4. Include neighboring states, working together regionally. We are truly better together!

Our new vision statement reads, "The Massachusetts Baptist Bible Fellowship is a 'no-strings-attached' fellowship of pastors. Our mission is to help pastors lead healthy, growing and reproducing churches. We meet three to five times a year at various locations for a day of fellowship, encouragement, and training in one of three areas: 1) leadership, 2) church growth and administration, or 3) church planting and missions."

MABBF History by Jim Edge

I arrived in Massachusetts in October 1973. At that time, the New England BBF comprised all six New England states. In November 1973, at Tabernacle Baptist Church in Hudson, NH, pastored by Arlo Elam, a vote was taken to separate into the Northern New England BBF (Maine, New Hampshire, and Vermont) and the Southern New England BBF (Massachusetts, Rhode Island, and Connecticut). After approximately three years, Ervin Burke and I decided we needed to separate into the Massachusetts BBF. That plan was met with some opposition from the states we were leaving. But we voted at a meeting in Lunenburg to stand together as a state fellowship. When Bob Perryman was the BBFI president, he visited a MABBF meeting and was amazed at our comradery. He asked me at the next BBFI directors' meeting if I could pinpoint the reason. My response was, "The secret, as I see it, is there are no 'big boys' and 'little boys.' We treat each other as equals. I believe it is the secret to joining together." In 1981, when the BBFI's east coast college, then Baptist Bible College East, moved to Boston, MABBF churches and pastors grew in number and prominence among independent Baptists in the New England region.

Massachusetts

Population increase from July 2014 to July 2015

40,000

Fastest-growing state in New England
for the 5th consecutive year

Cities in need of churches

Boston

Population

667,100

39% - no religious affiliation

46% - Catholic affiliation

7% - evangelical affiliation

Worcester

Population

184,500

48% - no religious affiliation

38% - Catholic affiliation

5% - evangelical affiliation

Springfield

Population

153,700

40% - no religious affiliation

48% - Catholic affiliation

4% - evangelical affiliation

GRANDBABY CHURCH PLANT

by Sean Sears

Our BBFI network has been used by God to send missionaries, plant churches, and train ministers for decades. Grace Church, Stoughton, MA, is one link in that chain. We've known from the beginning God was blessing us on behalf of 54 other BBF churches holding the line for us. And we've also known God expected us to pay it forward.

At our three-year mark, we had 15 people attending our services who were driving through two other towns to get to us. We

knew their friends might not make the same choice. In order to give them the best chance to find and follow Jesus, we'd have to send our people to plant a new church. We prayed God would send us someone to lead the church ... and He did. God sent Aaron and Kortney Cavin. They moved to Quincy and started a life group with people from Grace Church who lived in Quincy. A year later, they launched Life Community Church and have done an amazing job.

This fall, Life Community Church will pay it forward by planting their first church in the town next to them. The church will be led by Jon Wilson. This is a huge moment in the life of our church and a continuation of the mission of the BBF. God has called us to do whatever it takes to help more people find and follow Jesus. We are just thankful God continues to add links to that chain.



URBAN CURRENT

Everything dies

Chicago's 2017 soaring body count is keeping pace with 2016's bloody horror. This reminds me of my thoughts some years ago.

My wife is in jail.

Summer swelter drapes the city like a wet quilt. I'm sitting on my front porch. It's 11:00 p.m. A siren screams by on the commercial street a half block away. I'm tired. Nearby, a dog is very agitated and letting everyone know. The familiar sound of gunfire is only slightly muffled by the quilt. It's been a long week. Now this.

Early this morning, Georgia, with others, sat in front of an abortion clinic to forestall the death of doomed babies. She was arrested and held at the Central Police Lockup in the South Loop. They have held everyone for almost 15 hours now. Presumably, she will be released tonight and catch a ride home with somebody.

I'm sitting here contemplating the madness of educated, God-fearing America having modern, bright, amazingly equipped places called clinics where human babies are brutally murdered. As well, I'm haunted by the gang violence all around us. The murder count will exceed 900 this year.

The wooden step I sit on could use a coat of paint. My five children sleep in the dark house behind me. I look at "our" tree. The front yard extends from the front of our house 15 feet to the five-foot-wide sidewalk. Between the sidewalk and the curb is maybe a six-foot-strip of grass we extravagantly call "the parkway." In that little space, the single tree in front of our house struggles to survive. My sad-looking grass strains toward greenness.

In the city, it seems everything dies.

Why does my eighth-grade daughter have to hear her friend has been shot in the chest, falling dead on the sidewalk in front of the Boys and Girls Club several hundred feet from our front door? Why does she have to go to the funeral of her classmate, dead, not of a

childhood disease, but gone because of street violence?

"Dear God," I whisper, "you've got me raising my kids in a death zone."

How many bright-eyed, fervent-hearted young men with devoted wives and maybe a baby on the hip have come to this city proclaiming God led them, God called them, God sent them. "Here to plant a church," they say. Only a few years later, sometimes only months later, I hear they left the city.

Visions die here. Dreams die here. Calls die here. Marriages die here. Struck by the velocity of everyday life. Ground down by the relentless spiritual warfare. Life drains away under the blazing heat of a corrupt, shallow, godless, commercialized, self-centered, postmodern culture.

As I run errands around the city, I pass new condos where Gospel church houses used to be. I see church buildings converted into grand residences. I pass other buildings formerly housing evangelical congregations now housing cults and other purveyors of doctrines of demons. Is there anything sadder than the death of a church?

Yes, I'm a bit overwhelmed by all of the decay, deterioration, and death. Some of it is slow and gradual. But those processes are often interrupted by shocking, violent, sudden episodes of death.

I'm reminded — it's not just my neighborhood. It's not just my city. It's my nation. It's my world. Our planet is dying ... and not because we haven't loved Mother Earth and been better stewards of our environment.

God warned Adam and Eve, "Don't eat of this tree. If you do, you will die."

Who could have known the eons of decay, the tomes of deterioration, the volumes of destruction, the libraries of death behind that single warning? If Adam and Eve could have seen bloody children in Syria, the starving of Sudan, bloody youth sprawled on urban

sidewalks, headless corpses in Mexican mass graves, millions of young men never coming home from battles they were sent to fight, 50 million babies slaughtered in America alone. If Adam and Eve could have seen the brokenness, the tragedy, the heartache, the tears. If they could have heard the weeping and wailing, the groaning. If they could have seen one day's death and devastation on this planet, what would they think?

The phone rings. The prisoners have been set free ... on bail. Other warriors not arrested have waited all day outside the police headquarters' door for the arrestees. With a sigh, I rise. The door clicks behind me. I wearily ascend the stairs. Georgia will be home soon. I crawl into bed.

The next morning the city simmers. Hundreds converge on a giant brown building squatting on a gritty corner facing Kedzie Boulevard. They represent 40 different nationalities and ethnicities. They fill the old former Masonic Temple ballroom now adorned by beat-up, yellow plastic folding chairs arrayed across a scarred dance floor that has seen thousands of feet.

The worship leaders strike up a song. Feet of former drug addicts tap. Hands of former gangbangers clap. Arms of former "religious but lost" are raised. The praise of the resurrected crescendos. In the middle of the madness, in the face of death and dying, we celebrate the Christ who conquers death, crushes death; Jesus who is alive and makes alive.



by Charles Lyons, Pastor
Armitage Baptist Church,
Chicago, Illinois
charles.lyons@armitagechurch.org

SPRINGFIELD, MO

ADDITIONAL PHOTOS FROM FEBRUARY NATIONAL MEETING (CONTINUED FROM PAGE 18)

2017 GRADUATION WEEK

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*Senior Pastor at First Baptist Church
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Southern Baptist Convention*

**Dr. Elmer Towns**

*Co-Founder of Liberty University,
Author, and Professor*

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- Cajun Feast and Graduation will be held at Summer Grove Baptist Church located at 8924 Jewella Avenue.
- Cajun Feast is 5:30 p.m., May 11th.
- Graduation is 3:00 p.m. May 12th.



Aaron Burgner
*Senior Pastor of Summer
Grove Baptist Church*



Dr. Jackie Towns
*Biblical Storyteller
and Teacher*



Dr. Sung-Hun Lee
*President of Seoul
Bible College*



Dr. Chuck Stecker
*Founder,
Intergenerational
Ministries*



Dr. Bill Sheffield
*Founder, Adjunct
Professor of the
Hispanic Department
at Louisiana Baptist
University*

Additional Speakers:

*Dr. Mark Crook, Dr. David Keeny, Dr. Steve Petty, Dr. Jack Alumbaugh
Dr. E. J. Brinson, Rev. Philip Hickman, Dr. Bernard Kimble, Dr. Larry Norrell*

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SPRINGFIELD, MO

APPROVED BY-LAW CHANGES FROM FEBRUARY BUSINESS MEETING

This is the newly approved section of the By-Laws of the Baptist Bible Fellowship International. It was approved during a specially called business meeting on Tuesday, February 21, 2017.

Article VI – Officers

2. The Education Committee

a. The Second Vice President presides over the Education Committee.

b. Statement of Purpose

The Education Committee shall be tasked to develop and communicate the role of Education in the fulfillment of the purpose and mission of the BBFI. Specifically, the committee shall be tasked with the following responsibilities:

- 1) The Education Committee shall be responsible for developing, drafting, publishing, and revising the BBFI Education Policy. This committee shall be tasked to present all policies of the BBFI Education Policy to the National Directors for approval.
- 2) The Education Committee shall be tasked to monitor compliance to the prerequisites of the partner agreement of participating schools.
- 3) The Education Committee shall be tasked to represent schools in a partner or affiliate relationship with the BBFI to the churches and entities of the BBFI.

3. Relationship of the BBFI to Educational Institution

The BBFI shall recognize collegiate institutions through two defined relationships.

a. Partner institutions - shall be defined as schools which have an articulated agreement with the BBFI that acknowledges the following elements:

- 1) A mutual interest in fulfilling the stated mission of the BBFI.
- 2) A historic relationship due to point of origin and investment in the initial development of the Partner Institution.
- 3) A common community of interest in the BBFI movement which produces a substantial pool of prospective students, a strong commitment to capital investment, and a stated commitment to support the ongoing development of excellence in the teaching and presentation of the degree programs of the school.

b. Affiliate institutions - shall be defined as schools which have a stated commitment to the purpose and mission of the BBFI, but do not have a historic relationship with the BBFI, did not originate through the efforts of the early leaders of the BBFI, and may or may not reside within the legal jurisdiction of the United States. The relationship of an affiliate school with the BBFI shall be governed by the most current edition of the approved standing policies of the Education Committee entitled, BAPTIST BIBLE FELLOWSHIP EDUCATION POLICY, at the time of application for affiliate status.

4. Statement of Prerequisites for Establishing an Articulated Relationship with the BBFI

As a stipulation of the articulation agreement establishing a partner institutions relationship with the BBFI, the institution shall confirm to the education committee of the BBFI, the following statements to be true on an annual basis.

- a. The BBFI and the respective institution shall both commit to mutually interact for the purpose of fulfilling their mutual goal of spreading the Gospel to the ends of the earth.
- b. The partner institution agrees to maintain compliance with the Articles of Faith ratified in their respective bylaws and further acknowledges that the ratified Articles of Faith for each respective school is in complete agreement with the Articles of Faith held by the BBFI.
- c. The institution maintains compliance with their respective bylaws by electing trustees who reflect the core constituency found in the BBFI. It further agrees to inform the Education Committee of the election of all trustees in an annual report the Education committee.

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SPRINGFIELD, MO

CHANGES TO THE PROPOSED BBFI BY-LAWS TO BE VOTED ON IN MAY 2017

New content is shown in red.

Article VII – Directors

C. Concurrently, the responsible sub-committee is tasked with providing a recommendation to approve/disapprove the Executive Committee decision. They will then submit their recommendation to the State Representatives. The State Representatives may vacate the recommendation/decision of the Executive Committee with a two-thirds vote.

Article VIII – Committees

B. Elections

1. A State Representative shall be elected by each State Fellowship or shall be appointed **as an interim for not more than sixty days** by the Executive Committee if a State Fellowship does not elect a State Representative to ensure participation by that state at a national meeting. In the event that the Executive Committee makes the appointment of a State Representative, such State Representative shall be a pastor from that state.

SPRINGFIELD, MO

BBC 80S REUNION TO TAKE PLACE DURING MAY FELLOWSHIP WEEK

Anyone who attended BBC during the 80s is invited to the reunion Thursday May 11 at 5:00 PM at The Tower Club in Springfield, as

well as a picnic planned for Friday, May 12. Register and find more information at www.bbc80sreunion.com

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WAIPAHU, HI

LANAKILA BAPTIST CELEBRATES 50TH ANNIVERSARY

Lanakila Baptist Church of Waipahu, pastored by Steven Wygle, celebrated its 50th anniversary with special services February 17 and 19. The church invited former pastors and the first missionary Lanakila Baptist supported,

Lavern Rodgers to Japan, to attend the celebration. Political officials delivered honors to a packed church Sunday morning as the Governor of Hawaii, the State Senate, the House of Representatives, and the Honolulu County

Council Chairman recognized Lanakila Baptist Church. Rodgers and former pastor Tommy Moore preached at the celebration. "Souls were saved and young people surrendered to fulltime ministry," says

Wygle. "A dinner was afterwards served on the grounds, giving hundreds of people a chance to renew acquaintances and fellowship."

BBFI missionaries Robert and Diantha Knutson planted Lanakila Baptist Church in 1967. Wygle has been the pastor since 2000.



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Lanakila Baptist Schools on the beautiful island of Oahu, Hawaii, is currently seeking teachers for the upcoming 2017-2018 school year. Call our pastor, Dr. Steve Wygle, at (808) 677-0731 or Rick Denham, our director of education, at (808) 681-3146.

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WITH THE LORD

BOYNE CITY, MI

LORRAINE (TRAYFORD) HAWKES

Lorraine Hawkes, 85, went home to be with her Lord January 19, 2017. Lorraine was a member of the first graduating class of Baptist Bible College (1951) and worked for Noel Smith at the *Tribune*. She was born July 12, 1931, and married Ren Hawkes September 3, 1960. Lorraine is survived by her husband, Ren, and two daughters.

SPRINGFIELD, MO

JERI MARQUIS-COMBS

Geraldine "Jeri" Marion Marquis-Combs, 91, wife of former *Tribune* editor James Combs, was taken to glory February 14, 2017. Born March 26, 1925, in Kansas City, KS, she was the daughter of William Creel Marquis and Amelia Gilbert Marquis. She spent her childhood on the family farm in Kansas.

Education was important to Geraldine and she graduated from Wyandotte County High School in 1944. She graduated from the Missionary Medical Institute of Toronto, Canada (Hospitalers) in 1949. And, she received a Bachelor of Arts from Kansas City Bible College (now Calvary Bible College), in 1952. She received an MA from Louisiana Baptist University in 1994, and a Doctor of Philosophy in 1995.

Geraldine married James O'Brien Combs May 27, 1952. In 1953, Jim and Jeri moved to Lynwood, CA, where he pastored Olivet Baptist Church, and she worked off and on as the church secretary. In 1970, the family moved to Costa Mesa, CA. Jeri campaigned with her husband in his run for Congress in 1976. After, she often accompanied Jim as he traveled with Revelation Ministries. In 1981, Jim and Geraldine moved to Springfield, MO, where he was the editor of the *Baptist Bible Tribune* and she often assisted him in the office. In 1983, Jeri devoted her time to study, prayer, counseling, and education.

Geraldine is survived by her daughter and two grandsons. Memorial services were held February 18 at Greenlawn Funeral Home North in Springfield, MO.

LEE'S SUMMIT, MO

DONALD J. SIDEBOTTOM

Donald "Don" J. Sidebottom, 83, joined his wife in heaven March 9, 2017. He was born February 14, 1934, in Shirley, IL, the son of Victor Lee Sidebottom and Edna Belle (Hawkins) Sidebottom. Don married Phyllis Stoll August 28, 1953. He received his master's degree in Theology of Biblical Studies and was later called to the mission field.

Don and Phyllis were approved as Baptist Bible Fellowship missionaries to Ethiopia in May 1962. They were forced out of the country after a Communist takeover in 1976. After a furlough, the Sidebottoms filled in for a missionary in St. Croix, USVI. When that missionary was told he could not return to St. Croix for health reasons, the Sidebottoms stayed until Calvary Baptist Church called a pastor. In 1980, Don and Phyllis changed their field to Puerto Rico. Communism lost its grip on Ethiopia, making it possible for them to return in 1989. They retired as BBFI missionaries in 2010. Donald had a heartfelt passion for leading people to his Lord.

Donald is survived by three children, twelve grandchildren, and eleven great-grandchildren. Memorial services were held March 14 at First Bible Baptist Church, Blue Springs, MO.

NEODESHA, KS

DeWAYNE PROSSER

DeWayne Prosser, age 68, left this earth for his heavenly home March 9, 2017, after numerous health battles. Born June 7, 1948, to Wayne and Virginia (Reynolds) Prosser, DeWayne grew up in Neodesha and graduated from Neodesha High School in 1966. He graduated from Baptist Bible College, Springfield, MO, in 1970.

DeWayne married Elaine McGhee August 2, 1969, at Temple Baptist Church, Detroit, MI. Following college and serving as an associate pastor for a couple of years, he pastored in Osage City and Coffeyville, KS, and started churches in Columbus and Chetopa, KS. In 1989, he was called to Bible Baptist Church in Neodesha, KS, retiring in 2010. DeWayne spent the past six years pastoring Bible Baptist Church in Yates Center, KS.

DeWayne served as a Neodesha City Commissioner, Wilson County Commissioner, and was Mayor of Neodesha, KS. He also served as treasurer of the Neodesha Alumni Association for 22 years. He and Elaine were foster parents for eleven years (1998-2009).

DeWayne is survived by his wife, Elaine, three children, four grandchildren, one step-grandchild, and four "adopted" grandchildren. Memorial services were held March 16, 2017, at Bible Baptist Church, Neodesha, KS.

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(941)625-8550 • www.suncoastbaptistchurch.com
Pastor Chip Keller

Grace Bible Baptist Church

1703 Lewis Rd • Leesburg, FL 34748
(352)326-5738 • www.gbbconline.com
Pastor George Mulford III

Orlando Baptist Church

500 S. Semoran Blvd • Orlando, FL 32807
(407)277-8671 • www.worldchangingchurch.com
Pastor Dustin Janney

Spring Hill Baptist Church

3140 Mariner Blvd. • Spring Hill, FL 34609
(352)683-5685 • www.springhillbc.com
Pastor Raymond Rouse

HAWAII

Lanakila Baptist Church

94-1250 Waipahu St • Waipahu, HI 96797
(808)677-0731 • Pastor Steven C. Wyle

ILLINOIS

Sauk Trail Baptist Temple

4411 Sauk Trail • PO Box 347 • Richton Park, IL 60471
(708)481-1490 • Pastor Bruce Humbert

INDIANA

Grace Baptist Temple

2320 N. Smith Pike • Bloomington, IN 47404
Pastor Jose Esquibel

IOWA

Heartland Baptist Church

3504 N. Grand Ave • Ames, IA 50010
(515)268-1721 • www.heartlandbaptistames.com
Pastor Randy Abell

Albia Baptist Temple

624 A Avenue W • Albia, Iowa 52531
Pastor Brian Harris

Bible Community Baptist Church

1085 Sawyer Rd • Central City, Iowa 52214
Pastor Robert Pate

Calvary Baptist Church

PO Box 131 - 107 3rd St. • Onslow, Iowa 52321
Pastor Matt Read

Bible Baptist Church

944 W Williams St. • Ottumwa, Iowa 52501
Pastor Ed Matthews

Faith Baptist Church

8280 105th Ave. - 73rd St. Frontage Rd
Ottumwa, Iowa 52501
Pastor Phil Griffith

Westwood Baptist Church

895 S. 60th St. • West Des Moines, Iowa 50266
Pastor Pat Nath

Hillcrest Baptist Church

1613 Didwell Rd. • Muscatine, Iowa 52761
Pastor Dave McIntosh

Bethel Baptist Church

23899 Hwy 30 • Carroll, Iowa 51401
Pastor Mike Salati

KANSAS

Millington Street Baptist Church

1304 Millington St • Winfield, KS 67156
(620)221-4700 • Pastor Jeff McCaskill

Friendship Baptist Church

2209 E. Pawnee • Wichita, KS 67211
(316)263-0269 • Pastor Ray Melugin

KENTUCKY

Florence Baptist Temple

1898 Florence Pk • Burlington, KY 41005
(859)586-6090 • Pastor Wayne G. Cox

Oak Hill Baptist Church

2135 Oak Hill Rd • Somerset, KY 42501
(606)679-8496 • Pastor Gary Phelps

MASSACHUSETTS

Temple Baptist Church

540 Manley St • West Bridgewater, MA 02379
(508)583-5190 • www.templebaptist.info
Pastor Bill Smith

NORTH CAROLINA

Northside Baptist Church

333 Jeremiah Blvd • Charlotte, NC 28262
(704)596-4856 • Pastor Brian Boyles

Mid-Way Baptist Church

6910 Fayetteville Rd • Raleigh, NC 27603
(919)772-5864 • Pastor James L. Upchurch

Trinity Baptist Church

216 Shellburne Rd • Asheville, NC 28806
(704)254-2187 • www.tbcasheville.org
Pastor Ralph Sexton, Jr.

Central Baptist Church

6050 Plain View Hwy • Dunn, NC 28334
(910)892-7914 • www.cbcdunn.com
Pastor Tom Wagoner

Berean Baptist Church & Academy

517 Glensford Dr • Fayetteville, NC 28314
(910)868-5156 • www.bbcfnc.org
Pastor Sean Harris

OHIO

Ashland Ave. Baptist Church

4255 Ashland Ave • P.O. Box 86
Norwood, OH 45212
(513)531-3626 • Pastor Jerry E. Jones

First Baptist Church

1233 US Rt. 42 • Ashland, OH 44805
(419)289-3636 • Pastor F. R. "Butch" White

OREGON

Tri-City Baptist Temple

18025 S. E. Webster Rd • Gladstone, OR 97027
(503)655-9326 • Pastor Ken McCormick

RHODE ISLAND

Ocean State Baptist Church

600 Douglas Pike • Smithfield, RI 02917
(401)231-1980 • Pastor Archie Emerson

TEXAS

Central Baptist Church

2855 Greenhouse Rd • Houston, TX 77084
(281)492-2689 • Pastor Larry Maddox

First Baptist Church of Meadowview

4346 N. Galloway Ave • Mesquite, TX 75150
(214)391-7176 • Pastor Jack Alumbaugh

First Baptist Church

Hwy 64 • Wright City, TX 75750
(903)839-2700 • www.firstbaptistwrightcity.com
Pastor Rohn M. Boone

North Park Baptist Church

4401 Theiss Rd • Humble, TX 77338
(281)821-2258

Cypress Creek Baptist Church

21870 Northwest Freeway • Houston, TX 77429
(281)469-6089 • Pastor Carl Hughes

Talley Rd. Baptist Church

3120 Talley Rd • San Antonio, TX 78253
(210)675-3154 • www.talleyroadbaptistchurch.org
trbc@satx.rr.com • Pastor Myres Drew

VIRGINIA

Faith Baptist Church

3768 S. Amherst Hwy • Madison Heights, VA 24572
(434)929-1430 • Pastor Brian Hudson

Central Baptist Church

13910 Minnieville Rd • Woodbridge, VA 22193
(703)583-1717 • office@cbcwoodbridge.org
Pastor Brad Weniger

Heritage Baptist Church

21700 Shellhorn Rd. • Ashburn, VA 20147
(703) 729-5436 • www.myhbc.us
Pastor David Barton

WEST VIRGINIA

Fellowship Baptist Church

Rt 60 E. at Huntington Mall • Barboursville, WV 25504
(304)736-8006 • Pastor Jerry Warren

INTERNATIONAL

BELGIUM

Grace International Baptist Church

Bruges, Belgium 8200
(913)871-8901 VOIP • www.gibc.be
Pastor Tim J. Downs

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Dinner (with a purpose) is served

By Rob Walker

Whether you cater to the foodies in your life or assemble your dinner via the drive-through window, make the menu as simple or as complex as you want. Substitute ingredients that suit your tastes and budget, but find a way to tie in the history and symbolism that points to Jesus at each stage. The key is to use the food to center conversation around the redemption stories of those at the table.

BASIC CHAROSET RECIPE

Ingredients:

- 3-4 apples, peeled and finely chopped
- ½ cup chopped walnuts
- ¼ cup honey ***
- 1 teaspoon cinnamon
- ½ cup raisins (golden)
- ¼ cup grape juice
(as necessary to moisten mixture)

Instructions

- Peel and chop apples
- Stir in remaining ingredients
Serve as is for a chunkier version, or for a more paste-like consistency to be used as a spread, pulse all ingredients in food processor.
- Refrigerate until serving

A printable guide to hosting your dinner, complete with talking points, scripture readings, life applications, and even recipes, is available at www.tribune.org. There are also tips and suggestions to help tailor the meal to your family or small group setting.

FIRST COURSE

FRUIT - selection of fruit

History: Adam and Eve chose that which was forbidden

Application: The original sin is the reason we have need of redemption

SECOND COURSE

BITTER HERBS - salad greens with dried cranberries

Tradition: Represents the bitter slavery of the Israelites

Application: Jesus accepted the bitterness of our slavery to sin in the garden

UNLEAVENED BREAD - purchased matzah

Tradition: Represents Israel's readiness for imminent delivery and a trying journey

Application: If Christ is to sustain us, we must desire to remove that which corrupts from our lives

THIRD COURSE

ROASTED LAMB - lamb is not necessary for the illustration, any meat will suffice

Tradition: The death of the spotless lamb brought life to the household

Application: The death of Jesus, our blemish-free sacrifice, provides a way to eternal life with the Father

KARPAS - boiled potatoes, heavily salted

Background: On most Jewish seder plates, parsley is dipped in salt water for this element. In some eastern European countries, potatoes were more accessible than fresh greens and are considered an acceptable substitute.

Tradition: Represents tears shed in hopelessness of bondage

Application: Recognizing our slavery to sin is the first step toward redemption

WATER* - drinks withheld until this point in the meal

History: Even after seeing the miracles of the exodus, the people doubted God's ability to provide the most basic provision

Application: We must desire the thirst-quenching living water only Jesus can provide

FOURTH COURSE

QUAIL* (poultry) - Cornish hens or roasted chicken will serve the illustration just fine

History: Longing for the fleshpots of Egypt led to a murmuring spirit

Application: When we are not content with what we have and where we are, it's easy to get distracted from the mission to which Jesus calls us

MANNA* - fritters, hush puppies, or bread with honey butter

History: The Israelites were sustained for the Sabbath, but they had to follow God's instructions

Application: If we trust God to provide for our needs, we never have to worry about not having enough

BEETS - pickled (eaten with fingers)

Background: The Babylonian Talmud (circa 500 A.D.) authorized use of beets in place of the roasted lamb on the seder plate and today many vegetarians use a roasted beet in place of the lamb shank bone on the seder plate.

History: Represents both the Passover lamb, and, later, the sacrifices under the law

Application: There is no substitute for Jesus' sacrifice – our sins make us as responsible for his death as those whose hands were stained with his blood at the crucifixion

FINAL COURSE

CHAROSET - apple, nut, cinnamon, honey/juice mixture

Tradition: Represents the sticky clay used to make bricks when the Israelites were in Egypt

Application: A sweet reminder that mortar and bricks build temporary homes, but Jesus promised a mansion in heaven for those who believe on Him

* Not part of either the original or traditional Passover dinner, but used here for application purposes

DailyFeed

30 UNDERSTANDING THE DEATH, BURIAL, AND RESURRECTION DAYS OF OF JESUS CHRIST

1

triumphal entry

Matthew 21:1-11
Mark 11:1-11
Luke 19:29-44
John 12:12-19

2

plotting against

Matthew 26:1-5, 14-16
Mark 14:1-2, 10-11
Luke 22:1-6

3

the Last Supper

Matthew 26:26-29
Mark 14:22-25
Luke 22:19-20

4

intercessory prayer

John 17:1-26

5

in the garden

Matthew 26:36-46
Mark 14:32-42
Luke 22:39-46
John 18:1

6

the betrayal

Matthew 26:47-56
Mark 14:43-52
Luke 22:47-53
John 18:3-13

7

the high priest

Matthew 26:57
Mark 14:53
Luke 22:54
John 18:13-14

8

before the council

Matthew 26:59-68
Mark 14:55-65
Luke 22:66-71
John 18:19-24

9

before Pilate

Matthew 27:1-2, 11-14
Mark 15:1-5
Luke 23:1-5
John 18:28-38

10

before Herod

Luke 23:6-12

11

returned to Pilate

Matthew 27:15-30
Mark 15:6-15
Luke 23:13-24
John 18:39-19:16

12

via dolorosa

Matthew 27:31-33
Mark 15:20-22
Luke 23:31
John 19:16-17

13

the crucifixion

Matthew 27:35-38
Mark 15:25-28
Luke 23:33-38
John 19:18-24

14

death on the cross

Matthew 27:45-54
Mark 15:33-39
Luke 23:44-47
John 19:28-30

15

the burial

Matthew 27:57-66
Mark 15:42-47
Luke 23:50-53
John 19:31-42

16

empty tomb

Matthew 28:1-8
Mark 16:1-10
Luke 24:1-12
John 20:1-10

17

first appearance

Matthew 28:8-10
Mark 16:9
John 20:11-17
1 Corinthians 15:4

18

road to Emmaus

Mark 16:12-13
Luke 24:13-35

19

disciples see him

Mark 16:14-18
Luke 24:36-48
John 20:19-29

20

seen in Galilee

John 21:1-14

21

appears to Peter

John 21:15-23

22

ascends to heaven

Mark 16:19-20
Luke 24:50-53
Acts 1:4-9

23

Stephen's vision

Acts 7:55-56

24

Paul's vision

Acts 26:1-32

25

John's vision

Revelation 1:12-16

26

a heavenly home

John 14:1-4

27

our intercessor

Hebrews 7:25

28

our advocate

Hebrews 9:24
1 John 2:1

29

coming again

Matthew 24:1-25:46

30

the only way

John 14:5-14

31

Numbers 32:33

But if you do not do so, then take note, you have sinned against the Lord; and be sure your sin will find you out.

MISSIONARY PRAYER CALENDAR

1. Jim & Gerri McCarty – *SMORS*
2. Mission Office staff – *Springfield, MO*
3. Shane & Kayti Salmon – *Thailand*
4. Lt. David & Rebekah Sisco – *Chaplain, U.S. Army Reserve*
5. Greg & LuAnn Lyons – *Philippines*
6. Michael Cox – *Mexico (TEAM)*
7. Don & Kathy Mingo – *STEP*
8. Roy & Anna Hendrickson – *England*
9. Steve & Pam Thornton – *Argentina*
10. Daniel & Laura Camacho – *USLG*
11. MANNA Worldwide
12. Brandon & Rachel Ivy – *Philippines*
13. Justin Rhoades – *England*
14. James & Phyllis Childress – *Panama*
15. Workers in Creative Access Nations
16. Baptist Bible Tribune staff – *Springfield, MO*
17. Paul & Barbara Frizzell – *Bolivia*
18. Eugene & Glenda Worley – *Retired*
19. Jim & Mary Blume – *Papua New Guinea*
20. Raquel Avila – *Peru*
21. Charles & Jurldean Strong – *Mexico*
22. Jeremy & Karissa Lynn – *Ethiopia*
23. Steven & Heidi Reinhold – *Mexico*
24. Boston Baptist College – *Boston, MA*
25. Walter & Dalene Clark – *Germany*
26. Hank Mantonya – *Brazil*
27. Brenda Hayes – *Philippines*
28. Mick & Kay Baumgartner – *Retired*
29. APEX (BBFI Church Planting)
30. Chris & Sonya Goodman – *Australia*

Colossians 4:2

Continue earnestly in prayer, being vigilant in it with thanksgiving.



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