

# BAPTIST BIBLE TRIBUNE

MARCH 2015 | VOL. 65 NO. 7

NEW  
HOPE FOR A  
NEW  
NATION

## INSIDE

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MARCH 2015

# PRAYER CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>1</b>  MISSIONARY <b>Bill &amp; Therese Williams</b> <i>Spain</i>	<b>2</b>  CHAPLAIN <b>Lt. Col. Clarence &amp; Sarah Helms</b> <i>U.S. Civil Air Patrol</i>	<b>3</b>  MISSIONARY <b>David &amp; Mary Campbell</b> <i>Wales</i>	<b>4</b>  T.E.A.M. MISSIONARY <b>Hannah Yelinek</b> <i>England</i>	<b>5</b>  MISSIONARY <b>Richard &amp; Pat Crow</b> <i>Navajo Indians</i>	<b>6</b>  MISSIONARY <b>Jerry &amp; Sharon Daniels</b> <i>Kenya</i>	<b>7</b>  MISSIONARY <b>Richard &amp; Joy Kelley</b> <i>Guam</i>
<b>8</b>  MISSIONARY <b>John &amp; Jo Ann Sleppy</b> <i>Alaska</i>	<b>9</b>  MISSIONARY <b>Mary Nevius</b> <i>Retired</i>	<b>10</b>  MISSIONARY <b>Bill &amp; Quessie Harvey</b> <i>Mexico</i>	<b>11</b>  MISSIONARY <b>Don &amp; Ramona Bowles</b> <i>Zambia</i>	<b>12</b>  MISSIONARY <b>Jeremiah &amp; Tanya Rue</b> <i>Chile</i>	<b>13</b>  <b>Workers in Restricted Countries</b>	<b>14</b>  MISSIONARY <b>George &amp; Luisa Dimakos</b> <i>Greece</i>
<b>15</b>  MISSION OFFICE <b>Paul Hylton</b> <i>Associate Mission Director</i>	<b>16</b>  MISSIONARY <b>Lavon &amp; Carolyn Waters</b> <i>Spain</i>	<b>17</b>  MISSIONARY <b>Phil &amp; Vala Long</b> <i>Madagascar</i>	<b>18</b>  MISSIONARY <b>Stephen &amp; Lynn Spore</b> <i>Vanuatu</i>	<b>19</b>  MISSIONARY <b>Beau &amp; Valerie Moore</b> <i>Portugal</i>	<b>20</b>  MISSIONARY <b>Rickey &amp; Angela Freeman</b> <i>Argentina</i>	<b>21</b>  MISSIONARY <b>Paul &amp; Doris Brock</b> <i>Germany</i>
<b>22</b>  MISSIONARY <b>Ole &amp; Renee Konnerup</b> <i>Kenya</i>	<b>23</b>  <b>Baptist Bible College</b> <i>Springfield, MO</i>	<b>24</b>  MISSIONARY <b>Jim &amp; Laura Hutchinson</b> <i>Russia</i>	<b>25</b>  MISSIONARY <b>Ed &amp; Annita Hoagland</b> <i>Mexico</i>	<b>26</b>  MISSIONARY <b>Donna Woodson</b> <i>Nicaragua</i>	<b>27</b>  MISSIONARY <b>Terry &amp; Carol Taylor</b> <i>Saint Vincent</i>	<b>28</b>  <b>BBFI Church Planters</b>
<b>29</b>  MISSIONARY <b>Dick &amp; Linda Redding</b> <i>Mexico</i>	<b>30</b>  MISSIONARY <b>Richard &amp; Joyce Crotts</b> <i>Papua New Guinea</i>	<b>31</b>  MISSIONARY <b>Tony &amp; Joy Anzalone</b> <i>Ecuador</i>				

**Editor's note:** In the February Prayer Calendar, the incorrect image was printed for February 6.

**As is the business of tailors to make clothes and cobblers to make shoes, so it is the business of Christians to pray.**  
*Martin Luther*



ON THE TABLE

## Read your Bible

by Keith Bassham | Editor

I am a reader. I love reading. I can even enjoy reading a good dictionary. And while some might think that is a sad commentary and may account for a very inactive social life in adolescence, it set me up perfectly for my vocation.

I accept that there was a time I did not read, but I have to take it on faith, because I have no memory of that time. What I do remember is entering the first grade (I was still five years old, and there was no kindergarten in Luther, OK, in 1959) with some rudimentary reading skills. What I did know I had picked up from my uncle's hot rod and car magazines, and so I thought carburetor was pronounced carb-a-tooter, and my pronunciation of transmission sounded more like we needed to search for a missing train, but the smaller words I saw in class, like Dick, Jane, cat, dog, blue, and red were little challenge.

So reading is no chore. It's more a habit. That said, I must confess I have never actually read through the Bible beginning with Genesis and ending with Revelation. I have read the entire Bible, you understand, and I do have a grasp of the whole narrative, and many parts of the Bible I have read many, many times over, but I have not read the Bible through in the way we generally think of reading it through.

It is embarrassing a bit when a preacher asks a congregation, "Who here has read the entire Bible from start to finish," and I have to keep my hand at my side. I could fudge, I suppose, since I have read it all, but I know what the preacher means, and generally the question also has the one-year time limit attached. And so I have to pretend I didn't understand the question.

I don't discourage others from reading the Bible this way, but because of the arrangement of the books of the Bible (and I emphasize here the word books), it would be a little like walking to your bookshelf, pulling out the first volume, reading it, and then going for the second, and so on, without taking note of the subject matter or the author or the genre of literature. Again, I am not critical of reading the Bible this way, but the method does have drawbacks.

And I will say this — no passage of the Bible is unimportant. But, I must also say not all passages, chapters, and books are equally important for learning about God and His will for our lives.

However, in no case should a believer not read the Bible, or avoid reading the Bible. And if reading the Bible from start to finish is working for you (and you are not just dutifully getting it over with), then keep doing it. For a list of passages and chapters I consider particularly important for understanding what God has been up to, take a look at this month's "AfterWords."

*Keith Bassham*

# BAPTIST BIBLE TRIBUNE

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## FEATURES



### We have. We are. We will.

Looking forward to celebrating BBC's 65th anniversary at this year's Fellowship Week in Springfield, May 5-7, 2015.

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### An upside down world

Paul's experience in Philippi serves as a reference point for what happens when men understand that Jesus is the only Lord.

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### New hope for a new nation

Ministry in South Sudan means facing challenges, but BBFI missionaries Ron and Christine Enoch are pioneering a work there.

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Don't miss any of the *Tribune's* digital offerings on our website [www.tribune.org](http://www.tribune.org). You can find old articles, a digital page-turn version of this month's magazine, and a link to sign up for the Tribune Update email.

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## PRESIDENTIAL PERSPECTIVE

# Joining the Fellowship



by Eddie Lyons | President | BBFI

A pastor acquaintance not among our Fellowship has asked me about the BBFI. He wants to know how to become a member and what is required of someone who is a member?

This conversation forced me to say out loud some of the things we all know. You don't really join the Fellowship per se. If you agree with our 20 Articles of Faith, have a heart to plant churches, to send missionaries, and to see the Gospel preached around the world, you will fit with us. We have meetings you can attend. If you choose to support a missionary out of our Fellowship, you can do that. If you choose to help educate and train men and women for ministry, you can support our colleges. If you want to help plant churches, you may give support to a church planter or help by supporting our newly reorganized church planting office. If you are willing to help us stay connected through print and our website you can support the *Tribune*. Joining is a matter of showing up and participating.

As I was talking to this man, it dawned on me how simple it is and challenging at the same time. For our Fellowship to thrive we need participation, and I suggest there are several levels of participation; those who attend, those who contribute, and those who lead.

We need people who will attend. When I became pastor at High Street, I did not always attend the Missouri fellowship meetings. One day a fellow pastor called me and said something that stuck with me. He pointed out that because I had a good group on staff I had fellowship with other leaders every day. He said many pastors serve alone and challenged me to attend not for what I could get out of the meetings, but for what I could give to others. A friendly conversation over the meal could help encourage the ministry of another pastor. This one conversation changed my attitude and attendance. I became an attender.

We also need those who will contribute. There are many ways to contribute; host a meeting, serve on a committee, help plan the meetings. It is important for us to move from being served to serving. Our purpose in life is not really accomplished until we choose to be servants.

Finally, we need leaders with a vision for what we can do together. Leaders have to spend time and money and effort. Leaders have to be ready to be evaluated and even criticized. As a pastor, missionary, or staff member, this is not new territory for any of us. While we always pay a price to lead, the idea of making something better, of changing the world, is always inspiring. We need leaders who will have a vision to make our meetings at the state and national levels all they can be.

What we are doing as a Fellowship matters. Come and join us, and let us make a difference together.

## WORLDWIDE MISSIONS

# Missionaries for the Great Commission



by Jon Konnerup | Mission Director | BBFI

Jesus instructed in the Great Commission to make disciples of every nation, baptize them, and teach them to obey all things He has commanded. After more than 2,000 years, most of the world still has not been reached and they will not be saved without the Gospel.

Mission specialists use the term “unreached” when referring to people groups where less than two percent are saved and with little or no witnesses and churches to teach them. We should do all we can to reach these people. Carl F. H. Henry said the Gospel is only Good News if it gets there in time. Unfortunately, one-third of the world goes unreached every day.

If a people group has more than two percent saved, would it then be considered reached? Are missionaries no longer needed and the work left to national leaders? In many places in Africa, where most of the people would say they are believers, you will still find them going to witchdoctors and practicing traditional religious rituals. Are they able to teach themselves all that Jesus commanded and make disciples?

One person related it this way. The task of the Great Commission cannot be compared to running through a large darkened building, flipping on a few switches and announcing that they now have light even though thousands of other rooms leave most people in darkness. If that is all one understands reaching the unreached to mean, then we must agree that the great tragedy of the world today is not that it is unreached, but that it is undisciplined.

If all we do is turn on light switches and move on to another place, we are not completing the Great Commission as Jesus gave it to us. He said we are to teach them to observe all things that He has commanded. We can't just leave the nationals to figure things out on their own, as they will struggle to grow and train leaders and pastors. They need to know what to teach and how to teach it. *“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also”* (2 Timothy 2:2).

This requires career missionaries to be on the mission field so they can train and equip nationals to become disciplers, trainers, and teachers. They will be the ones to complete the process of the Great Commission among their people, but they cannot do it without being properly prepared.

Missionaries faithfully share the truth and expect those they train to do the same. This long process takes committed people being on the ground, living with the people, learning the language and culture, and being an example of Christ — every day before the people.

Whether people are unreached or not, they must hear the Gospel to be saved. They must hear the Gospel and repent, yet the Great Commission doesn't stop there. It takes career missionaries teaching those saved to observe all that Christ has commanded in His Word.

# A network for multiplication



by Dan Greer | Church Planting | BBFI

In recent months a remarkable network of leaders has begun to emerge from within the Baptist Bible Fellowship with a renewed passion for church planting and revitalization. It has been the “talk of the town” in our colleges, our fellowship meetings, our mission conferences, and in our churches as capable planters from New England to the West Coast have implemented proven methodologies resulting in growing congregations that are popping up all across the country.

This network is coming together under a plan developed by John Gross, Director of BBFI Church Planting, with the potential of a major impact toward substantial increases of church plants in our Fellowship. The infrastructure was already in place in most states where there are Fellowship chairmen and officers who already support new church starts in their areas. However, they lacked coordination to link candidates with coaches, trainers, and funding resources that could substantially increase the success rate of our efforts.

John’s plan divides the country into ten regions, unique in culture and close in proximity. He has reached out to ten proven leaders (one for each region) — recruiting each to become the “point-person” for his region. These ten leaders are charged with strengthening the effort between states in their perspective region with a focused effort of new church starts each year in each state. Once our system of assessment, training, coaching, mentoring, and fundraising is finalized, regional leadership will be able to utilize these resources regionally as opposed to centrally, thus affecting the multiplication of new church startups.

This network is linking young innovative thinkers with seasoned experience in a unified effort that has been gaining substantial momentum. It has only been four months since the Church Planting Subcommittee authorized the implementation of this plan and already regional leadership is in place. It has become apparent that a new wave of young leadership has arrived — enriching our network with experts in personal assessment/development, evangelism, discipleship, training, curriculum, management, and resource acquisition.

Historically the Baptist Bible Fellowship has been known for evangelism, church planting, and multiplication through its network of diverse personalities connected together in a unified belief system and the common goal of reaching the world with the Gospel. However, there is a new urgency developing as reports of unprecedented annual church closures are now coming into view. The BBFI is in a unique position to help reverse this trend with a registry of affiliated churches, numbering into the thousands, that could become involved in a resurgence of church planting and revitalization within our movement.

Those wanting more information about the BBFI church planting movement and those desiring to become involved in this network may contact John at [cpjohngross@icloud.org](mailto:cpjohngross@icloud.org) or (832) 748-8528.

# Favorites



by David Melton | President | Boston Baptist College

Everybody has them. Our own, personal favorites. I don’t know if I’ve ever met anybody that would go to an ice cream shop and just say, “Give me some ice cream.” Nope. We tell them what we like. During any sport season, rest assured, no fan will take you seriously if you “don’t care who wins.”

In the college world we try not to play favorites. Every student gets the same shot and they all get the best we can give them. That doesn’t mean the street runs the same way on the other side! Students around here tease about the courses I teach. Funny how “favorite” and “Melton’s course” don’t often end up in the same sentence. In fact, a few weeks back one student shrieked when she drew my name as her project advisor for a presentation! Surely that was a shriek of joy?

I may not be the favorite of too many, but I do have some favorites. This month seemed as good as any to talk about some of them. Just over my head, in my office, is an original charcoal — done by my son, Sam — of C.S. Lewis. It’s a beautiful piece by one of my favorite artists of one of my favorite personalities, Lewis. One of the first quotations I ever read by Lewis not only hooked me, but has become one of the mantras of my life. He wrote, “If all the world were Christian it might not matter if all the world were uneducated. But, as it is, a cultural life will exist outside the Church whether it exists inside or not. To be ignorant and simple now — not to be able to meet the enemies on their own ground — would be to throw down our weapons, and to betray our uneducated brethren who have, under God, no defense but us against the intellectual attacks of the heathen.” Not bad, huh? If we ever doubt why places like Boston Baptist College must exist, that should help remind us.

My favorite advice is from the Greek poet, Publius. “I have often regretted my speech but seldom my silence.” I do like that one!

Favorite preacher? We all have ours. I loved hearing my dad preach. I was blown away the one time I heard the eloquent John Stott. Haddon Robinson made me feel like there were only two of us in the room and he knew all about me. Favorite chapel sermon in recent memory? Lyndel Lee — “Satan has desired to sift you.” Really good stuff.

I am blessed to get to lead Boston Baptist College. Teaching is my favorite part of the job, but I get to work and interact with some of my favorite people in the world ... on our campus, on our trustee board, and all around the world through the partnerships we share — partnerships like we have with some of you. In the middle of an unusually long and snowy New England winter (not my favorite season), it’s a good thing to hold on to.

# We have. We are. We will.



by Mark Milioni | President | Baptist Bible College

## WE HAVE.

In 1950 a group of dedicated men and women came together with one mission — to establish a college where ministry leaders could be trained to plant churches and whose “strong right arm” would be world missions. This group of godly, motivated individuals, led by G.B. Vick, founded Baptist Bible College and the Baptist Bible Fellowship International. Since then, BBC has trained men and women for a lifetime of ministry. This year we will celebrate 65 years as a college and as a Fellowship.

We can look back and honestly say we have been faithful to our calling from the beginning. The teaching and training of pastors and missionaries has been our priority and is what BBC has been known for. Thousands can look back and say, “We have been faithful to our mission.”

## WE ARE.

The mission of BBC remains the same after 65 years — to train men and women for the Gospel ministry. You can still experience that pioneer ministry spirit, so evident in 1950, here on campus today. Our classes still contain students eager to learn the truth found in God’s Word and passionate about a lifetime of ministry. Our classes also contain professors who are excited to share their Biblical knowledge, faith, and ministry experience. We boldly proclaim that we are dedicated to upholding the founders’ mission. We are faithful to our calling. We are faithful to the doctrines of our Fellowship. We are faithful in preparing students to reach the world for Christ.



## WE WILL.

It is my promise as president and the desire of our Board of Trustees to continue to pursue our mission. We will continue teaching and training the next generation of pastors, missionaries, and Christian leaders. We all know the dreaded direction our country has taken — the acceptance of sinful lifestyles, the failed leadership of government, and even the sad state of many churches. This is a world that needs Jesus. It is also a world where it is becoming more and more difficult to share the truth found in His Word. That is why it is so important for us to succeed in our mission. It is our responsibility as a college and as a Fellowship to continue to train future generations of young leaders to give their best for the cause of Christ. We will.

We have. We are. We will. This is the theme for Fellowship Week 2015 as we come together to celebrate 65 years of ministry. We invite you to join us May 4-7 for this special time of reunion as we take time to look back, time to look around, and time to look ahead. Alumni from all over the world are planning to join us to enjoy this celebration. There will be powerful preaching, inspiring worship, and encouraging fellowship. You have invested in BBC, you are excited about BBC, and you will be glad you came to Fellowship Week 2015. We can’t wait to welcome you!

# WE

**FELLOWSHIP WEEK 2015**  
**MAY 4-7**

# HAVE. ARE. WILL.



TAIPEI BAPTIST TABERNACLE, Taipei, Formosa. Rev. Bill Logan, a missionary of the Baptist Bible Fellowship, is the pastor. The picture at the left is that of a group saved during a recent series of evangelistic meetings conducted in the Tabernacle by Rev. L. D. Woosley, a Fellowship Missionary in the Philippines.

The picture in the center is that of an old people's service which was conducted in the Tabernacle Jan. 9, by Rev. Stan Yuchnovicz, Fellowship missionary on Formosa. Yuchnovicz is standing at the left, alone, in the back row. The pastor of the Tabernacle, Bill Logan, is standing at the far right on the back row. The picture at the right shows 27 converts who were baptized on Jan. 27.

## BAPTIST BIBLE FELLOWSHIP MISSIONARIES' ITINERARIES

### BINNEY, WALTER P.

March 1—Rev. Harold Hency, Franklin, Ohio.  
March 2—Rev. Charles Hunter, Metamora Baptist church, U. S. Route No. 52, Metamora, Indiana.  
March 3—Rev. William Hovestreydt, Grace Baptist church, P. O. Box 534, Sidney, Ohio.  
March 6—(evening) Berean Baptist church, Indianapolis, Indiana.  
March 9—Richmond Baptist church, Richmond, Indiana.  
March (date to be arranged)—Rev. R. L. Schorts, Bedford Baptist Temple, 1300 7th St., Bedford, Indiana.  
March 16—H. O. Pinson, Cincinnati, Ohio.

Then to Texas, Colorado and Kansas.

### FUNK, LESLIE

March 4—Rev. Gene Lowry, Bible Baptist church, 4206 Walmsley Blvd., Richmond 24, Virginia.  
March 5—Rev. B. B. Nicks, Baptist Tabernacle, Box 211, Altavista, Va. "Youth Meeting".  
March 6—Rev. Franklin Wood, Park Avenue Baptist church, P. O. Box 115, Lynchburg, Virginia (missionary rally with Lavern Rodgers).  
Last of March—Rev. Wendell Zimmerman, Kansas City Baptist Temple, 2116 E. 39th St., Kansas City, Missouri.  
April—Kansas area.  
Last of April and first of May—West Coast.

### INLOW, DICK

March 6—Rev. R. L. Throne, 405 W. Jefferson, Butler, Pennsylvania.  
March 13—Rev. James Allen, Community Baptist church, P. O. Box 898, Garden City, Michigan (till end of March).  
April—Iowa and West Texas.

### LINGO, JOE

March 9—Central Baptist church, North Providence, Tennessee.  
March 11—Fellowship Meeting, Tabernacle Baptist church, Springfield, Tennessee.  
March 13—(morning) Rev. B. G. Bowden, Calvary Baptist church, 14th and School Sts., Columbia, Tennessee. (Evening) Rev. Loy Cook, Tabernacle Baptist church, Springfield, Tenn.  
March 16—Rev. Woodrow Medlock, 220 Bridge Ave., Murfreesboro, Tenn.  
March 26—"Youth Fellowship", Rev. Edmond Dinant, New Testament Baptist church, Route 7, Coleman Road, Knoxville, Tennessee.  
March 27—Rev. Dick Cimino, Temple

### THE WILLIAM LOGANS ARE HERE FOR FIRST FURLOUGH

Rev. William Logan, Mrs. Logan and their three children arrived in Springfield March 9, for their first furlough from Formosa, where they are missionaries of the Baptist Bible Fellowship. Mrs. Logan is the daughter of Dr. and Mrs. F. S. Donnelson.

Baptist church, 1722 Forrest Avenue, Knoxville, Tennessee.  
April—Mississippi and Florida.

### LOGAN, BILL

(Arrived home March 8th).  
March 20-24—Rev. A. D. Pringle, Ottumwa Baptist Temple, P. O. Box 251, Ottumwa, Iowa.

### MARSDEN, ALVIN

March 6—Rev. Jack Dinsbeer, Lovegrove Baptist church, Route 11, Box 117, Jacksonville, Florida.  
March 9—Bible Baptist church, Seville, Florida.

March 13—Rev. Harmon Cox, Main Street Baptist church, 1108 E. Main St., Lakeland, Florida.

March 13—Rev. Millard Branson, First Bible Baptist Church, 57 Sixth St., N. W., Winter Haven, Florida.

March 14—Rev. C. G. Groover, Bible Baptist church, 211 South Walnut, Statesboro, Georgia.

March 15—Rev. L. E. Fountain, Silk Hope Baptist church, Savannah, Ga.

March 20—Route 1, Warrenton, S. Carolina.

March 20—Aiken, South Carolina.  
April 3—Rev. Franklin Wood, Park Avenue Baptist church, P. O. Box 115, Lynchburg, Virginia.

April 4 to May 1st—Tennessee and Kentucky.

May—Oklahoma.  
June—West Texas.

### POWDERS, JAMES

March 2—Mineral Heights Bible Baptist church, Greenville, Texas.

March 6—Rev. Duane Pringle, Central Baptist church, P. O. Box 205, Tyler, Texas.

March 9—Rev. L. L. Pruitt, West

Main Baptist church, 1403 West Main, Henderson, Texas.

March 13—Rev. W. H. Fisher, Central Baptist church, Box 32, Lufkin, Texas.

March 16—Rev. Miller Gregory, Central Baptist church, 601 North 4th, Longview, Texas.

March 20—Rev. Lonnie Smith, West Side Baptist church, 400 W. 12th St., Hutchinson, Kansas.

March 23—Rev. W. W. Luster, Central Baptist church, P. O. Box 266, Center, Texas.

March 27—(morning) Bible Baptist church, Kilgore, Texas; (evening) Rev. M. L. George, Victory Baptist church, P. O. Box 1482, Kilgore, Texas.

March 30—Rev. T. W. Barnes, Bible Baptist church, 2005 E. Main St., Nacogdoches, Texas.

April 3—(morning) Arthur City Baptist church, Arthur City, Texas; (evening) Rev. Velbert Hayes, Ramseur Baptist church, 1103 Twelfth Street S. E. Paris, Texas.

### RODGERS, LAVERN

March 2—Bro. Griffin, Statesboro, Georgia.

March 4-13th—Virginia itinerary being arranged by Rev. Frank Wood.

March 6—Park Avenue Baptist church, P. O. Box 115, Lynchburg, Va. Rev. Frank Wood, (missionary rally with Leslie Funk).

March 14-31st—W. Virginia, Ohio, Indiana, St. Louis, Iowa (indefinite).

April 1-15—Iowa-Kansas (indefinite).

April 16-17—Colorado (indefinite).

April 19-30—East Texas (definite).

May 1-24—West Texas, New Mexico (indefinite).

### WILLIAMS, WALLY

March 1-6—Rev. Wendell Mullen, New Testament Baptist church, 2418 Dickey Road, Augusta, Georgia.

March 7-12—Mississippi.

## BAPTIST BIBLE FELLOWSHIP MISSIONS ON FORMOSA

[Continued from preceding page.]

China needs the Gospel. Our missionaries need your support. PRAY. GIVE. GO. GET UP. DO SOMETHING. DO ANYTHING that will help. Do nothing that will hinder. "The King's business requireth haste." What we are going to do we must do. "Why should anyone hear the Gospel twice until everyone has heard it once?"

Here in the Philippines, our own field of labor, the Lord continues to bless and we praise God for every victory that we have in Christ. We look to Him for continued guidance and blessings in the work. We praise Him for all our friends who love God, His Word, His servants and the souls of dying men and women. Let us not lose sight of the fact that "The field is the world," and "THE LIGHT THAT SHINES THE BRIGHTEST AT HOME!"

March 13-19—Alabama.

March 20-April 2—Rev. Scotty Alexander, Bible Baptist church, 1024 Maple Road, Enid, Oklahoma.

April 3-9—Rev. Gus Groover, Bible Baptist church, 211 S. Walnut, Statesboro, Georgia.

April 10-16—Virginia.

May—Detroit area.



FELLOWSHIP MISSIONARIES ON FORMOSA. Rev. Bill Logan, Mary Ellen, and Mrs. Logan; and their two boys, left to right, Stephen, and Dicky.

THE NEW ADDRESS of Rev. and Mrs. Isaac F. Foster formerly Baptist Bible Fellowship missionaries in Japan, is: Rev. and Mrs. Isaac Foster, 22-360 Choong Jung Ro-3-Ka, Seoul, Korea.



## BY KEITH BASSHAM

took upon him the form of a servant, and was made in the likeness of men: **8** And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **9** Wherefore God also hath highly exalted him, and given him a name which is above every name: **10** That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; **11** And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

8 | Baptist Bible Tribune | March 2015





Writing in the *Tribune* a couple of months back, I called attention to the very rapid spread of Christianity in the decades immediately following the resurrection of Jesus Christ. I wrote:

*Do you have any idea how many cultures are represented in these Gospel road stories? The diversity of moral issues, gender issues, political issues, religions, occupations, worldviews, nationalities, languages, cultures and subcultures this Gospel had to weave itself through in order to get a hearing? And yet it got through enough to turn worlds upside down ... the Gospel is designed to be somewhat lean and portable, moving easily among cultures, languages, customs, and*

*nationalities, without a lot of baggage to weigh it down.*

This was accomplished, ironically, not by Christianity's attempts to "fit in," nor did the early believers see anything negative about their seeming "irrelevance." In fact, they seemed to relish the role of being the "anti-Roman."

All the major features of Roman society were directly challenged by the "Christians," whose worldviews and behaviors had earned them that title in Antioch. Sociologist Rodney Stark has written extensively on this subject. He demonstrates that Christian behavior with regard to marital fidelity, the treatment of women, the care for infants (many of whom were often killed due to defects of one sort or another), dealing with epidemics and disease, and a host of other societal behaviors provided an extreme contrast with the social norms. This included the Christian treatment of rigid social barriers:

*In my judgment, a major way in which Christianity served as a revitalization movement within the empire was in offering a coherent culture that was entirely stripped of ethnicity. All were welcome without need to dispense with ethnic ties. ... In this way Christianity first evaded and then overwhelmed the ethnic barrier that had prevented Judaism from serving as the basis for revitalization. (Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*, p. 213)*

That is the plain meaning of the text we read in Acts 17:6, when in Thessalonica, those who protested the Apostle's presence and his Gospel preaching said, "These that have turned the world upside down are come hither also," that is, the inhabitants considered the coming of the Good News nothing short of an enemy invasion. But it was not an invasion of legions armed with swords, arrows, and spears — for that they had made preparation. But they were ill-equipped to fight against love, and sympathy, and humility; the sorts of things described in the text at the beginning of Philippians 2.

We will get to more of that text and some implications for us, but for now, let us think about the city where the epistle would be read.

In the final verses of the 15th chapter of Acts, the archetypal missionary team of Paul and Barnabas was splitting up just as the pair had determined to make a trip to see how their newly planted churches were faring. When chapter 16 opens, we see the trip begin, Paul with a new companion named Silas, and soon Timothy joins the party. Churches are encouraged, people are saved, and Paul plans to head north and then east to open some new areas to the Gospel.

And then, God put a stop to it all. Yes, that's right. They were forbidden by the Holy Spirit to move that direction. And so, instead of making a right turn into modern-day Turkey and perhaps even some ways along the Silk Road, they turn left toward Europe. And a vision came to Paul, a vision of a man of Macedonia in northern Greece, calling for Paul's help. The missionaries immediately crossed over into Greece, "And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days" (Acts 16:12).

Philippi was at one time called "The Springs." It was re-named Philippi by Philip of Macedon, the father of Alexander the Great. It was an important city on and off, but it becomes a little more interesting to us because of something a Caesar named Octavian did.

Octavian was the nephew of Julius Caesar. If you don't know much about Octavian, I should mention that he was the general who knocked off Marc Antony a few years before the birth of Jesus, and after that victory, he did two things that you will know about. First, he assumed the title Augustus, something akin to a god. That's right. He's the Caesar Augustus of Luke 2 who made a decree that sent Joseph and Mary to Bethlehem for the birth of Jesus. And the second thing to note is he rebuilt the city of Philippi in Macedonia and established it as a Roman colony. That meant several things.

After establishing the city of Philippi as a colonial military outpost, Augustus populated it with retired soldiers, thus helping to ensure loyalty. Residents, though they were actually in Greece, could become citizens of Rome, with the freedom to buy and own land and property. They could engage one another in



civil lawsuits, and they were exempt from several types of taxation.

As far as religion goes, in a Roman colonial outpost like Philippi, Octavian either invented, or more probably stumbled upon, the value of integrating religion and politics, and that brings us to his new name. Augustus means, in Latin, to be venerated, consecrated, or even holy. In other words, Augustus became an object of worship. That meant to citizens in the Roman Empire, Caesar was not only king — he was also lord.

We now know that the worship of the emperor and its enforcement was a political tool, useful for keeping order, and that it was a more important factor than we used to

think. There were of course other gods in the pantheon, and not a little good, old-fashioned superstition and occult practice going on, but the main event in religion was the worship of whoever occupied the imperial palace in Rome. Caesar was lord and god. A well-placed statue in the center of Philippi could effectively turn a colonial outpost into a “little Rome,” and as one writer asks, “Who needs armies when you have worship?”

Citizens of Philippi, especially those considered Roman citizens, could look to the statue and be reminded of who they were, and who was their king. They would know that should a foolish enemy attack the outpost, Rome and Caesar would come to the rescue. If disease or famine or other disaster struck, their lord and king would be there for them.

And finally, the precedent having been set, the veneration and worship of Caesar was transferred from emperor to emperor upon accession to the throne in Rome. This imperial cult was the dominant religion in nearly every place Paul worked during his ministry, and this was certainly true in Philippi, a “little Rome” and a city especially linked with Augustus.

Imagine then the impact these words would have upon a community accustomed to worshipping Caesar and the other gods of the day:

*Wherefore God also hath highly exalted him [Jesus], and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and*

*things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11).*

That is why in another Macedonian city, when Paul and Silas began preaching, they were accused of turning the world “upside down” and of behavior “contrary to the decrees of Caesar, saying that there is another king, one Jesus” (Acts 17:6,7), as we noted above. According to Paul, Caesar had a competitor, and the wording in the Philippian letter pulls no punches. Paul is not exaggerating, and in fact his language reads very much like the language of Isaiah 45:

*... there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear (Isaiah 45:20-23).*

Paul effectively took all the titles and postures of worship Caesar claimed for himself, and said to the Philippians, “Jesus is Lord,” and that certainly must mean Caesar is not.

So, to summarize and to introduce Paul’s unique response to the Philippians, we need to remember a few things about Philippi, how Paul got there, and what he did there. When Paul was kept from going into Asia Minor and called instead into Europe, the first major



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CAESAR



city he visited was Philippi, a colonial outpost and a dress rehearsal for his eventual journey to Rome itself, which is where we began the article — Paul in Rome.

And everything Paul will write to the Philippians will have these things in the background. For instance, just as Philippi is a colonial outpost for the Roman Empire, the church in Philippi is a colonial outpost for the empire or kingdom of Jesus. Furthermore, it is the primary task of that colonial outpost to take that message — Jesus is the resurrected Lord and King over all creation — to other places where the message is not yet known and believed — to send out pioneers who establish other outposts in other places, and then those outposts, churches really, do the same thing, until the earth is filled with the praise and glory of God.

So the story of Paul going into Philippi is a story about the conflict of the kingdom of this world and the kingdom of God, and it's a story about missions, and it's a story about us, who we are and what we should be about even in troubled times.

Now, what are the implications of this narrative. First, we learn that making Jesus Lord of all was always in the mind of God. It was his idea, and not something dreamed up by a bunch of fundamentalists in the last 100 years. It is not an innovation introduced by early Christians to make a political point, although the political aspects are unavoidable.

Jesus was God, and this agrees with John 1, but the robbery language in verse six tells us Jesus used his authority with discretion, and gave up a great deal of privilege in the process. We may not understand all the mechanics of how Jesus can be both God and the Son of God and second person in the Trinity, but we do have these clear scriptures that say it is so. Here's how another translation reads: "Have this mind among yourselves, which is yours in Christ Jesus who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even

## ...MAKING JESUS LORD OF ALL WAS ALWAYS IN THE MIND OF GOD. IT WAS HIS IDEA, AND NOT SOMETHING DREAMED UP BY A BUNCH OF FUNDAMENTALISTS IN THE LAST 100 YEARS.

death on a cross" (ESV).

That makes it clearer. Jesus was equal with God, but he humbled himself, became a human, and turned his back on all his heavenly privileges. Now, as far as God the Father was concerned, Jesus was still who he had been throughout eternity, and in his mind Jesus is Lord. Nothing can change that. And so the passage ends with the phrase: "Wherefore God also hath highly exalted him, and given him a name which is above every name."

A second implication is that we learn how present circumstances are not always a reliable indicator of how things will end. If people didn't believe Jesus was the Son of God when he came, we might understand how that would happen. Jesus didn't look like the Lord when he came. In fact, instead of climbing the corporate ladder the way so many would have in his day, Jesus came down that ladder. Most people would have considered him a failure — humanly speaking, he had no home, no money, just a few friends at his death, and that death was the most humiliating and dreadful possible. Paul writes in another place that had they known Jesus was the lord of glory, they would not have crucified him.

But that descent, that emptying, that coming to earth in that form was necessary. Not only was it necessary for the purpose of salvation, but it provided an example.

Jesus gave us a pattern of behavior, and that is why Paul says to have the mind of Christ. When people are trying to serve one another instead of exercising power, you tend to have unity of spirit. When we all confess that we are nothing, that none of us deserves any of the good things we have, then we tend to be thankful instead of feeling entitled. Your feelings don't get hurt so often when you have the mind of Christ. You're not insulted easily

when you give up status in your own eyes.

God lifts up Jesus, raises Him to His rightful place. And the Bible teaches that God will exalt the humble, and that He will reward faithful servants with glory. So be careful about dissing people and looking down on them. Try to see them as God will eventually make them.

The third implication is related. We don't know everything about God, and He can often surprise us. Think about that Isaiah text I referenced, the one that begins, "... there is no God else beside me; a just God and a Saviour; there is none beside me."

You see, if you had been brought up with this passage as any normal Jew would have been, and then had you heard Christians say, "Jesus is Lord, and every tongue will confess him as Lord and every knee will bow," you would have thought it was blasphemy. Nevertheless, it is true. God himself had given Jesus a name above every name. God wanted them to add something to their understanding of Himself, and we have to be open to God changing our minds as well. Every time you go to church, every time you open your Bible, every time you pray, prepare for a lesson, have a conversation with another brother or sister — in each encounter with God, be prepared for him to change your mind.

It is a fascinating thing to begin a passage with a concept of humility and self-sacrifice, and to end with a proclamation of glory to God in the same person, but it is so. And such a narrative provided what was necessary for believers in the first century to set themselves apart from those around them, turning the world upside down, and the same narrative, if we embrace it in the 21st century, should have a similar effect today.

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NE – Chris Everson

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MN –

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WY –

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CO – Michael Haley

HI – Steven C. Wygle

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60-8-10

MILLION PEOPLE

INDIGENOUS ETHNIC GROUPS

80

SPOKEN  
LANGUAGES

South Sudan

EVANGELIZATION

**R**on and Christine Enoch have been missionaries to Africa since 1985. In July 2011, South Sudan became the world's newest country when they formally declared their independence from the Republic of the Sudan, and the next year, in 2012, Ron and Christine became our missionaries to the new nation.

By Jon Konnerup | BBFI Mission Director





South Sudan is one of the poorest countries in the world and has a 27 percent literacy rate. It is so underdeveloped that it only has about 35 miles of paved roads, many of which are pocked with gaping potholes. Its economy is driven primarily by oil exports.

Situated on the Nile River, the capital city of Juba is rapidly emerging largely due to oil revenue and the influx of Chinese entering the area for work and land development. Historically, the South Sudanese claim to be “Christians” mostly comprised of Catholics and Anglicans blended with animistic beliefs. The Roman Catholic president stated that South Sudan would be a nation that respects freedom of religion.

South Sudan is home to 60 indigenous ethnic groups and around 80 different spoken languages. While visiting the city with Ron and Christine, I was amazed to see the people going about their daily lives. New buildings have been erected by oil companies and hotels for the foreigners are abounding. Traffic was often bogged down, and motorcycles weave in and out as they make their way to their various destinations.



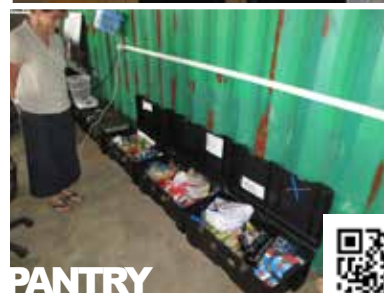
After following the Enoch’s progress of fixing up shipping containers and having them transported to Juba from Kenya, I was anxious to get a firsthand look at their living quarters. It was interesting to see how two containers were transformed into a kitchen, living room, a small, well-organized office area, a bedroom with a sizeable closet and, behind the closet, the bathroom. A roof has been constructed over the entire complex allowing a covering for the open area between the containers. These simple, yet comfortable accommodations are very functional.

The space between the covered breezeway does not go unused. It is utilized to store the solar-powered batteries that provide electricity for the compound, as well as a back-up generator. Christine’s plastic footlocker pantry and laundry area are also located in this space. They have done a great job putting their living area together.

Shopping for groceries is a challenge, as the limited stores available charge more than ten times the U.S. cost. A satellite dish, used primarily for communicating with family and churches, provides internet access.

Many Sudanese still live within the confines of U.N. refugee camps in mud houses constructed with tarps and cardboard boxes. Some of the people earn a meager income through employment opportunities with the U.N. and the oil industry.

Community leaders gave the Enochs ten lots of land valued at over \$200,000. In return for this land, the Enochs agreed to fence the entire portion of land, erect a multi-purpose building which would serve as



Scan this code to view the Mission Office video tour of the Enoch’s ministry

their temporary church meeting place, set up living quarters, build a septic system and six restrooms, and start a nursery school within the first two years. Within five years, four additional classrooms and a Bible school for training pastors and leaders must be added. The proposal also includes developing a soccer field and guest quarters for visiting groups. The leaders approved these ideas and, as long as they are completed in a timely fashion, the





**SUNDAY SCHOOL**



**MEETING THE NEIGHBORS**



**LAUNDRY**



**MAIN SERVICE**



**PETER LAGU**

property will always belong to the BBFI for ministry use without cost. The Anglicans have been trying to get this land for years, but God saw fit to give it to the Enochs.

Because this landlocked country has been through droughts and civil wars, building supplies are not only limited but expensive. Material costs are also inflated because non-governmental organizations (NGOs) and the U.N. are willing to pay high prices. That being said, the next stage to erect the fence around the ten lots will cost nearly \$15,000 (already paid for by churches). The cost to build sanitation and bathroom facilities for the school and church, a guard shack, and water storage facility will cost \$34,000 (already paid for by one church). Once completed, work will begin on the first classroom (\$38,000) and then the auditorium

(\$64,000). We need to raise the funds for these two facilities.

On a Wednesday evening, I spoke to some of the people they Enoch's have reached. They were very receptive and eager to learn. Nearly 100 kids love to listen to Bible stories and learn new songs on the average Sunday morning, and around 30 adults attend each week. Christine also teaches English to a group of adults, which is quite challenging since most do not have a formal education. One of her students is a police commander. The Enochs have met most of their neighbors and have visited in their homes sharing the Gospel. It was so good to hear Ron and Christine's story of how God brought them to this place, and the way He continues to bring people to them — people literally desperate for peace.

The Enochs are assisted by Peter Lagu, a Sudanese man who, when he fled to Uganda

years ago, met missionary Russ Daniels. Russ led him to the Lord and trained him for ministry. Peter wanted to return home and reach his family and people with the Gospel, and now God has given him the desire of his heart as he now works with the Enochs. Isn't that amazing?

God is already doing tremendous things in the lives of the Sudanese people. We have a wonderful opportunity to be on the leading front of reaching this new nation for Jesus Christ. We must pray for the Enochs; we must pray they can obtain the finances to accomplish their goals. This will ultimately strengthen their efforts of meeting the spiritual needs of these people who are eager to receive peace with God and a hope for eternity. Both Ron and Christine expressed the need for more help — more people on the ground, side by side with them.

## Bill & Debbie Crawford | **Germany**

Over the past six weeks we have had a total of four souls saved and baptized and they are currently being disciplined! Here are the testimonies of two of them:

Hellen's testimony: "I always claimed to be a Christian although my life did not show I truly believed in Christ. When I joined IBC, the pastor's wife shared with me the need for repentance and renewal of one's mind about God. We prayed together and I repented of my sins. I later joined the discipleship program and learned about the call, cost, and commitment of a disciple. This has greatly impacted my life. Today I am more passionate about God's Word. I always contemplate about denying myself; taking up my cross and following Christ before making my daily decisions."

Annette's testimony: "Growing up in a Christian home, I knew Jesus always talked about how the ones rooted in him would bear his fruits. The more I looked into my life I realized I didn't see those fruits. As Pastor Bill talked about obedience, it hit me that the lack of fruits was because I was a lost person. It took some time to conclude this, but God broke me over my sinful lustful thoughts and selfishness that was a constant obstacle in my life. And after I spoke with Debbie I repented and gave my life to Christ, and now I'm happy to say that the same struggles are slowly being washed away by Jesus Christ."

## Dave & Peggy Disney | **Chile**

A few weeks ago, we visited one of our national pastors, Pedro Flores, and his work. Pedro and his family moved to the Chilean city of Los Angeles from Hualpen a couple of years ago to start a new church. Dave led Pedro's wife, Yenny, to the Lord when she was a child in one of our summer vacation Bible schools in Hualpen. Pedro began to attend the church not long after, and he was led to the Lord by Yenny. Their music director, Alejandro, was also a young boy when he was saved at the Hualpen mission, and moved with his family to Los Angeles because of his work. What a blessing it was to see these "kids" serving the Lord as we fellowshiped with them and Dave preached in the Sunday morning services.

## Doug & Donna Stamper | **Kenya**

I performed the wedding for Laurence and Irene several years ago, but the dowry had not been paid, although an agreement had been reached. Earlier this year, when Irene went home to visit her stepparents, she and her two children were not allowed to return to her husband. The negotiations began, and even though the wedding was legal, the family brought tribal powers to bear and we thought there would be an ugly end. Although the dowry cannot be paid yet (tribally Lawrence cannot pay the dowry for his wife until his older brother has paid for his wife), a payment of some kind was made and the family was allowed to leave together. Marriage can be expensive – five cows was Irene's dowry price.

## Joe & Wendy Solomon | **Chile**

Marcos and Lulu are a typical Chilean couple. They are both university graduates, they have two kids, a beautiful home they are buying, two cars, and money to spend on vacations abroad. Also typical: they are not happy. They are living the Chilean version of the American dream but there is something missing. A few months ago they discovered what it was.

Marcos grew up in church in Argentina as a little boy but did not continue attending when he moved to Chile. A severe health crisis that made him face his mortality led him back to the Lord.

Lulu made it clear on our first visit to their home she was an atheist. But Lulu had lots of questions, so we visited them once a week and began a Bible study with her to answer those questions. She began attending our church to support Marcos in his return to "his religion," as she put it. Not long ago, she surprised us all with wonderful news. Not only does she believe in God, but has trusted Christ as her Savior!

## Brian & Rachael Weed | **Nicaragua**

Back in 2009 Ishmael and Yarixa's family was reached through our Managua church. Unfortunately, they drifted away from God and made some poor choices. Recently, God started to get their attention. While Ishmael was at work, he was in a storage shed when it was struck by lightning. No one understands how he wasn't killed. One week later, he was carrying several thousand dollars to pay company workers when armed men assaulted him. Again, no one understands how he wasn't killed. A few days later, the police arrested him and threw him in jail, but soon realized they had captured the wrong man. He was released a few days later. While in that lonely jail cell, God finally had Ishmael's attention. The next Sunday, Ishmael and his family were in church sharing about God's mercy, grace, and forgiveness.

## John & Karry Barnes | **Costa Rica**

The Guanacastecos, from the province of Guanacaste, are a different people. Here we say they have a "strong character" meaning they are very strong willed. Years ago we planted a church in Guanacaste and from that church God called Joseph into the ministry. He was raised by a single mother under very challenging circumstances — but he is a Guanacasteco and called of God! Joseph came from our church in Guanacaste to the capital, graduated from our Bible college, and for four years received his practical ministry experience in our church in Desamparados. He married a dedicated young lady from the capital, also a graduate of our Bible college. And what a team they make!

Joseph had a burden for the port town of Barranca, so with the support and encouragement of the churches of our fellowship in Costa Rica, he and Laura set their sights on planting a church in that town. The Lord blessed! They started in a house, then rented an empty store and grew even more. They began looking for property, but before they were able to acquire land the storeowner had problems with the law and the church had to leave the building. Right now the church has divided up and are having services in several homes. Praise God the hardship has drawn the members together and intensified their vision. They're nearing their objective of owning property and a building. Pray for Joseph, Laura, and the church in Barranca.



Renae Thompson | **Germany**

Last March Tobias, son of some friends, was hit in a crosswalk and was severely injured. This month he wrote a letter thanking those who prayed for him. Now he's almost able to walk without a limp and use stairs without a banister, and his typing is steadily improving. He said on most days he's quite content — which was almost never the case before the accident. He's now given his life to God and is learning to pray for help in making decisions. Due to the extent of the neurological damage, he's still in rehab but has gotten involved in a nearby church. His parents are thrilled at this turnaround in the life of their problem child, despite what it cost!

Mark & Michele Hale | **Portugal**

Gabriela is a committed Roman Catholic as was her family. There are times when she sees "similarities" in our doctrines but recently she has been seeing the differences. After Sunday services, she was talking with a couple of our folks and one man mentioned his lost uncle saying, "If my uncle continues in his rejection of Christ, he will die and go to hell." Gabriela became agitated and loudly said, "You cannot say that. No one knows where people go after they die, only God!" The man continued, "Yes, that is true, but if my uncle dies still rejecting Christ as his Savior, he will go to hell." Gabriela became silent for a moment and then said, "If I believed that, then I would have to say that all of my family is in hell." There are times when the truth of the Gospel is so painful that some turn away in a blind attempt to avoid the eternal destiny of their departed loved ones.

Steve & Pam Workman | **Botswana**

We interact daily with people living with HIV, including some of our students. There is one young lady I've been working with for years, and though we talk regularly, we haven't been able to get her to come to church. Would you join me in praying for K? She was born with HIV — passed from her mother. She has struggled this year with the reality of her status and her future. She is not saved.

Eric & Amanda Shadle | **Ethiopia**

In our most recent Shepherd's conference — a time for our Ethiopian pastors, leaders, and missionaries to come Bethel Bible Baptist Church to receive training and challenges from God's Word — one of our speakers was Pastor Tesfay, a local Ethiopian pastor I met not long after arriving in the country. Pastor Tesfay was blind from an early age and lost much of his right arm when a bomb exploded in his backyard. While presenting his material on 1 Timothy, he stood at the pulpit with his one usable arm rubbing his thumb over his Braille notes so he could read them. Blind and having the use of only one hand, he was a powerful example speaking from God's Word.

Karen Marvin | **Papua New Guidea**

"My village is evil," said the little girl as we walked along. Shermalyn is one of my students at Wau Christian School, and we were on a field trip. It is easy, living near the church and all, to forget that New Guinea is still one of Satan's strongholds. Though Wau Baptist Church has been here 50 years, the battle is far from over. Our students face the hardships of broken homes and the fear of witchcraft and violence every single day. Shermalyn described to me how bad men had threatened to kill her grandfather, but how you could give them this "drink" and it would stop them (probably poison). And this is all shared with me as if it is the most normal thing for an eight-year-old to talk about! When I asked why another student was missing school, I learned her uncle tried to rape her twice and she was going to court to testify! I wish I could say these stories are unusual, but sadly these are common here. Please pray for me as I share God's love and light with these children!

Mitch & Elizabeth Calmes | **Tanzania**

Several years ago a young Muslim mother from our ghetto put her faith in Christ. She was moved from darkness to light through God's grace. She has been a faithful Christian at home and at church for many years now. Recently, I asked her to share her testimony with a group of Tanzanian women who are being helped at our MANNA center. She gave her testimony to this mixed religious group about her past and her future with Christ.

After the meeting was over one of the young Muslim mothers came up to her and said, "I want to become a Christian too." They sat down together and she told this young mother about God's plan of redemption. This woman received Christ that day and was baptized a few weeks later. This is a beautiful reminder that our Savior is still actively working, even in the dark and less desirable places ... like the ghetto.

Joshua & Amanda Allred | **Mexico**

Several months ago, Luis got saved and began coming to church. Even though he had been dating Cindy for years, it didn't take Luis long to realize there was a problem with his relationship: He was a Christian and he was dating an unsaved girl. He had planned to marry Cindy one day but he made the decision to obey the Lord.

Before breaking up with Cindy, Luis decided to wait and see if he could witness to her first. He tried to bring her to church, but she wasn't interested. He wanted her to get saved, but she resisted his efforts. He realized he couldn't "force" her to become a Christian, so he began to pray the Lord would change her heart. The next Sunday, Cindy asked to go to church with him! After a short time, she accepted Christ as her Savior too!

They both began attending church together and got involved in the young adults' class. A few Sundays ago, Cindy got baptized. That same week, Luis surprised Cindy by proposing to her in front of their young adults' class. Cindy said it was such an appropriate place for him to propose to her because they were both so grateful for their relationships with their Christian friends. Luis and Cindy have both been given new life. Now they're excited to start their new life together as a Christian family!

# Church planting where the need is great

By Eddie Lyons and Tom Demers

In Kansas, Missouri, and Oklahoma there is a high chance a citizen lives within a few miles of more than one church that fellowships with the Baptist Bible Fellowship — that is, one that participates in the support of at least one Fellowship ministry. For the purposes of this article, let us call such a church a BBF church.

Leave the Midwest and go in just about any direction, and BBF churches are harder to find. Here are some examples:

Minnesota has 5.5 million people and two BBF churches, or one BBF church per 2,728,000 people. Utah has three million people and two BBF churches (that ratio is 1:1,471,000). New York state has nearly 20 million people and 38 churches (1:519,000). California has a population of 38 million people, and there are 80 BBF churches (1:485,000). Nevada has 2.8 million people and six churches (1:473,000).

This is sort of a “heat map.” The lighter, more yellow areas of the map show a greater concentration of Fellowship ministry in the U.S. The more red or darker the color, the smaller the number of churches in relation to the population. This doesn’t mean there are no churches in these areas. Thankfully, there

are others who minister the Gospel, but it does mean that we as a Fellowship have not kept up with population changes, demographic shifts, and the growth of large cities.

What does this map, and the accompanying chart, suggest to us?

First, though the history of the BBF is one of church planting, we clearly have more work to do. There is lots of red on this map, and red represents need.

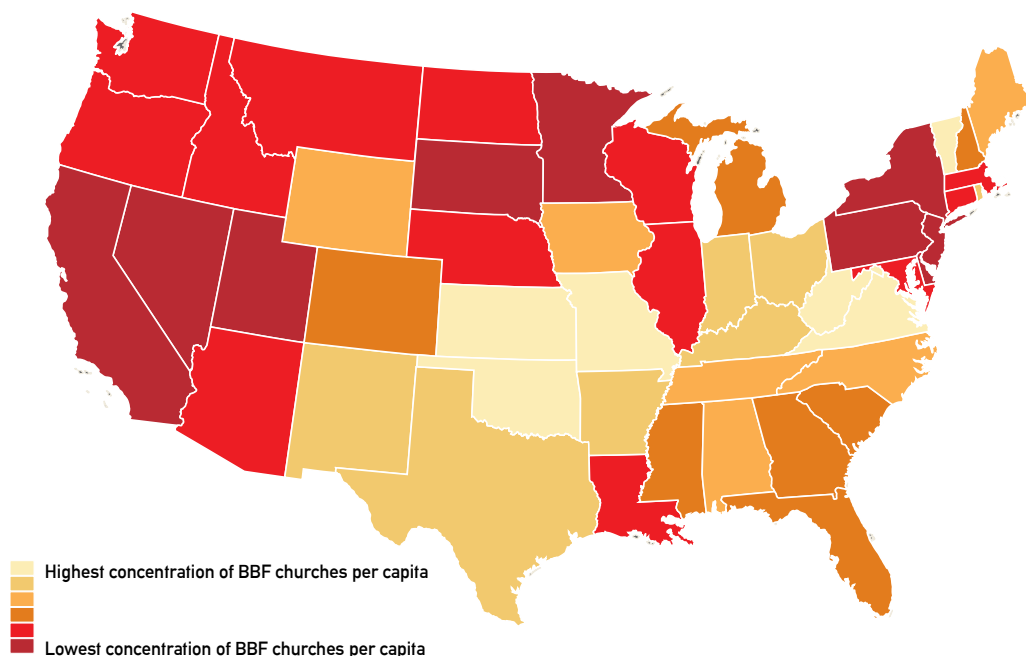
Second, we have established a strong presence in the Midwest, but the major population centers of the U.S. are not in the Midwest, and are thus poorly served by the BBF.

Much of the red area represents fruit that will be harder to gather. It is expensive to live in the urban Northeast or San Francisco, but if we are called to reach people, we must go where the people live. These areas also often represent enclaves culturally resistant to the Gospel.

Cultural and demographic shifts demand flexible methods. A fresh look at the methods of Paul and his contemporaries may help. Perhaps recruiting bi-vocational pastors who utilize their workplaces, equipping more volunteer “non-professional” ministers, and learning how to minister in apartment buildings and high-rises are places to start the conversation.

Whatever the outcome, this data presents a clear need for us to plant churches.

*Population is estimated from the U.S.A. Census as of July 2014*



## 10 states with the lowest ratio of BBF churches per capita

MINNESOTA  $\frac{5.5 \text{ million people}}{2 \text{ BBF churches}}$

UTAH  $\frac{2.9 \text{ million people}}{2 \text{ BBF churches}}$

NEW YORK  $\frac{19.7 \text{ million people}}{38 \text{ BBF churches}}$

CALIFORNIA  $\frac{38 \text{ million people}}{80 \text{ BBF churches}}$

NEVADA  $\frac{2.8 \text{ million people}}{6 \text{ BBF churches}}$

SOUTH DAKOTA  $\frac{850 \text{ thousand people}}{2 \text{ BBF churches}}$

NEW JERSEY  $\frac{8.9 \text{ million people}}{24 \text{ BBF churches}}$

PENNSYLVANIA  $\frac{12.7 \text{ million people}}{40 \text{ BBF churches}}$

WISCONSIN  $\frac{5.7 \text{ million people}}{19 \text{ BBF churches}}$

CONNECTICUT  $\frac{3.5 \text{ million people}}{12 \text{ BBF churches}}$





# DIGRESSIONS

Digressions incontestably are the sunshine; they are the life, the soul of reading.

—Laurence Sterne

## Bible reading study reveals how Americans read (or don't read) the Bible

"The Bible in American Life" is a national study by the Center for the Study of Religion and American Culture, located at Indiana University-Purdue University Indianapolis. The purpose of the study is to understand better how Americans use the Bible in their personal daily lives and how other influences, including religious communities and the Internet, shape individuals' use of scripture. The study discovered these key facts, along with others described in the report published in 2014.

- There is a 50/50 split among Americans who read any form of scripture in the past year and those who did not. Among those who did, women outnumber men, older people outnumber younger people, and Southerners exceed those from other regions of the country.
- Among those who read any form of scripture in the past year, 95% named the Bible as the scripture they read. All told, this means that 48% of Americans read the Bible at some point in the past year. Most of those people read at least monthly, and a substantial number — 9% of all Americans — read the Bible daily.
- Despite the proliferation of Bible translations, the King James Version is the top choice — and by a wide margin — of Bible readers.
- The strongest correlation with Bible reading is race, with African Americans reading the Bible at considerably higher rates than others.
- Among Bible readers, 31% read it on the Internet and 22% use e-devices.

Source: [www.raac.iupui.edu/research-projects/bible-american-life/bible-american-life-report/](http://www.raac.iupui.edu/research-projects/bible-american-life/bible-american-life-report/)

## Cheating in sports a national pastime?

Nearly overshadowing the Super Bowl news this year was the story some called "Deflate-gate," the NFL investigation of ball under-inflation during the playoffs. The investigation is still going on though the playoffs are fading in memory, but some research findings tell us that cheating is common at all levels of gamesmanship.

An article published at ARDA said, "A study analyzing major violations of NCAA rules by big-time college football programs from 1981 to 2011 found conference affiliation and the interaction among rivals are important to the decision to cheat. Combative cheating may be the only way to stay competitive and dampen the rewards going to the initial cheating rival," researchers noted. Of note, from 2003 to 2011, all teams that have won the national football championship were from conferences — the SEC, Big 12 and PAC 12 — that incurred the most violations."

Source: The full article is at <http://blogs.thearda.com/trend/featured>. The link to the study quoted is at <http://link.springer.com/article/10.1007/s11293-014-9417-3>.

# 114 MILLION

### Number of unchurched American adults

Add to that approximately 42 million children and teenagers who are unchurched, and if total number of unchurched Americans were a separate nation, they would be the eighth largest nation in the world.

# 76%

### Percent of unchurched Americans who previously attended church

The majority of unchurched individuals have firsthand experience with one or more Christian churches and, based on that sampling, have decided they can better use their time in other ways.

# 38 MILLION

### Number of Americans who have left church in the last 10 years

More Americans have left church in the last decade than the entire populations of either Australia or Canada.

Source: The Barna Group, [www.barna.org](http://www.barna.org)

# 62%

### Percent of unchurched Americans who claim Christianity as their religion

Most of the churchless in America — contrary to what one might believe — do not disdain Christianity nor desire to belittle it or tear it down. Many of them remain culturally tied to Christianity and are significantly interested in it.

# BAPTIST history

By Doug Kutilek

## HORATIO B. HACKETT — Scholar and gentleman

Each man called of God into the ministry has his own field of labor from God: He gives some to be pastors, some missionaries, some evangelists, some teachers, and some writers. Of course, often two or more of these activities will find a place in the life of a single man of God, either simultaneously or successively. Horatio B. Hackett (1808-1875) was one of those whose primary field of labors for the Lord was in the classroom, committing Biblical truth “to faithful men who shall be able to teach others also” (2 Timothy 2:2), though he also made a substantial contribution as a writer and editor.

Born in Salisbury, MA, near the end of Jefferson’s second term, Hackett was bereft of his father at age five. Raised a Congregationalist, he was educated at the Amesbury and Phillips Academies, Amherst College, and Andover Seminary, graduating from the latter in 1834. He was converted during his student days at Amherst. His training included extensive study of Greek, Hebrew, Latin, and German, all of which served him well in his later work.

After graduation, Hackett was Greek tutor at a college in Baltimore, during which time he became convinced of believer’s immersion as the only true Biblical baptism, and declared this conviction by submitting to immersion at a Baptist church there.

He was professor of Latin and Greek, and then Hebrew, at Brown University, 1835-1839, after which he became professor of Biblical Literature and Interpretation at Newton Theological Institute, where he would remain until 1867. Among those students he helped train for the Gospel ministry was future Boston pastor A. J. Gordon.

Hackett had opportunity to spend a year in Germany (1841-42) studying languages and theology with the likes of Tholuck, Gesenius, Neander, and Hengstenberg. In 1858, he became associated with the American Bible Union (Baptist), a Bible society organized with the express purpose of providing the most accurate version possible in the various languages of the world. Hackett’s resignation from Newton in 1867 was so that he might devote full time to the work of the ABU in a Bible revision project.

From 1870 until his death in 1875, he was Professor of Biblical Literature and New Testament Exegesis at Rochester Theological Seminary.

Among his many literary labors, Hackett wrote the commentary on Acts that was included in *An American Commentary on the New Testament* (Baptist) and which,

besides Broadus’ famous commentary on Matthew, is almost the only other part of that set that merits attention today. His *Illustrations of Scripture: Suggested by a Tour through the Holy Land* (1856), a very instructive little book, is based on a many-months-long tour of the Holy land — a full month was spent in Jerusalem alone — which he undertook in 1852-3. He illustrates and vindicates the Scriptures in many particulars (his treatment of the parable of the mustard seed has silenced more than one critic). Later, he compiled *Christian Memorials of the [American Civil] War: or, Scenes and Incidents Illustrative of Religious Faith and Principle, Patriotism and Bravery in Our Army* (252 pp.; 1864 and reprinted 2002). While the famous revival in the army of Northern Virginia is well known, the Christian faith and testimonies among the Union army have been largely neglected. This volume corrects that neglect.

Hackett’s greatest literary legacy is in the American edition of William Smith’s *Dictionary of the Bible*. A contributor of some 30 articles to the original three-volume British edition of this reference work (1863), Hackett was asked to edit an American edition, which he did with his characteristic energy, precision, and attention to detail. The American edition in four volumes (1868, and often reprinted,) is a distinct improvement over the original work, with longer, more detailed articles, corrective supplements, and expanded bibliographies and remains worth owning and consulting even today, though its Old Testament-related articles are rather more out-of-date than those relating to the New Testament (the one-volume, greatly shortened edition, in contrast, is not worth having).

Baptist historian Thomas Armitage eulogized Hackett: “Only once in an age is such a man granted to the world. With the tenderness of a woman, the artlessness of a babe, and the learning of a sage he blended the most modest humility, and yet his speech was wrapt in fire.”

*Thomas Armitage in his The History of the Baptists gives a two-page sketch of the life and labors of Hackett (pp. 915-17). William Cathcart’s The Baptist Encyclopedia gives an unusually full account, with an engraved portrait. The 303-page Memorials of Horatio Balch Hackett edited by George H. Whittemore (1876) includes a biographical account of nearly 180 pages, as well as numerous tributes from a diverse group of colleagues, students, and others. It can be consulted at [www.archive.org](http://www.archive.org), where most of Hackett’s works are also available in downloadable form.*





# URBAN CURRENT

## Cities role in a martyr's life

*"Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it cost a man His life, and it is grace because it gives a man the only true life."*

- Dietrich Bonhoeffer, *The Cost of Discipleship*

**D**ead at 39 years old. Executed April 9, 1945, because he believed in costly grace.

In the 1930s, Bonhoeffer, pastor-theologian, watched in disgust and horror as the Nazis took over his nation. His fellow German churchmen began siding with the Nazi party. In radio broadcasts, before Hitler came to power, Bonhoeffer called Germans to reject the Nazis and defend the rights of the Jewish minority.

By 1935, he was a leader in the state church wing that remained faithful to orthodox Christianity, struggling against the increasing Nazification of a German version of Christianity. He established an underground seminary teaching not only the Bible and theology but principles of non-violent resistance.

The Gestapo closed the seminary in 1937, jailing many of the ministers who were brothers in arms with Bonhoeffer.

In 1941, he joined an underground resistance and rescue movement helping Jews escape to Switzerland. By 1942, his involvement led to a difficult decision to join a plot to assassinate Hitler. A committed pacifist, he wrestled with the tension between murder as always wrong and the German state committing mass murder on a scale unprecedented.

Arrested in April of 1943 for being part of the underground movement, the Gestapo didn't know of his involvement in the assassination plot. He spent the next two years in prison.

The morning of his execution, the prison doctor found Bonhoeffer kneeling, praying with an intensity that left the doctor wondering if he even knew of his presence. It's the bitter truth. Days before the allies would reach him, the rope was placed around his neck and the floor dropped from beneath his feet.

We are all molded by "where." Where we were born. Where we grew up. Where we were educated. Where we were saved. Where we had significant experiences.

Three cities played a significant role in shaping this pastor, prophet, martyr.

Dietrich was six years old when the Bonhoeffers moved to Berlin. Tourists from around the world flocked to the city, famous as the sex capitol of Europe. The homosexual population multiplied with writers, artists, and intellectuals drawn to this tolerant and vibrant city. The starving unemployed stood in sharp contrast to the nouveau riche business people driving around in large convertibles. Indulgence co-existed with intellectual rigor and academic exploration.

Bonhoeffer's father, a renowned psychiatrist, was dismayed when teenage Dietrich decided he wanted to be a theologian.

The Bonhoeffers moved into Berlin's Grunewald district, a prestigious neighborhood where many of Berlin's distinguished professors lived. Dietrich studied in Berlin seven semesters earning his doctorate at age 21 in 1927. The theological faculty was headed by Adolph Von Harnack. Bonhoeffer met and was mentored by Karl Barth.

Berlin shaped Bonhoeffer intellectually, academically, theologically, and socially.

In 1930, Bonhoeffer arrived in New York City for a year's study at Union Seminary. The battle between liberals and fundamentalists was in full swing. Union students had a front row seat. Bonhoeffer writes:

*"There is no theology here ... They talk a blue streak without the slightest substantive foundation and with no evidence of any criteria. The theological atmosphere of UTS is accelerating the process of the secularization of Christianity in America."*

*"In New York City they preach about virtually everything; only one thing is not addressed, or is addressed so rarely that I have as yet been unable to hear it, namely the gospel of Jesus Christ, the cross, sin and forgiveness,*

*death and life."*

The one notable exception Bonhoeffer observed was "in the Negro churches."

There is no indication that Bonhoeffer had been born again at this point. Eric Metaxas writes, "The Abyssinian Baptist Church, pastored by Dr. Adam Clayton Powell, Sr., became Bonhoeffer's spiritual home. Powell was active in combating racism and minced no words about the saving power of Jesus Christ." For the first time, Bonhoeffer heard the gospel preached and saw it lived out.

To all appearances, Bonhoeffer was born again as a result of the Abyssinian ministry.

He also found the Word of God fearlessly preached in New York City by Dr. McComb, a reviled fundamentalist. Bonhoeffer stood with the so-called fundamentalists against their adversaries at Union Seminary and Riverside Church. He boldly equated the fundamentalists with the confessing church in Germany.

London also factors into Bonhoeffer's life. Invited by Theodor Heckel, the head of the churches' foreign office, to pastor a German-speaking congregation there, Bonhoeffer hoped to escape the scrutiny he was under in Germany. Heckel hoped to blunt some of Bonhoeffer's criticism of the German church. London gave Bonhoeffer a freedom he didn't have in Berlin. He made sure that whatever positive image Hitler's Germany might have in the English press was quickly corrected with facts. He soon influenced German pastors in London. Here he resigned as youth secretary protesting the World Alliance's failure to speak out for the Jews. Here the divide between him and the state church at home became unmistakable and raw.

Three cities. And each metropolis left a mark on the man. The man became a martyr and left his mark on the world.

by Charles Lyons, Pastor  
Armitage Baptist Church,  
Chicago, Illinois  
[charles.lyons@armitagechurch.org](mailto:charles.lyons@armitagechurch.org)



BERRYVILLE, AR

## Berryville, AR, church celebrates 30 years

Trinity Baptist Church (formerly Berryville Baptist Church) and Pastor Derryl DeShields celebrated the church's 30th anniversary and his ninth anniversary with the church February 8, 2015. Guest preacher for the day was *Tribune* Editor Keith Bassham.

The anniversary Sunday was the first celebration for the church since their relocation and name change that occurred in the second half of 2014. In August, the congregation began occupying a much more modern and spacious facility near the northern edge of town.

Berryville Baptist Church began as a project of the Arkansas Baptist Bible Fellowship in January 1985.

Fellowship pastors held an open meeting with the community to explore the possibility of starting a church in a building near the center of town at 112 E. Fancher Street.

A man who was a member of another church, but an avid fan of David Cavin's radio and television ministry, had attended the meeting since Pastor Cavin was speaking that night. He and his wife purchased the property on Fancher Street and allowed the fledgling

church to repay them over the following years. The church organized and called Lyndel Hix as their pastor.



Derryl and Kaye DeShields

Hix, who is now ministering in Tulsa, OK, was with the church nearly ten years. Other preachers who spent time in Berryville were Kent York, Mark Carter, and Eric Goodman. Derryl DeShields, a former BBF missionary, was called to the church in February 2006.

During the service, a number of members provided special music and Pastor DeShields gave a brief history of the church for the congregation. Editor Bassham encouraged the church to become great by following the example of the church in Antioch in the Book of Acts, reaching the unreached, bringing people into the family of God, adopting new habits, and sending people out with the Gospel.

The church enjoyed a fellowship dinner after the morning service.

OWASSO, OK

## 40 students commit to follow Christ at Fun on the Run

More than 700 attended Friendship Baptist Church's Fun on the Run activity February 23, 2015, and more than 40 made a decision to follow Christ. Friendship's student pastor, Reuben Herrin, reports many others also made commitments to love and serve God more.

The activity drew youth from 28 different churches in Arkansas, Kansas, Oklahoma, and Missouri. Lance Harrington, Executive Pastor from Abundant Life Baptist Church in Lee's Summit, MO, was keynote speaker.

Herrin says, "When the service was over we loaded 15 school buses and took students to SkyZone, Broken Arrow Lanes, Oilers Ice Center, and Soccer City. Thanks to all the people who stepped up here at Friendship Baptist Church everything went off without a hitch. It was a ton of work, but it was all worth it to see how God continues to use this event to change students' lives."



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SHREVEPORT, LA

## LBU to offer leadership modules

Louisiana Baptist University will conduct two modules on Intergenerational Ministries March 23-27. The modules will be taught by Chuck Stecker, President/Founder of A Chosen Generation.



Before entering the ministry, then Lt. Colonel Dr. Stecker had a distinguished military career and served in an advisory role at the Pentagon. For the last 15 years he has worked with ministry leaders to develop strategies to train a new generation of bold leaders.

Stecker has been referred to as one of the most significant voices in the church for intergenerational ministry. His seminar on "How to keep the 20s without losing the 50s" has been taught in churches and universities across America and in Europe and Asia. He has also taught leadership classes to military around the world.

For full details on the modules visit the university's website at [www.lbu.edu](http://www.lbu.edu).

SAN ANTONIO, TX

## Texas pastors gather in San Antonio for church planting strategy

Austin pastor Tim Hawks and Florida pastor David Janney gave keynote messages when preachers, their wives, church staff members, and missionaries from around the state of Texas met in San Antonio January 19 and 20, 2015. The primary topic of discussion was church planting in the U.S.

Dinner, worship sessions, and breakouts were held at Holiday Inn on the River Walk Monday evening and throughout the day Tuesday.

Tim Hawks, a 1981 graduate of Baptist Bible College, is pastor of Hill Country Bible Church in Austin, TX, and founder of the Association of Hill Country Churches. The association has planted 23 churches since its inception, and Tim presented the history and methods of church planting in and around Austin during his breakouts and preaching.

David Janney, pastor of Orlando Baptist Church in Orlando, FL, has been instrumental in starting churches worldwide, and more recently he has turned his attention to planting churches in inner-city Detroit, MI. His message revealed his burden and plan to work more closely with church planters in the U.S.



Tim Hawks, John Gross, Dan Greer, and David Janney discuss church planting issues between sessions.

Tuesday's breakout sessions covered church planting topics and other ministries and were led by Conni Thomas, John Decker, Tim Hawks, Cindy Hawks, Charlie Bell, Nate Harmon, and Lonnie Lehman. Music for the services was provided by Nate Harmon and the Baptist Bible College praise band.

Highlights of the meeting included the presentation of \$50,000 from the Texas BBF to church planter Troy Wolfe and Movement Church in north Fort Worth. Texas church planters Elias Salazar and Chris Kitts also received \$4,500 and \$13,000 to help with purchasing new facilities.

Pastor Mike Marcellus of Austin, TX, is the chairman of the Texas BBF.



Mike Marcellus (left) and Terry Kizer (right) present a check for \$50,000 to church planter Troy Wolfe



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## Chad Schearer guest speaker at Baptist Temple's Beast Feast

Baptist Temple in Springfield, MO, hosted its biggest Beast Feast yet, with over 250 men attending February 5, 2015. Special guest Chad Schearer, host of television's Shoot Straight, was the guest speaker, along with his wife Marsha and their two sons.

In addition to a full dinner catered by Rib Crib, attendees sampled a variety of dishes prepared with wild game, including rabbit stew and deer tenderloin. Fourteen sponsors also helped to make the event memorable, with prizes ranging from an Eagle Compound Bow by Parker Bows to a hog hunt donated by the Rolling R Ranch.

The Schearer family delighted the crowd with animal calls, hunting stories, and footage from their TV show. Schearer then told of a frightening encounter with a grizzly

bear, a story that he followed with a Gospel presentation. As the meeting closed, six men made professions of faith and 20 others rededicated their lives to Christ.

This year's dinner was Baptist Temple's sixth Beast Feast, and each year this outreach event has grown, thanks in part to the leadership of Associate Pastor Ike Porter. Reflecting on the evening, Pastor Mark Rounsaville praised both Porter and the rest of the congregation for their efforts in making the dinner such a success.



From left: Ike Porter, Chad Schearer, and Mark Rounsaville



Baptist Temple Beast Feast 2015

## COSTA RICA

### Kent and Julie York minister with missionaries Randy and Sandy Roberts

Kent and Julie York are well known among Baptist Bible Fellowship people in the States for their evangelistic work through Ignite Ministries. Most do not know that every year the Yorks take their ministry overseas, holding revival and evangelistic services on the mission field at their own expense. That was the case January 17-27, when Kent and Julie joined forces with Randy and Sandy Roberts in Costa Rica for ten days.

The visit included what Kent calls a "U.S. style revival meeting," a concert with Julie, and visits with churches the Roberts have planted in Costa Rica.

This was not the first time the York and Roberts families worked together. Randy recalls they met in Albuquerque, NM, where he first learned Kent made mission trips annually. Kent went to Costa Rica a few months later to lecture at Seminario Biblico Bautista (Bible Baptist Seminary) where he taught students how to plan and to implement a successful revival meeting. Roberts said the idea of holding a meeting from Sunday to Wednesday was "revolutionary" among his pastors.

One year later, Kent returned and preached a revival for two churches who had joined for the meeting. And then, some time ago, Kent told Randy he had an opening in January 2015. They agreed to have another meeting, and preparations began in Costa Rica based on the notes and lectures the pastors had received three years ago.

The week began in a newer church that had about 40 people attending. After some intensive effort, the church

in Ciudad Colon began the meeting Sunday morning with 63 attending and two people saved. Each successive meeting had many visitors (including other missionary families) and attendance held through Wednesday.

The following Sunday, Kent was scheduled to preach at Berean Baptist Church in Coronado where the church was ending its vacation Bible school. Kent says, "I spoke to 175 in a nice building and saw many decisions by Christians and again souls saved." He also notes the churches sacrificially gave him a love offering (which he plans to return along with some more money for a project). Roberts indicated the churches' offering to the Yorks is a sign of their maturity and success in becoming a truly indigenous church.

York says, "I encourage every pastor to plan a trip to the mission field. It will bless your heart and make you appreciate home."

*The Yorks can be contacted at Ignite Ministries, [www.kentyork.org](http://www.kentyork.org), or phone (870)480.6723*



Kent York (left) with Pastor Marco Chavarria



## Owasso church hosts 825+ at annual Wild Beast Feast and Life Skills Event

More than 825 men from Oklahoma and surrounding states attended Friendship Baptist Church's Men's Wild Beast Feast and Life Skills Event 2015 January 30-31 in Owasso, OK. Keynote preacher for the event was Dennis Jennings of Cherry Street Baptist Church in Springfield, MO.

The annual event this year used the theme "Uncommon," and among the activities was the feast Friday evening, followed by Old West reenactments provided by the Tri-State Gunfighters and a powerful worship service. For fun, several pastors were chosen to participate in a "fast draw" competition.

Ten men trusted Christ as Savior in the services and many more came to the altar for prayer. Saturday morning breakout sessions were led by Dean Hughes, Jeff McCaskill, Jim Goodman, Derrick Lewright, Shane Peters, Phillip Housley, Mike Brinson,

Jon Haley, Tim Lindsey, and John Decker. The Saturday morning worship speaker was Jon Slayden, pastor of Second Baptist Church, Midland, TX.

Linzy Slayden, pastor of Friendship Baptist Church, Owasso, OK, was the host for the event.



### WITH THE LORD

#### **CECIL HINDMAN**

Former BBF pastor Cecil Hindman passed from this life January 13, 2015. Born May 22, 1922, Cecil was a 1960 graduate of Baptist Bible College in Springfield, MO. He pastored churches in Missouri, Arkansas, New Mexico, and Texas.

He was preceded in death by his wife, Fern, in 1985. Survivors include four children, 13 grandchildren, and several great-grandchildren. Services were held January 20 in New Kirk, OK, and a memorial was held at Bible Baptist Church in Republic, MO, January 24.



## Church Growth Conference

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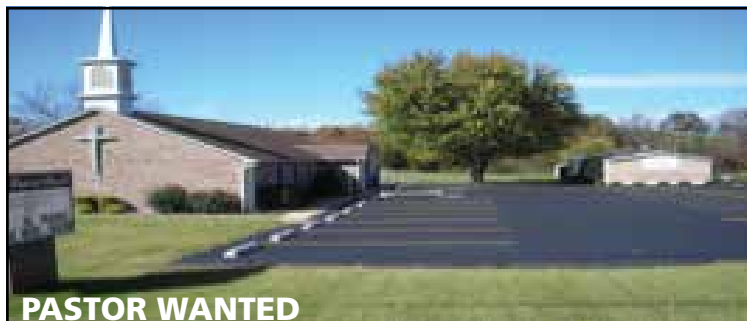
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# 15 key passages for understanding the Bible story

Keith Bassham | Editor, Baptist Bible Tribune



**Genesis 1-3 – In the beginning ...**  
Three chapters comprise the beginning of the Bible story. Here you find the creation of all things, the creation of mankind, the subsequent sin and separation of man from God, and the first echoes of God's plan to restore all things as they should be through a redeemer.

## Genesis 12 – Abraham and a people of God

Here we understand that God's plan to restore all things involves Abraham and his descendants, thus God can say to him *"Through you all the families of the earth will be blessed."*

## Exodus 20 – The Ten Commandments

Though these commandments are often misunderstood — obeying them is not all that God requires — they are enough to show us how we have lost our way and the futility of being moral without God.

## Isaiah 53 – The prophecy of the "suffering servant"

In this passage, God is filling in the picture for us to show how He intends to restore all things and bless all the families of the earth by the death of His son: *"But he was wounded for our transgressions, he was bruised for our iniquities ... All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."*

## Psalms 23 – The Lord is my shepherd

It is tempting to include the entire book of Psalms as a key passage, but one or two will have to do for now. Perhaps the best known of all the Psalms, the Shepherd Psalm, is the go-to for times of trouble, when loved ones pass, or for merely expressing appreciation for God's goodness and guidance.

## Psalms 51 – The penitent's prayer

As a reminder that children of God are also children of Adam, Psalm 51 relates what it is like to be truly sorry for sin committed, and how one can find his or her way back into a right relationship with the Creator: *"Have mercy upon me, O God ... Create in me a clean heart, O God; and renew a right spirit within me."* Even here in the Psalms, God speaks of the restoration promise given at the beginning.

## Luke 2 – Joy to the world, the Lord is come

The promise of the Coming Redeemer is fulfilled in the story of the birth of Jesus in Bethlehem. As the angels told the shepherds, *"For unto you is born this day in the city of David a Savior, which is Christ the Lord."*

## John 17 – The prayer of Jesus in Gethsemane

The night before his crucifixion, Jesus went to a garden to pray, and the content of that prayer is recorded in this chapter. Here we learn more about the Savior's mission, his relationship with the Father, and his want-list for those who would follow him: *"... that they also may be one in us: that the world may believe that thou hast sent me."*

## Matthew 28 – The Great Commission

After the resurrection and before ascending to heaven, Jesus instructed us to spread the Good News: *"Go ye therefore, and teach all nations."*

## Acts 2 – The Day of Pentecost

Seven weeks after the resurrection (50 days, which is the meaning of Pentecost) the Holy Spirit fell upon the believers with power, and the worldwide spread of the promise of God began with a massive number of people believing in Jerusalem.

## Romans 5 – Theological center

A point-by-point comparison of Adam and Jesus Christ: whereas Adam's actions brought about the fall into sin, the actions of Jesus brought about salvation and fulfillment of God's promise: *"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."*

## 1 Corinthians 15 – Resurrection

The actual physical resurrection of Jesus is the guarantee that all those whose faith is placed in him will themselves be resurrected from the dead: *"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."*

## Galatians 3 – The faith of Abraham

God's people today are participating in the promises God gave to Abraham centuries ago: *"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."*

## Hebrews 11 – By faith ...

People who come to faith today are following in a long line of others who expressed faith in God and His promises centuries ago. This passage is a recounting of some of those "heroes of the faith."

## Revelation 22 – The culmination of the Bible story

The promises are fulfilled in their entirety, and we are invited to join God and His son: *"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb ... And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."*



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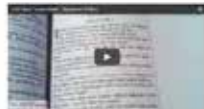


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