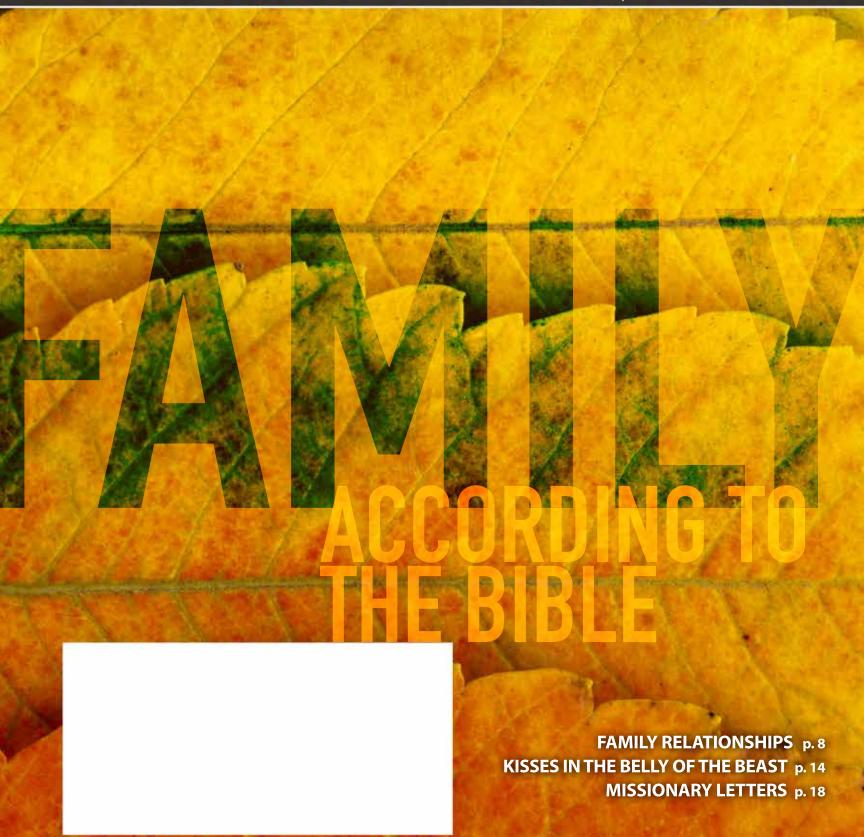
BAPTIST BIBLE RIBURE

OCTOBER 2015 | VOL. 66 NO. 2



GLOBAL MEETING

STORY

STORY

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STORY

MARCH 14-17, 2016

BBFI Mission Office Travel Package: \$2900 Single / \$4500 Double Occupancy

This cost includes round trip airfare from Dallas (DFW) March 10-19, hotel accommodations at the 5 star MVL with complimentary breakfast for two. Also we will have sight seeing options which include Gyeongbokgung Palace, Seoul Tower, and Panmunjeom (South/North Korea Border).

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(To take advantage of the Mission Office Travel Package)

FRIDAY, OCTOBER 2ND

To register or to receive more information about the schedule, speakers, tourism information, travel packages and more, please visit us online at:

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ON THE TABLE

A new normal

by Keith Bassham | Editor

wo months ago, the *Tribune* published a response to the Supreme Court decision to legalize same-sex marriage throughout all the states. Among the observations, I indicated that those of us who hold to a traditional view of marriage were disappointed because until relatively recently the surrounding culture seemed to agree with us on the matter. We were not so naïve to believe that all marriages were idyllic, or that divorce did not happen, or that people would not commit all sorts of sexual acts outside marriage. We certainly knew many people had no allegiance to the Bible as the Word of God, but we had always thought government was an ally of sorts to keep the lid on immorality that was going to inevitably take place. The Supreme Court decision pretty well smashed that assumption.

Many saw the news as a usurpation of religious freedom, a direct challenge to the churches who declare that any cogent definition of marriage includes gender diversity. In his minority opinion in the ruling, Chief Justice John Roberts noted the traditional one man/one woman view was universal "for millennia, for the Kalahari Bushmen and the Han Chinese, the Carthaginians and the Aztecs." Even presidential candidate Barack Obama in 2008 said marriage was a union of one man and one woman when asked for his definition in a public forum. I do not recall anyone at the time angrily accusing the future President of ignorance and bigotry, let alone calling for his imprisonment or death.

Others saw the court's opinion as a declaration of war against Christ and His people by the government after years of an assumed alliance. Let's face it. When churches display their nation's flag in sanctuaries and sing the national anthem and other patriotic songs in worship services connected with national holidays, surely some type of amity is assumed. In a nation with no officially sanctioned religion, I wonder why we consider those practices the norm and not the outlier in the history of civil government and Christianity.

The point I wish to make here is that if as a conservative Christian you pine for a time when things were normal, a historic normal for Christians is not what we experienced in the United States until recent decades. We were used to the idea that our views on morality were generally supported by our culture, and in fact sometimes it was hard to tell one from the other. That experience, unfortunately, is the historical exception and not the rule.

It is what I meant when I wrote in the *Tribune* response to the Supreme Court ruling in the earlier issue, "Keep the perspective that millions of Christians have gone before us, living and dying and winning people to Christ, most without the advantages we have had living in this country with its freedoms and generally favorable treatment of the people of God since its founding."

Thank God for what we have enjoyed, and hang on. I believe a different experience is on its way.





FEATURES



Family Relationships

A closer look at the biblical model for family and how important it is to have a godly influence.



Kisses In The Belly Of The Beast We often think our struggles are the hardest ...

until we look around and see what others face.



Missionary Letters

Great things are happening around the world as BBFI missionaries share the Gospel!



Don't miss any of the Tribune's digital offerings on our website www.tribune.org. You can find old articles, a digital pageturn version of this month's magazine, and a link to sign up for the Tribune Update email.

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PRESIDENTIAL PERSPECTIVE

Be the Fellowship



by Eddie Lyons | President | BBFI

/hen we talk about the Baptist Bible Fellowship we sometimes get this idea that "it" exists, and we decide if we like it or not. We don't just need to attend a Fellowship meeting; we need to "be the Fellowship" to one another at the meeting.

There have been times in my ministry when I was going through a season of difficulty and discouragement. I remember one of those times in particular. The thought of going to a Fellowship meeting with other pastors was not something I was enthusiastic about. I did not want to put on my "pastor face" and smile and act like everything was great. I decided to attend the meeting anyway, perhaps out of commitment and duty.

That day a fellow pastor rose to speak. He seemed to be looking right at me, and he said something like, "Keep going, keep believing, and don't quit." He reminded us of how important our work was and how people still need the church, and how people still need the Bible preached to them. This was all stuff I had heard before and had even preached myself. But somehow it was as if the Holy Spirit used him to speak to me that day. While it was not new information, it did bring new resolve to keep going and increased faith to believe again. It was just what was needed.

Afterwards I thanked my friend for what he said. I even admitted I was in a season of discouragement. He shared from his personal experience that he had been there. He looked me in the eye and said, "Keep going." He was "the Fellowship" to me that day, and through the experience I felt understood and supported and not alone. God used him to help me.

In 1950, a group of pastors, missionaries, and leaders assembled together because they believed together they could plant more churches across this country and around the world than they could alone. United in doctrine, and with a heart for the Gospel, there was a mission to accomplish. There is an amazing byproduct of getting things done together. We are together. We are not alone. One of the great things about the Baptist Bible Fellowship is that "no one stands alone."

We can and should make a difference in one another's lives. Give a pastor, missionary, or church planter a call and just check on them. Invite them to go with you to a meeting. Sit with someone sitting alone.

Be the Fellowship. Jesus said it was this kind of love for each other that would make the difference. John 13:34-35, "So now I am giving you a new commandment: Love each other. Just as I have loved you, you should love each other. Your love for one another will prove to the world that you are my disciples."

WORLDWIDE MISSIONS

Over one billion dollars



by Jon Konnerup | Mission Director | BBFI

Cince the inception of the BBF, our churches have given to worldwide Omissions in amazing ways.

1950s \$3	3,694,290
1960s\$1	7,174,191
1970s \$6	55,383,216
1980s\$1	53,367,895
1990S\$2	249,640,333
2000 - 2009\$3	85,497,522
2010 - Present \$2	212,721,636
Grand Total \$1	,087,479,084

With so many opportunities around the world, this is one of the most exciting, yet challenging, times in the history of BBFI missions. Amid the excitement, we may ask ourselves what the significance is for the incredible changes in our world today. Why has America become the richest country in the history of mankind? Why has international travel escalated at such a frenzied pace? Why is access to worldwide information available instantaneously via the Internet? The reason, I believe, is to prepare the way so that multitudes of souls might be reached with the Gospel before our Lord's imminent return.

The future of BBFI missions truly rests upon the vision of our churches and their continued, sacrificial giving to missions. Our world's population explosion necessitates a need for more laborers. Yet, the Lord of the harvest has already offered the solution to our pressing problem. When He saw the multitudes in His day, He said to his disciples in Matthew 9:37-38, "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Are we praying for more missionaries?

In 65 years, we have grown to an amazing force of 800 BBFI missionaries. However, with the population predicted to reach over 12 billion in less than eight years, not even an additional 1,000 missionaries will be enough to keep pace. The challenge is: Will we follow their inspiring example and walk through the doors that are opening wide to us? Every church ought to do its best to be a sending church, and I challenge every church to send a missionary within the next five years. As a Fellowship, we must unite around our passion to reach the world and inspire our people to go; then, in turn, support them as they go. How shall they hear without a preacher? And how shall they preach? Except they be sent!

Revelation 7:9 reveals a future time when the hosts are gathered in heaven from all nations, peoples, and languages to stand before the throne and before the Lamb. Just imagine — we will be right there in the midst of them witnessing this marvelous sight. God has used the BBFI to impact the world for 65 fruitful and rewarding years. What we have done through God's blessing has worked, but it is not the end of the story. We need to increase our efforts with the remaining time God has given us.

CHURCH PLANTING

A report from Colorado



by John A. Gross | Church Planting | BBFI

Limer Towns said of Baptist Bible College, "The size of enrollment is not the gauge by which you judge the success of a school but rather by the product that the education produces," and we continue to see that statement to be true across the board. Here is an example of a BBC grad that has proven his point.

Colorado Church Set To Build

Henderson, CO — In its tenth year, Orchard Church is now poised to build a 51,000-square-foot facility on property next to Prairie View High School, where it has met on Sundays since January 2007. On July 12, 2005, Pastor Doug and Shellie Dameron, with their children Caleb and Katelyn, began the church in their living room. Dameron felt called of God to plant an evangelistic, church-reproducing church, with a focus on relevant Bible teaching, small groups, and one-onone discipleship. The church's process is reach-relate-reproduce. The church has grown at a remarkable 26 percent per year and is currently averaging 1,500 in attendance (approximately 1,150 adults and 350 children) per Sunday in three services. In 2014, there were more than 300 who accepted Christ, over 100 baptisms, and over 200 who joined the church. In 2015, 46 small groups are ministering to over 400 adults in meetings throughout the week. Over 200 people are involved in one-on-one discipleship. Besides supporting several missionary families, the church fully funds MANNA feeding centers in Haiti, the Philippines, and Mexico.

The church is located in a growing area in northeast Denver, where 90 percent of the population claims no church affiliation. Orchard Church's ministry strategy and outreach, which includes innovation, technology, and organization has been especially effective in reaching the millennial age group (aged 20-34). Demographics reported in "A Needs and Feasibility Study" done for the church earlier this year showed that millennials are the largest single age group represented in the church. Another finding showed that 90 percent of households attend three or more times per month.

In 2014, the church paid cash for 38 acres of land and began plans to build a permanent 1,250-seat auditorium with appropriate classrooms, offices, etc. Pastor Dameron has consistently resisted the common mantra, "If you build it, they will come." Instead, he has adopted the motto, "When the people come, we will build it!" The people have come and he says, "Now, it is time to build it."

The church is planning a giant tenth anniversary celebration in one service to be held at the football stadium of Prairie View High School on Sunday morning, September 20. In that service, architectural plans, graphic renderings, and the "Legacy Campaign" to raise several million dollars for the new facility will be revealed. Dameron says the church expects to break ground in early 2016 with a plan to have the facility completely paid off in an astounding three to five years!



TRIBUNE OFFERING

Just a reminder that your support is greatly appreciated.

U.S. Navy overrules punishment for **Bible-believing chaplain**

Wes Modder, a decorated chaplain and 20-year military veteran, was punished after expressing his religious views about faith and marriage, when he was asked about his views during a private counseling session.

Modder's background is the Assemblies of God denomination. He was punished while ministering at the Naval Nuclear Power Training Command in Good Creek, South Carolina.

"These sailors accused chaplain Modder of being insensitive and intolerant," recalls attorney Michael Berry of Liberty Institute. "And they went to his commander and said that he was discriminating against them because of his religious views."

That commander is Capt. Jon Fahs, who responded to the complaint by attempting to end Modder's military career. But that plan didn't work.

"It went before a two-star admiral," Berry reports, "who thankfully and commendably did the right thing and rejected all the threatened actions that Captain Fahs wanted to take against chaplain Modder, and just categorically rejected it."

The captain should have told the sailors they should expect biblical views from a chaplain, Berry says, but instead decided that Modder was "no longer fit for service."

OneNewsNow reported in April that it appeared Modder was trapped by his own office assistant, who is homosexual, into expressing his politically incorrect views of homosexuality, sin, and marriage.

The office assistant filed the complaint that almost derailed Modder's career.

Source: Chad Groening, www.onenewsnow.com, September 9, 2015

LifeWay surveys pastors on challenges of ministry

find the role of pastor frequently overwhelming.

often feel the demands of ministry are more than they can handle.

feel their church has unrealistic expectations of them.

Source: "Why So Few Pastors Quit A 'Brutal Job", Lisa Cannon Green, www.christianitytoday, September 1, 2015. Survey at www.lifewayresearch..com

ABC, NBC, and CBS commit more air time to Cecil the lion story in one day than to Planned Parenthood videos in two weeks

14:01 Cecil the lion story first day

Planned Parenthood videos

first two weeks

Source: Katie Yoder, Media Research Center, www.newsbusters.com

Barna Group finds America in 2015 to be 44% post-Christian, compared to 37% just two years ago

To qualify as "post-Christian," individuals had to meet 60% or more of the following factors (nine or more). "Highly post-Christian" individuals meet 80% or more of the factors (12 or more of these 15 criteria).

Do not believe in God

Identify as atheist or agnostic

Disagree that faith is important in their lives

Have not prayed to God (in the last year)

Have never made a commitment to Jesus

Disagree the Bible is accurate

Have not donated money to a church (in the last year)

Have not attended a Christian church (in the last year)

Agree that Jesus committed sins

Do not feel a responsibility to "share their faith"

Have not read the Bible (in the last week)

Have not volunteered at church (in the last week)

Have not attended Sunday school (in the last week)

Have not attended religious small group (in the last week)

Do not participate in a house church (in the last year)

These kinds of questions — compared to ticking the "Christian" box in a census - get beyond how people loosely identify themselves (affiliation), and get to the core of what people actually believe and how they behave as a result of their beliefs (practice). These indicators give a much more accurate picture of belief in America.

Source: Barna Group, www.barna.org

West Coast Fellowship

By James O. Combs West Coast Correspondent of The Tribune

LYNWOOD, Calif. — During an Sunday school attendance was 161, 8-day revival campaign in Wichita, 233, and 255 respectively. Offer-Kas., I had the happy privilege of working with Pastor Doyle B. Hop-per and his First Bible Baptist

It was an open air campaign on It was an open air campaign on the church's new property in a growing area of this mid-western metropolis. Pastor Hopper had ar-ranged daily television and radio broadcasts for the week and en-listed the services of baritone soloist Gene Price, director of the Nowton Kas Vouth for Christ

Newton, Kas., Youth for Christ.
God blessed these efforts and
crowds numbering into the hundreds gathered under the starry
skies each night. There were some 25 additions to the church, mostly by salvation and baptism. In less than four years this

church has grown from a handful of charter members to 800 on the roll and a regular attendance of near 500. The present Sunday school goal of 700 is a genuine challenge to Pastor Hopper and his

faithful co-workers.

Norman Dickerson is the associate pastor and Ted Miller is the assistant.

assistant.

I really enjoyed preaching to Pastor Hopper's enthusiastic congregation. And that Kansas hospitality is second to none. Even preaching 27 times in one week is not too great a chore when God is blessing and Doyle Hopper is your host. your host.

Bible Baptist church, Gardena, Bible Baptist church, Gardena, California., is experiencing a time of real revival, with conversions and additions to the church taking place almost every Sunday. This Sunday school is nearing the 200 mark and the offerings are running above \$300.00 a week.

Olivet Baptist church of Lynwood, of which the writer is pastor, is averaging over 400 in Sun-day school; we had 443 Sept. 18. There have been additions every Sunday during the month. The new auditorium is nearing completion. We hope to go above 500 in Sunday school by the end of Novem-

Evangelist Paul Lambert has closed a series of meetings with Riverside Baptist Temple, Riverside, Calif., Dennis J. Brown, pastor. Mr. Lambert came to Riverside from Central Baptist church. Denton, Texas, where he had a powerful series of meetings.

Calvary Baptist church of Norwalk, Orville Jones, pastor, has a Sunday school of 130. Norwalk has a population of 40,000.

Jesse Cochran of Bible Baptist church, Kilgore, Texas, was the guest speaker at Bible Baptist church, Fresno, Sept. 18. Ray Bohler is pastoring the church.

Calvary Baptist church of Fairfield has called Rev. Ralph Tisdial of Sacramento as its pastor. Tis-dial succeeds Haskel Bolton, who has accepted the pastorate of Bible Baptist church, Vallejo.

On the first three Sundays of Bolton's pastorate at Vallejo, the

233, and 255 respectively. Offerings have climbed to \$300.00 a week and there have been a number of additions to the church. The church has recently started a new mission in Venice.

Tate Roberts, former pastor of Division Street Baptist church, Springfield, Mo., has organized the Bible Baptist church at Yakima, Wash., a city of 50,000. The attendance has already reached 35 and the new congregation is looking for a permanent building.

Bible Baptist church, Selah, Wash., Leo Thompson, pastor, has bought a new 26x34 feet building for its new mission at Wapato. The mission is in charge of Bob Smith.

Walter Ross, member of Bible Baptist church of Vallejo, has ac-cepted the pastorate of Bible Bap-tist church of Sacramento.

Calvary Baptist church of Bell-flower, Artel Stewart, pastor, had a Sunday school average of 538 during August.

Pioneer Baptist church, Norwalk Doyle Morris, pastor, is constructing a new church auditorium. The Sunday school is running around

The spirit of revival prevails at Arlington Baptist church, Don D. Lavender, pastor. Eleven were baptized during August and the church gave \$260.00 to missions.

Emerson White Is Going

To Cloverdale, Oregon
Located in fabulous Orange
county where more construction is under way than in any other

Baptist Bible Tribune

[Founded June 23, 1950]

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE AT SPRING-FIELD, MISSOURI.

NOEL SMITH....

..Editor

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BAPTIST BIBLE FELLOWSHIP BAPTIST BIBLE FELLOWSHIP
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county in the United States, Stanton offers a tremendous challenge to those interested in winning souls.

Operating as a mission of the Pacific Baptist Bible Fellowship and the Lakewood Bible Baptist church, the new mission is located in a lovely brick structure which was built to house a small elementary school just before World War II. This building is available for the next several months rent free. There is an auditorium accommodating 200 and there are Sunday school facilities for an equal num-

Attendance has reached 25 in just one short month.

After a successful associate pastorate with Pastor Gilbert Thomas of Gardena's Bible Baptist church, Emerson White has accepted the First Baptist church of Cloverdale, Oregon. Pastor White and his family have moved to this ripe new field.

Cloverdale is in western Oregon near the coast.

According to a national survey Oregon is the most unchurched state per capita in America. There are fewer churches and more ripe opportunities in this state than in any other western area. With thousands moving to the northwest Oregon offers a tremendous challenge to Pastor White and to other young preachers looking for a ripe virgin field.

At a special organization service At a special organization service held in September the new Bible Baptist church of Benicia was founded. Dr. Haskel Bolton mod-erated the meeting. Robert Andrews was ordained as the minister of the new church. Other pastors present include Tom Elson, Bible Baptist church of Modesto; Ralph Tisdial, Calvary Baptist church of Fairfield; Don D. Lavender, Arlington Baptist church of Fairfield; Don D. Lavender, Brighmark ton Baptist church of Richmond; H. L. Quinlan, Bible Baptist church of Stockton; Walter Ross, Bible Baptist church of Sacramento, Ralph Pritchard, Vallejo Funda-mental Baptist church.

MAMA WASN'T A QUAKER

A schoolboy once wrote: "The Quakers are a peculiar people invented by Oliver Cromwell. They are a quiet people, do not fight, and Mv never answer back. father is a Quaker. My mother is not!"

NEW CHURCH IS OR-GANIZED AT REPUBLIC

REPUBLIC, Mo.—Bible Baptist church was organized here on Tuesday night as one of the results of a three-month's mission work carried on here by Chester Dunn, member of the Senior Class of Baptist Bible College. Dunn has been assisted in the work by number of college students.

The council was composed of ministers invited by the group to be present and assist with the organization. Noel Smith, editor of The Tribune, was moderator; Faye Blakey, pastor Bible Baptist church, Springfield, offered the opening prayer; Lon Stewart of Springfield served as clerk, and the charge to the church was de-livered by Dr. John Ross of Bap-tist Bible College. Rev. Bill White, pastor Bethel Baptist church, Mar-ionville, told the group how his church was organized on a bitter winter night two years ago and the remarkable progress it was making today.
The Charter members were Mr.

and Mrs. W. H. Evans, Dawna and Marguerita Evans, Clarence Blades, Marguerita Evans, Carence Blades, Ches-ter Owen, John Frost, and Chester Dunn. The closing prayer was offered by Ford Harper, head of the employment department of Baptist Bible College.

HOPEWELL GROUNDBREAKING



GROUND BREAKING service for the new building of Bible Baptist church, Hopewell, Virginia.

HOPEWELL, Va. A ground 159 in Sunday school and an offerbreaking service was held here for ing for the day of \$417.00. the new 40x70 feet auditorium of Bible Baptist church. The church was organized three and a half years ago by is present pastor, Rev. Cletis Gibson. On the day of the ground breaking there were with Evangelist Paul H. Black.

The new auditorium will have a full basement fro Sunday school space. The estimated cost is \$28,-000.

The church is now engaged in a series of evangelistic meetings



By Keith Bassham

Reprinted with some revisions from Baptist Bible Tribune, January 15, 2003, and a chapter from the editor's publication, Proverbs: Choosing Wisely.

learly, God created man with not only the capacity but also the need for relationships. He declares in Genesis 2:18, "It is not good that man should be alone." In Psalm 102, a deeply afflicted man laments that he is like "a sparrow alone on a housetop."

But what a mess we can make of our relationships when left to ourselves! In the 1960s and 1970s, social researchers were nearly unanimous in their conclusions that the traditional two-parent family was largely unnecessary for society to flourish. They argued that cultural changes — increases in the number of divorces, out-of-wedlock births, blended families, both parents working outside the home, etc. — did not mean "the family" was in danger of disappearing. Instead, they believed we only needed to redefine "family," and that once we entered into a new era of "freedom from the oppressive weight of traditional families" we would come to appreciate "a social situation in which the institution of marriage was one of many options ranging from celibacy, trial marriage, open marriage, group marriage, nonsexual marriage, cohabitation, and singleness with an active sexual life" (Browning).

A few decades later we can see the result of such thinking, and many social researchers have also begun to admit that (from a secular

point of view) an intact two-parent family where members of the household are biologically related will statistically provide the best possible outcome for all involved (see the notes from Browning at the end of the article for citations).

Mind you, their reasons for saying this are based more on pragmatics and economy intact families often do better financially (for instance see http://www.nytimes. com/2015/06/11/upshot/the-north-southdivide-on-two-parent-families.html where the complexities of the issue are fully explored). Perhaps someday scholarship will come to the conclusion that the reason this type of family works best is that the Father knows best after all, and He has given us a practical guide for managing our relationships in His Word.

Certainly, in that book of wisdom known as the Proverbs, we should expect some guidance, and we are not disappointed when we take a look at what God says about relationships there.

THE FAMILY IN THE OLD TESTAMENT

All that the Proverbs teach us about family relationships is against the wider background of the Old Testament. Family is emphasized in the earliest texts of the Bible:

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh (Genesis 2:21-24).

This is the text Jesus had in mind when he spoke to his generation about marriage: "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew 19:4-6)

Children follow, and families form as distinct units.

It is not popular today to point to the fundamental connection of marriage and offspring (technology and culture have successfully cut that hard wire, or so they claim), but among the biblical purposes for marriage, birthing and raising children is one of the chief purposes.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it ... (Genesis 1:27-28).

After we are introduced to Abraham near the end of Genesis 11, the stories that follow emphasize families, with faith and traditions being passed from one generation to the next — Abraham to Isaac, to Jacob, and to the 12 sons of Israel. In Exodus, a pointer for the importance of the family in God's thinking is found in the commandments given on Mt. Sinai where the fifth, seventh, and tenth commandments (honoring parents, adultery is prohibited, as well as coveting another's spouse) all relate directly to family relationships.

As Israel takes shape through the Old Testament, God acts on behalf of his people. When He does so, He commands that those acts be rehearsed before the children for the generations to come:

And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD'S Passover (Exodus 12:24-27; also see Deuteronomy 4:9-10).

Families, then, become a major part of God's program in the spreading of faith and His Word. In the words of Wayne House and Kenneth Durham, "It was not a matter of family for the sake of the family, or family for the sake of success, but family for the sake of giving glory to God, not only in the present generation, but also in the next, and one after it, and so on" (House and Durham, 53).

But where do families begin? I once heard the late marriage counselor David Mace describe how he and his wife Vera came up with their concept of marriage enrichment. According to Mace, he learned of a Spanish priest who was trying to tackle problems among teens in his church. As he began to work with those young people, he came to understand that the difficulties among the teens went deeper - if he was going to help the teens, he had to work with their families. So he set to work with the problems in the family relationships. He hadn't been doing that long before he realized problems in the families were rooted in problems in the marriages. He eventually spent most of his time working with couples with the belief that as the marriage goes, so goes the rest of the family relationships.

MARRIAGE IN ISRAEL

As the prior section indicated, Proverbs only

gives us part of the picture for relationships, especially in marriages and families. In the Old Testament you have the Law, of course, and a not-so-careful reading of all the regulations for relationships leaves one with the feeling that dad has ultimate power and authority in just about everything.

While this is true in a general sense (Israel is patriarchal in every sense), the actual working out of the rules, and the rules themselves at times, give a slightly different picture. For instance, with power comes responsibility — Exodus 21:10 gives a husband the obligation to provide food, clothing, and even sexual rights to his wife. During the first year of marriage, a man was to give all his attention to his new bride (Deuteronomy 24:5). These are not the actions of a self-consumed woman abuser, as religious men are often wrongly portrayed.

And getting the right woman wasn't all business either. There is a commercial aspect, and in reality, many marriages were arranged not on the basis of romance but on finance. A family blessed with many daughters and no sons could easily find itself in ruin. But not all relationships were matters of business contract. Jacob labored for seven years to earn his Rachel, yet "they seemed unto him but a few days, for the love he had to her" (Genesis 29:20). Even a prophet can be touched by love, as we see in the example of Hosea, who pursued his faithless wife and purchased her back to himself with the words: "thou shalt not be for another man: so will I also be for thee" (Hosea 3:3), after she had "sold" herself into a shameful life.

As for the patriarchs of Israel, though they are "in charge" statutorily, they are also very often "managed" by their wives — Sarah, Rebekah, Leah, and Rachel — as the stories in Genesis illustrate. Speaking of the patriarchs, our understanding of the one man/one woman ideal is challenged by their multiplicity of wives and concubines (whom the Jewish scholar Robert Gordis classifies as "sub-wives"). Most scholars agree that while polygamy was permissible, it was more rare than we sometimes assume. Those of us who argue for biblical or traditional marriage are often mocked by those who say the Bible has no single model for marriage. Indeed the Old Testament narratives confront us frequently, but we are turned back to the norm God originated (in the Creation account of Adam and Eve) and are urged to observe the one man/one woman as God's intent, much as we see in Psalm 128:

Blessed is every one that feareth the LORD; that walketh in his ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the LORD. The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel.

MARRIAGE IN PROVERBS

This ideal of one man marrying one woman is the picture of marriage presented in the Proverbs. There is no provision, for example, for ironing out the problems one might imagine would accompany having several wives (although there are several passages that address the ordinary problems of marriage). Likewise, the commonly held idea that a wife is a mere item of chattel in the Israelite domestic structure is clearly not in view in this book.

Rather, a wife can be key to a man's success or his lack of the same — "Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD" (18:22) and "a prudent wife is from the LORD" (19:14). She can be a man's making or undoing — "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones" (12:4).

While the husband and father is seen as the primary authority in the home, the wife can be instrumental in providing stability (14:1), and in the famous "virtuous woman" passage of Proverbs 31 we see just how important she can be, especially if she brings many qualities to the marriage. "The heart of her husband doth safely trust in her" and "her husband is known in the gates," so says Proverbs 31:11 and 23.

But what of the personal relationship between husband and wife? First, they are the closest of friends. Proverbs 2:17 speaks of an unfaithful woman as having forsaken "the guide of her youth." The word translated "guide" is also translated (in the plural) "chief friends" (16:28) and "very friends" (17:9). This friendship/ partnership is illustrated by the way they share in the family discipline and training (for instance, see 1:8: "My son, hear the instruction of thy father, and forsake not the law of thy mother," and 6:20: "My son, keep thy father's commandment, and forsake not the law of thy mother," and several other similar passages).

This companionship is one of two primary purposes for marriage, the other being procreation. Robert Gordis writes,

The procreation of children is a basic goal of marriage, but it is not the only one. It is noteworthy that, in the Bible, Eve is created for Adam before procreation is contemplated, while they are still in the Garden of Eden. The second function of marriage is that of companionship. Actually, it is the only motive assigned in the creation of a helpmeet for Adam (Gordis, 100).

He goes on to point out that this companionship includes sexual relations as "a legitimate end in itself in marriage." In Jewish literature and biblical commentary, Gordis says,

Basically, sexual relations between husband and wife, while naturally private and intimate, are held to be a perfectly legitimate form of pleasure which justifies itself as such, even without the goal of procreation (Ibid. and see endnote).

In the Old Testament then, and in the Proverbs, sex within marriage is not frowned upon, let alone prohibited. In a very graphic passage (5:15-20), a husband is told (referring to his wife), "be thou ravished always with her love" (5:19).

This relationship, however, is limited strictly to the husband and wife. I will say that again. Sex activity is to be limited strictly to the husband and wife. Within that relationship sex is a blessing (one of my friends says sex is God's wedding gift to the newly married couple). Outside those boundaries, though, the Proverbs say you are walking along the edge of an abyss. Violate the rules, and one embraces fire (6:27), walks upon hot coals (6:28), loses honor (6:33), possessions (29:3), freedom (23:27-28), and even life itself (2:18-19), for the man who seeks a sexual partner outside of marriage is warned, "For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life."

There are no references to homosexual activity in the Bible in which the activity is blessed or deemed to be positive in the way husband-wife sex is portrayed. In fact, the most dire consequences are associated with homosexual acts, and this is true in both the Old and New Testaments.

PARENTS AND CHILDREN

Earlier in this study I showed that one of the great purposes of family life is the propagation of the knowledge of God. This is brought about by passing knowledge and wisdom from one generation to the next.

In the ideal situation, children grow up to become the pride of their parents (17:6). Several times we read how wise children make their parents proud, but how foolish children make them ashamed (see for instance 10:1; 13:1; 15:20).

One of the more famous Proverbs is, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (13:24). The thinking behind the strict discipline of children is that although the rod could be harsh, the alternative was worse — "Thou shalt beat him with the rod, and shalt deliver his soul from hell" (23:14). Training is essential (22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it"), and a life without discipline is sure to produce shame (29:15).

However, even parental authority cannot control all outcomes. Our personal experience teaches us that good homes can sometimes yield something less than desirable. Despite our best efforts, children can grow up only to reject our wisdom (13:1), curse us (30:11), or even rob us (28:24). Ultimately, we are all responsible for our own decisions (and actions, 20:11), and wisdom cries out to us as individuals.

BROTHERS (AND SISTERS)

The Hebrew word for brother can also refer to other types of relatives, and there are only a few passages dealing with the subject. A brother is especially good to have in bad times (17:17), but if the brother is far off the bond of friendship can be just as close in adversity (27:10, 18:24).

Then, as now, siblings will offend one another, but such contentions should be avoided — "A brother offended is harder to be won than a strong city" (18:19), and remember that God hates those who drive wedges between them (6:19).

THE FATHER KNOWS BEST

We began this study citing what academics had been saying about family over the past few decades. Though some scholars are admitting that the biblical ideal (father and mother and children in an intact home) is the best arrangement, they do so on pragmatic grounds — that is, it seems to work out better. I countered that there is a superior moral and spiritual imperative for the biblical ideal, but I do stress that the academics are right. Proverbs does work.

Several years ago, I came across an item purporting to be a comparison between a professedly godless man and the New England preacher and theologian Jonathan Edwards (I included it in my book on Proverbs. I regret not being more careful with my research for the reasons you will see below.) Sometimes, you will see the account of the godless man in a statement such as this:

Max Jukes, the atheist, lived a godless life. He married an ungodly girl, and from the union there were 310 who died as paupers, 150 were criminals, seven were murderers, 100 were drunkards, and more than half of the women were prostitutes. His 540 descendants cost the state one and a quarter-million dollars.

I have usually been cautious about using such stories myself, and it turns out in this case you can take some of the information with a grain of salt. We know that the man called Max Jukes was actually called Juke by the originator of the story, Richard Dugdale, in a book published in 1877, and the name may have been fabricated to hide the true identity of the family he studied. And there were some other exaggerations and assumptions added to the story to make it more dramatic (such as a claim that the information came from a Yale University study). Max (also probably not a real name) was, however, a "jolly and companionable" sort of a person given to hard living and hard drinking. In all, Dugdale found about 1,200 descendants among the Jukes, and though the numbers quoted above are inaccurate and exaggerated some, many, many of them came to bad ends, and no doubt their upkeep was a strain on society.

Usually the Max Jukes story is paired with the story of Jonathan Edwards. Apparently living the same time as Max Jukes, an investigation of 1,394 known descendants of Jonathan Edwards reveals 13 became college presidents, 65 college professors, three United States senators, 30 judges, 100 lawyers, 60 physicians, 75 army and navy officers, 100 preachers and missionaries, 60 authors of prominence, one a vice-president of the United States, 80 became public officials in other capacities, 295 college graduates, among whom were governors of states and ministers to

foreign countries.

This is a stunning comparison, even when you extract all the exaggeration and hyperbole from the Jukes story. It dramatically reveals the power of godliness within a family, the importance of a godly heritage passed from generation to generation. And when that godliness is paired with other positive character traits from the Proverbs — hard work, morality, thriftiness, self-control — family success seems inevitable.

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NOTE: Gordis cannot be read uncritically. He maintains that the traditional Christian view of sex and sexuality is ascetic, referring to "the Christian attitude that sex is essentially evil," something more or less accepted as a nod to man's lower nature. However, although I feel he misrepresents the Christian view with a generalization (just as many moderns assume all Christians believe all forms of sex are sinful), his other views closely reflect a true Old Testament perspective. For instance, he argues that in the Old Testament, sex and love are linked. He also points out that whereas Greek uses eros to describe physical love and agape for a more spiritual love, the single Hebrew root ahabh can be used to describe the "ideal relationship of man to God ("You shall love the Lord your God"), the love of one's fellow man ("You shall love your neighbor as yourself"), and the love of man and woman ("How fair and how pleasant you are, O love, with your delights!") (Gordis, 103).

THE FAMILY UNDER FIRE:

WHAT IF YOU ARE "ON THE LIST?"

Let Stetzer, executive director of LifeWay Research, wrote in an August 26 blog post that someone told him in conversation, "I'm on the Ashley Madison list" and then asked, "Now what?" Stetzer's first admonition to anyone asking that question was not to commit suicide.

"No matter how large the offense looms before you, suicide is not the way to confront your failure," Stetzer wrote. "Let's be blunt: your actions at Ashley Madison hurt the people you love. Don't hurt them again — and more."

Stetzer's other counsel included:

- · Get right with God.
- · Cast everything on Him.
- Confess to your spouse, even if you signed up with Ashley Madison but did not have a physical affair.
- Confess to someone else.

To pastors who signed up with the adultery site, Stetzer advised, "Confess to your church."

"If you've committed adultery, you are now disqualified [from] ministry," he wrote to pastors. "If you signed up for Ashley Madison (or any similar site), but never had a physical affair, you

should still confess. Registering and paying a membership fee for the opportunity to commit adultery is steps beyond a lustful glance on the sidewalk.

"If your church considers the membership alone egregious enough to disqualify your ministry, or at least calls for an extended break for counseling (which I'd strongly recommend), trust God, and love your church," Stetzer wrote.

Stetzer concluded with a reminder that God's care extends even to pastors who commit adultery.

"You've caused pain, you'll suffer pain, but God remains the Great Physician," Stetzer wrote. "He can heal your soul and the souls of those around you.

"You may feel desperate, but do not despair," Stetzer continued. "Weep instead. Grieve for what you have done, but look to God and come clean. The same power that raised Jesus from the dead can lift you. And, He will."

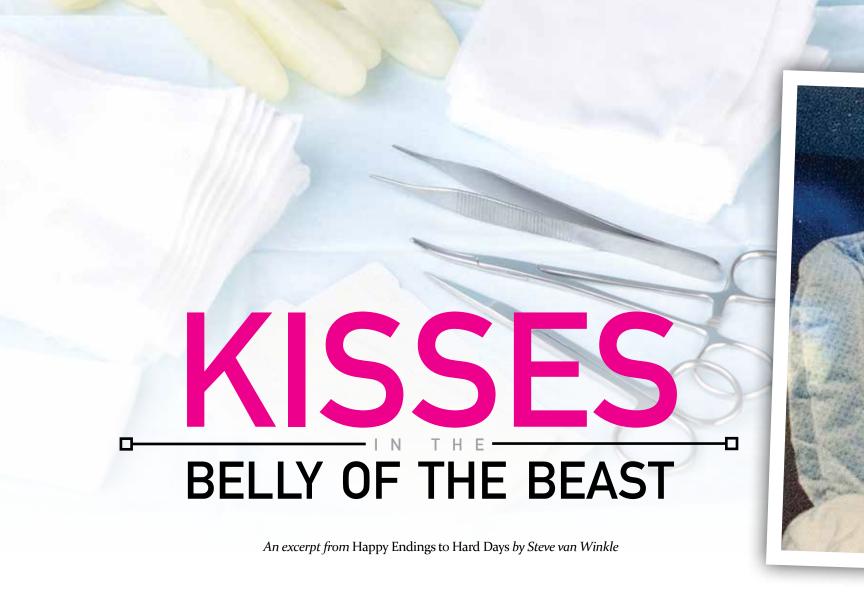
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Ed Stetzer's original blog post is available at www.christianitytoday.com/edstetzer/2015/august/ashley-madison-caught.html

AHIGHER EDUCATION. A GREATER PURPOSE.

Choosing what college to attend will determine the course of the rest of your life. Whether you're just finishing high school, considering a transfer or simply want to finish your degree, BBC has a solution tailored just for you.





n 1996, my oldest daughter, Madison, was two beautiful-and-indescribably-cute years old, and my youngest daughter, Baylee, was a squirmy six months old.

Yes, I spelled her name correctly. In a consequential moment of my absence, Cheryl was presented the paperwork for naming our second daughter and decided on a novel spelling of what I thought would be "Bailey's" name: Baylee. No reason for this spelling, she said; she just liked the way it looked.

Okay.

April of 1996 was also when the church I pastor graciously sent all four of us to Florida for a post-Easter getaway. Spending time with dear friends who had recently moved there and soaking in the sun while people back in Montana sloshed in the half-frozen mud and snow promised needed renewal, and we looked forward to seeing people who were like second parents to us.

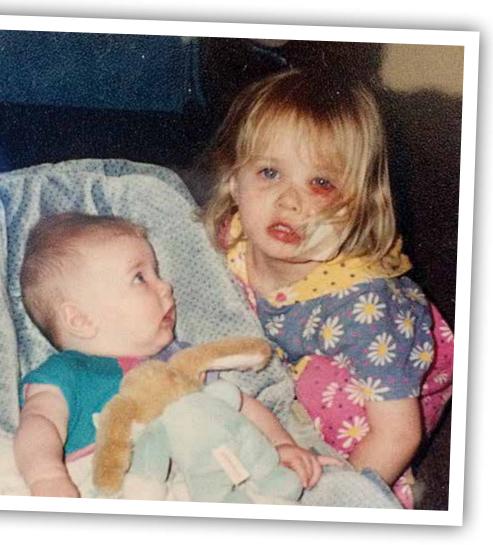
On a particularly splendorous afternoon canopied by a crystal blue sky, my friend and I took Madison out on a small lake and spent the day catching sunfish. It was Mad's first time fishing, and the start of what I hoped would be her following in my footsteps as an angling addict.

It's hard to describe the thrill of watching thrill consume her face every time she saw a glimmering little bluegill hoisted out of the water or when she spotted a small alligator darting under the surface (she called them "adigaytows"). The fun exhausted her to the point of an afternoon nap on the boat; it's still one of the best pictures we have of her.

To celebrate her day of fishing success, everyone met at a local restaurant that evening. When we returned to the apartment, we barely had time to sit down before our ears were assaulted by a sound from the kitchen usually heard only on animal channels. The snarling and determined viciousness jolted immediate alarm through my brain and I ran across the apartment to find my little daughter trying to get away from a very large and very angry Golden Retriever. She was leaning down to say hi to him while he was eating, and he attacked.

I picked Madison up and saw a ragged chunk of flesh missing from the center of her cheek, leaving nothing but an oozing, hole behind. It was red and fleshy and bleeding and hideous and accompanied by gashes on the top of her head and around her eye. Paralyzed by a sense of surrealism, all I could do was hold her face firmly to my chest until my wife snatched her and ran to the car.

My shirt, along with the kitchen, looked like a scene from a blood bath in *The Godfather*. The trip to the hospital was agonizingly slow; our friend drove while we sat in the back seat. Cheryl gently nudged Madison to sing, "You are My Sunshine" with her. I had my arm around Cheryl



That thumbnail-sized hole was where I had kissed her little face so many nights as she slipped into sleep. It seemed that the kisses I planted there were now in the belly of a beast that had savagely maimed my little daughter to protect his dog food.

who was clutching Madison to her chest now.

Looking right at me, Mad sang softly and cautiously, but sang nonetheless. In the middle of one verse, she even managed to smile with me a couple of times. Trying to appear as though everything was fine, I forced one back; her bravery, to me, is still without explanation.

The hospital was as busy and bustling as you imagine most metro emergency rooms. With one look at Madison's blood-crusted face, however, they swept us in and began urgently cleaning out the wound that consumed about a third of her tiny, once-perfect cheek. I couldn't stay in the room. I felt like a terrible dad, but I couldn't bear to see my little girl in such a mangled state and not be able to help.

Cheryl remained and calmed Madison with the high-tensile strength only mothers possess. I walked and prayed and prayed and walked. And

When I finally came in, the plastic surgeon

was there. He said there was little he could do except clean out the big wound and stitch up the four others he could see. As far as "good news" went, he assured us the long gash on top of Mad's forehead that lurched down to her nose would recede into her hair as she grew, and that the smaller cuts would scar less now than they would have if this had happened later in life.

"Good news" about savagery is never good enough. It's like someone whose lost a leg being consoled by someone assuring them that now is a much better time to lose one than a few years ago because today's prostheses are so advanced. It's good, but not really.

Finally, he said the gaping hole in her cheek would have to stay open. What's hard to grasp in the moment is that a bite is unlike a cut in that a cut is simply a separation of tissue that can be rejoined with sutures. A bite, however, removes tissue and can't be rejoined because it would deform the surrounding area, like cutting a hole

in a sheet and sewing it together: It never lays right again.

For the foreseeable future, we would have to clean it out with peroxide every day and rebandage it until a cap filled in the gap. Then, he said something that helped me ease out of the swelling tide of anger and depression beginning to consume my thoughts. He told us we were in for a long haul and that the worse was yet to come, but he also said he was utterly amazed at what didn't happen.

The hole went down to the tissue of the mouth, but didn't penetrate it. The teeth grazed the medial nerve that controls the mouth (smile, etc.), but didn't sever it. There were several bite marks around the left eye, but none that struck it. Most of all, the bite occurred only one inch from her jugular vein; it could easily have been on the throat, killing her nearly instantly, but

We went back to the apartment. Madison's

face looked like she had been beaten by angry chimps with lead pipes. Her entire two-year-old face was bruised; one eye was almost swollen shut. The tracks of stitches laid on her forehead and cheek and near her eye looked like macabre zippers on her flesh, and she was wound up with gauze on her head to keep the hole covered from infectious germs.

That thumbnail-sized hole was where I had kissed her little face so many nights as she slipped into sleep. It seemed that the kisses I planted there were now in the belly of a beast that had savagely maimed my little daughter to protect his dog food.

From questions of why to impulses of revenge to the self-flagellation of questioning how I could have prevented the entire thing, anger and depression were swelling again. Cheryl gathered Madison and Baylee to herself and went to bed. A couple nightmares from Mad followed and I don't even remember if I went to sleep. Instead of lying down, I turned on the TV and tried to forget what happened.

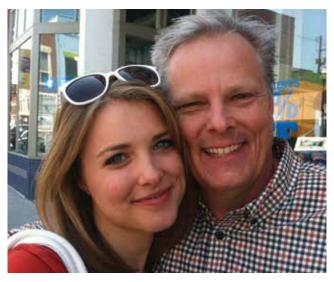
Turns out, what happened to us had happened on the second anniversary of the Oklahoma City bombing. The lead-in to "Nightline" was the famous, gut-wrenching picture of the fireman forlornly staring down at a little baby whose lifeless limbs dangled from her lifeless body.

I never knew what that baby's name was until that night. Her name was Baylee. Yes, I spelled it correctly. At that moment, my perspective changed. Instead of wondering why God hadn't prevented what had happened to my precious daughter, He helped me understand His mercy toward me in what He didn't allow to happen.

In that chair, with the occasional cry from Madison being wakened by a nightmare, I thought how somewhere out there was a family whose Baylee was snatched away from them in a senseless, pointless plot hatched by two men no one had heard of to prove a point no one cared about. My Baylee, along with her sister, Madison, who was wounded but fine, were both safe in the arms of their mother.

Why was I spared when others had faced a darkness I didn't want to acknowledge existed? This was a moment when I felt the weight of God's grace in my life.

I had to preach that Sunday back home, after only a couple days off the plane from



Florida. I spoke from Lamentations 3:19-26 and entitled the sermon "A Quiet Hope." The thought was taken from how Jeremiah responded to the fall of his beloved city and the brutality that ensued. In the midst of witnessing unspeakable horrors as the Assyrians raped and enslaved an entire civilization, the prophet says something almost out of time, "It is of the Lord's mercies that we are not consumed, because His compassions fail not."

I told our people how Jeremiah's ability to respond with humility at God's devastating work amazed me. Reading it, I had come to see how, even in the tragedies of life, God's mercies are inevitable.

The last lines of this handwritten sermon are these:

The events of the past week in our family have been screaming for an outlet. Jeremiah, perhaps better than most, could appreciate how delicately our lives are balanced by the grace of God. I suppose by 'the delicate balance of life' I refer to the limitless potential for daily disaster in our little worlds.

Every day there are countless opportunities for tragedy and yet 99 percent of them are never realized. Each day passes in relative anonymity and blurry familiarity. But, when the scale is tipped in one direction or another, things come into focus fast. Let me share with you what the Lord has shown me in our personal disaster: Tragedy can consume your life or cause your blessings to stand in stark relief.

I shared with them how God spared me by protecting my little girl from what could have been. Only then did I understand that even the sound of a little girl startled by nightmares was a reminder of how good He had been to me: I could have had nothing to listen to and no one to comfort.

With that, I think I also understood Jeremiah. Perhaps his praise for God's unfailing mercies and compassion, in a moment when neither seemed present, was the result of the prophet grasping what could have been: They could have been captured, tortured and enslaved, and cast off by God.

Late in the night on the second anniversary of a bomb that killed someone else's Baylee, mine, her sister, Madison, and my wife, Cheryl, were sleeping in the room behind me. In that

chair, I rehearsed again the list of horrors the hospital surgeon marveled had not happened and I was seized by a simple idea. It was that, oftentimes, only in considering what could have been, are we humbled by how good God actually has been.

A chapter taken from Steve's upcoming book, Happy Endings to Hard Days, published by Heritage Builders Press and scheduled for release October 15.





Steve Van Winkle has been a part of Fellowship Baptist Church in Bozeman, MT since 1985. He became the church's pastor in 1994. Steve and his wife Cheryl have three children.

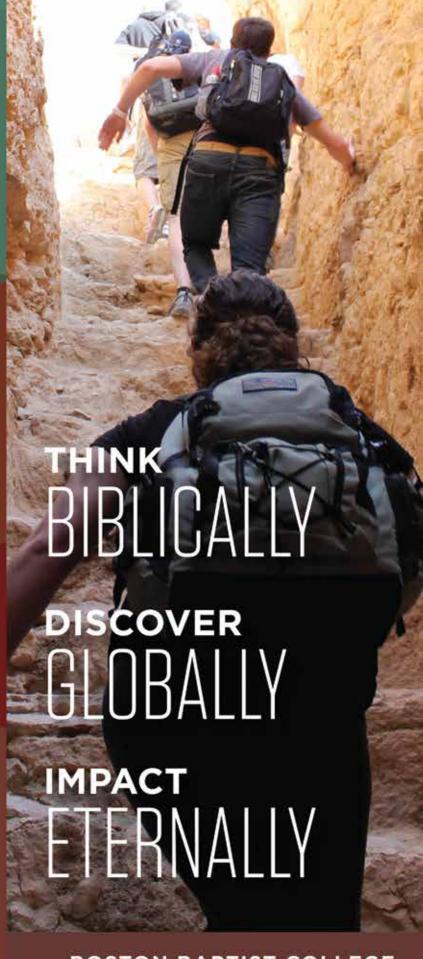
In addition to his pastoral ministry Steve is an adjunct faculty member of Boston Baptist College and has published numerous articles in national publications, contributed to several book projects and served as Contributing Editor of The Baptist Preacher's Journal. He is a graduate of Baptist Bible College in Springfield, MO., Louisiana Baptist University in Shreveport, LA., and he holds a MA in Ministry from Grace Theological Seminary in Winona Lake, IN.

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BOSTON BAPTIST COLLEGE



Rick & Cheri Moeller | Scotland

The young mother of two had become familiar with our church because she moved into an apartment directly above two of our members. She made it very clear she was an atheist and wanted nothing to do with God. But, she was curious and watched her new neighbors as they faithfully attended church. Once she asked her neighbor (who was a new believer in Christ himself), "Do you believe all that rubbish at the church?"

He confidently replied, "I do now!"

"Why?" she asked.

He answered with only one word, "Peace!"

Her two children came to our Holiday Bible Club and loved it. So when we started our Sunday school, they refused to miss. Soon she was coming almost every Sunday morning to bring her kids. She sat at the back and listened to the message. Our people were friendly and kind to her and she noticed.

After several months of attending, she asked me a question as she went out the door. "I've heard about this thing called baptism. That might be something I'm interested in doing sometime." It was the first time she had ever shown any interest in spiritual things.

"That's interesting. Let's set up a time to talk together about it," I said. That next week she came to our house and I told her there was only one requirement for baptism, a person must trust in Jesus Christ. Then I shared the plan of salvation and asked her if she wanted to trust Christ.

"My whole life I have never believed in God. I have always said I was an atheist. I never once went to Sunday school as a child. I have been listening and trying to understand what you suggest in your talks. It seems like things are changing inside me. Maybe I do believe."

It's one thing to believe in your mind," I told her. "It's another to trust Christ as your Savior." Then I turned to John 1:12 and after reading the verse, I explained that to believe in Christ is to receive him into your life and accept his payment for your sins.

She looked at Cheri and me for a split second, nodded her head, and then big tears began flowing down her cheeks. "Yes, I do want to receive Christ as my own." She bowed her head with us and asked the Lord to save her. When we had finished praying together, a huge smile shined through the tracks of her tears.

Cheri and I both hugged her as our new sister and when we settled back down into our chairs, I said, "Now we can talk about believer's baptism."

Susan received Christ! She is a special friend of James, who was saved last year. She had been coming to church and wanted to meet with Christine. So on a Tuesday afternoon, after hearing the Gospel clearly presented once again and reading the Scriptures for herself, Susan prayed to receive Jesus Christ as her Savior. Pray for Susan and James to continue to grow in the Lord.

Keith & Debra Gandy | Germany

A young man that was first contacted through a children's Bible class in a local park over ten years ago made a decision to follow Christ about two years ago and was baptized as a 19-year-old at a recent a youth event. Jean-Claude has grown, although with bumps and turns along the way. He stated at the Friday night event, "I have come from a rough life — I needed forgiveness and change. I commit to follow Christ the rest of my life."

Don & Delores Swearingin | Mexico

Fourteen years ago, I was driving the bus route for the church in Mexico and one of the families I picked up had three young girls: Belen, age 13, Suri, age 12, and Mara, age 11. All three of these girls had boyfriends (yes, at this age), that is all they knew, looking for the love they did not have at home. Mara (then aged 11) met Victor Hugo whose dad had died and who had come with his two brothers from down South to work to send money home. Hugo was six years older than Mara, but they really liked each other so they began living together.

In the course of 14 years together, they had three wonderful children and a happy life. They wanted to get married, but the requirements of the laws in Mexico make it so expensive and difficult that they never were able. They remained active in our church and knew they could not be baptized members because they were unmarried and living together.

Mara prayed and prayed and finally her dreams came true. After 14 years they saved enough money and finally were able to get legal paperwork from down South to get legally married.

Another dream also came true. They were baptized as a couple June 7. They are ecstatic. They want to work for God and now they can be church members and continue doing more for the Lord.

We attended their wedding and took them out to eat afterwards. That was the government wedding. Now we can have a church wedding. It is being planned!

|im & Barbie Waters | Zambia

Wangi is a new believer in our church. He accepted Christ about a month ago, but has been struggling at home. His mother is a member of the United Church of Zambia and has been told we are Satanists and that her son should not be allowed to come to our church. He has one of our glow-in-the-dark bracelets with our church's name on it. His mother saw it glowing and refused to have him wear it in the house because she believes it is satanic. She told him if he continued to come to church he would be kicked out of the house. Wangi was very upset, but we have been encouraging him to still be faithful. Please pray God would work in his heart. A young man who is able to stand up for his faith now will make a very strong believer.

Scott & Kristi Hudgins | Colombia

María went to the Day Zero evangelistic camp for young people in May. She trusted in Jesus and immediately connected at our church. She has been faithful ever since. She is being discipled, she has been taking our new members class, and she has expressed interest in becoming a volunteer in the church. God quickened her soul with life and her desire is to share that life with others. She invited seven friends from her school to Soccer Camp and all seven trusted in Christ as their Savior. María is on fire for the Lord! Pray for her as she grows and as we walk alongside her.

George & Luisa Dimakos | Greece

Saeed and his wife, Adeleh, came to Farsi Bible Institute in 2010. They were both saved and baptized and became very dedicated in their studies. Adeleh was our star student. Adeleh and their son were able to leave and go to France. However, Saeed was caught at the border and served two years in jail for traveling without papers. When he got out of jail, he came to Voice of Truth and has been faithful in classes and services since. Saeed has applied through diverse organizations for papers to leave Greece in order to reunite with his family, but to no avail. He misses his family! This week he made up his mind and asked that we pray for him as he begins his journey to France. He had enough money to purchase a train ticket to Thessaloniki and he plans to walk through each of the borders until he reached France. We gave him some money and he used it to purchase bread and cheese to last him ten days. We hope he will make it to his wife and son! This is just one recent story of an Iranian Muslim who came to Greece and was saved. Just another of so many stories of the refugees that come through the doors of Voice of Truth in Athens. However, it is not just a story ... he has a name, he is a person, he is a brother and friend in the Lord!

Steve & Pam Workman | Botswana

We have been in Botswana nearly 13 years. When we arrived, we were introduced to a lady who helped us look for houses to rent. Throughout the years, we have had various reasons to interact with her and we have become friends. When we met her, her daughter was newly married to an abusive man with a drug and alcohol addiction. I was moved to pray for this family and the children many times during our years in Botswana.

The saga of the daughter's life continued until recently when she married a man who seems to genuinely care for her. Monday, as we opened the school office, our friend came in with a 14-year-old girl. As we talked, tears welled as I realized this is the little girl I have whispered prayers for whenever I would see her with her grandmother or when God would bring her to mind during the past 13 years. She has been out of school for nearly two years due to her father's negligence. Tomorrow, she will start classes at The Learning Centre where she will learn about the One who made her and loves her unconditionally, the One who will heal her hurts. We praise the Lord for this opportunity.

Greg & Michelle Windell | Kenya

We have started a new church project with Pastor Julius Moti down near Tanzania in a place called Mugome. Moti was orphaned at eight years of age and grew up in church under the mentorship of his pastor. He went through the three-year program at Crossroads Baptist Bible Institute and graduated in 2012. It was during his years at school that I got to know him. As far as I can tell, Moti has been starving while trying to minister for the past five years, so helping him just seems like the right thing to do.

Pastor Moti found two acres of reasonably priced property, so we bought it and began building. We started with a church pavilion and added a parsonage on the end. Moti can store church furniture in his home and provide security since he lives on the property. Moti lived in a tent until the house was finished. Please pray for Pastor Moti and for souls to be saved in Mugome.

Beau & Valerie Moore | Portugal

Having faithful men in our churches in Portugal is a struggle. God has blessed us with Antunes and Adolfo who both have sweet spirits of servitude. They are currently participating in training and discipleship, and are trying to lead their families in godly paths in this cruel world.

Please pray for a job for Antunes so he does not have to move to another country to support his family and for Adolfo as he grieves the sudden loss of his unsaved father.

A. C. DIXON — Fervent, Fundamental, Faithful

mzi Clarence Dixon (1854-1925), largely forgotten today, ${f A}$ was a leading Baptist in his day and the only man to pastor both Moody Memorial Church in Chicago and Spurgeon's Tabernacle in London. Born in Shelby, NC, in the decade before the American Civil War, he was a pastor's son. At age 12, he was one of 200 converts in a revival meeting conducted by his father. He graduated from Wake Forest College (where he experienced a call to the ministry at age 19), and then applied to Spurgeon's Pastors' College, but Spurgeon writing in reply strongly urged him to pursue ministry preparation in America. Dixon subsequently spent some time studying at Southern Baptist Theological Seminary, then located in Greenville, SC.

Dixon was tall and lean, with black hair. He always had a full moustache as an adult. His voice was strong and clear.

While pursuing his formal education and for some years afterward, he pastored a series of churches in North Carolina. So impressive was he that he was offered the presidency of Wake Forest College when just 28. He declined, to continue his work as pastor and evangelist. The next several decades found him pastoring in succession churches in Baltimore (eight years), Brooklyn (11 years), Boston (nine years), Chicago (Moody Church, five years), and London (Metropolitan Tabernacle, eight years). Though none of these pastorates

> was of remarkable length, nevertheless in each case, the churches experienced numerous increasing conversions, baptisms, significant growth in membership, besides a spiritual maturing of the congregations. The London pastorate, half of it during the dark and extremely trying days of World War I, was the most demanding but also the most fruitful.

> Dixon was first and foremost a zealous evangelist, fervently and energetically seeking the conversion of the lost, both through his own congregations and through evangelistic outreaches in widespread locations. He was a strong proponent of prohibition, and an

unrelenting opponent of both Darwinism and its rationalistic outgrowth, the destructive higher criticism of the Scriptures.

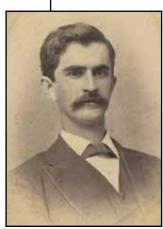
As Dixon's reputation grew and spread, he was constantly invited to speak at major Bible conference centers, Northfield and Winona Lake among them. He was part of the rising tide of premillennialists in the latter 19th century. He had a growing circle of good friends in ministry — D. L. Moody, A. J. Gordon, J. Wilbur Chapman, A. T. Pierson, Thomas Spurgeon, Charles Alexander, and more.

As a thorough student of Scripture and one wholeheartedly and unyieldingly committed to the great fundamental doctrines of biblical Christianity, it was only natural that Dixon should be approached by the Stewart brothers, Milton and Lyman, of Union Oil Company to edit a series ofarticles by outstanding conservative Christian scholars defending these great fundamental truths against the attacks of apostates and modernists. The articles were published (1910-1914) in 12 paperback volumes (later bound in four) and titled The Fundamentals: a Testimony, and distributed free to some 300,000 preachers, Bible teachers, professors, missionaries, and students. Dixon edited volumes 1-5 before assuming his London pastorate. He was succeeded as editor by Louis Meyer (volumes 6-10), then R. A. Torrey (volumes 11-12) who saw the work through to completion. It was, of course, from the title of these books that Curtis Lee Laws soon coined the term "fundamentalist" to identify those prepared to wage battle royal in support of these doctrines and against their adversaries.

After his London pastorate, Dixon was involved in wideranging evangelism and conference speaking (including internationally) for several years, closing out his ministry as pastor of a new church plant in north Baltimore.

With such an outstanding resume and record of genuine accomplishments, it is somewhat surprising that Dixon is largely forgotten today. This is likely due to a combination of causes. First, he had no long-term association with any single church (as did Criswell, Truett, and Spurgeon) or religious institution (as did Broadus and Boyce) which might perpetuate his name and conserve his papers, nor has anyone undertaken to champion his memory by reprinting his published works (consisting almost entirely of sermons), with only a very limited few being republished since his death. Nor, to my knowledge, has anyone undertaken a new effort at writing his life; the account by his widow is very good and leaves very little to be desired, though copies are now scarce, and relatively expensive to acquire.

A one-column account of Dixon's life can be found in Encyclopedia of Southern Baptists, ed. by C. J. Allen et al. (Broadman, 1958), vol. I, p. 377. Eric Hayden, A Centennial History of Spurgeon's Tabernacle (*Pilgrim Publications*, 1971), pp. 40-43, details Dixon's years in London. A. C. Dixon: the Romance of Preaching by Helen A. C. Dixon (Putnam's Sons, 1931; 324 pp.) is the standard full-length biography, written with complete access to Dixon's journals, letters, and other papers.



CURRENT What's in a name?

enominational tags have fallen on hard times. History and tradition seem to be bad baggage these days.

I would be surprised if you know of a new church that can be identified with any recognizable branch of Christianity. This, in the name of eliminating barriers to reaching people. If you can get a creek, river, brook, or a tree into your name, for sure you will grow.

The more blah, bland, comforting, serene, the more easily confused with a country club or a rock band your church name is, the more in tune with the times you appear.

It seems the latest trend has abandoned nature. Bridge. Soma. Journey. Radiance. Paradox. Propulsion.

In the interest of transparency, I began a move to change our church name 15 or 20 years ago, then chickened out. Baptist is still our middle name.

Not sure where all this will go. Fads fade. Trends pass. The gates of hell will not prevail against the church of Jesus Christ.

My attempt to give a bit of context and explanation for our church name to a deep blue, urban, postmodern population is what follows.

What's In a Name?

John the Baptist, eccentric prophet. William Carey, linguist, humanitarian extraordinaire. Frederick Douglas, abolitionistorator. Charles Spurgeon, urban crusader. Nannie Helen Borrroughs, women's leader. Walter Rauschenbusch, social justice warrior. Lottie Moon, China champion. Martin Luther King, renowned activist. Billy Graham, global evangelist. Mahalia Jackson, vocalist without equal. Rick Warren, mega-church pastor, bestselling author. Baptist is a name associated with colorful, controversial, influential figures here and around the world.

There are approximately 32 million Baptists in the U.S., over 100 million in the world, and over 200 different Baptist conventions, fellowships, and associations. Some of these

organizations are international, some are national, some are language based, others are ethnically centered.

This may be helpful. There is no "The Baptist Church." Each Baptist congregation is independent, autonomous, self-governing. Many churches participate in larger entities such as the Baptist Bible Fellowship International, the National Baptist Convention, etc. However, those affiliations do not infringe upon congregational self-determination. Yes, this lends itself to some craziness and confusion. It is what it is.

Baptists are not self-named. Our persecutors began using this label in derision beginning in the 1400s.

Baptists are not Protestants. Baptists never protested and "came out" of the Roman Catholic Church as mainline Protestant groups did in the Reformation.

Theologically and historically, Baptists are those who hold the Word of God, the Scriptures, the Bible, as sole authority in all matters of faith, church order, and practice rather than looking to tradition, human hierarchies, committees, or governments.

Many historians seemingly fail to notice that many who came to America for religious freedom, instituted the same state church systems, persecuting those who did not adhere, repeating the sins of the governments they fled.

In U.S. history, Rhode Island, the first colony with complete religious freedom, was founded by Baptist Roger Williams. Williams's life was a crusade for freedom of conscience and religious liberty. He founded Rhode Island in 1636 after purchasing the land from the Narragansett Indians.

"The English ... justified their grabbing of Indian land by claiming that these simple folk did not really believe in property rights." Williams argued, "The Native Americans did make claims to property, claims that must be respected. The Natives are very exact and punctual in the bounds of their Lands,

belonging to this or that Prince or People,' even bargaining among themselves for a small piece of ground."

A refuge from religious persecution, Rhode Island became home to the first Jewish synagogue in America and a sanctuary for Quakers who were being persecuted and killed by anti-Ouaker laws in Massachusetts and other colonial territories. Rhode Island was an open door to all people, a safe harbor in a sea of tyranny and oppression.

In the flurry of activity around the colonies becoming states, the constitution presented for ratification did not provide for religious liberty. Baptists supported the proposed constitution on the condition an amendment on religious freedom would be added.

Finally, Massachusetts and Virginia became the pivotal states in the process. James Madison was running for the state legislature of Virginia against Baptist pastor John Leland. Madison was about to lose the election. Leland knew this. He also knew without Madison's golden voice and political influence there would be no constitution. With victory already in his hand, Leland dropped out of the race, giving Madison an open road on the promise that he would pursue language providing for religious liberty.

So sympathetic was Congress, urged on by President Washington, that they made it their first business to consider the issue Baptists were pressing. As a result, the line of the 1st Amendment reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof ..."

Baptist then is not a "brand name" so much as it is a historical, theological descriptor of people who adhere to Biblical authority over human authority and are advocates of religious liberty for all.

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



New faces at BBC



by Mark Milioni | President | Baptist Bible College

In tribute to Elliot



by David Melton | President | Boston Baptist College

Te are excited to welcome back our returning as well as a whole crop of new students. This is our third year in a row to have an increase in enrollment. The campus looks better than ever, and we have been able to accomplish a lot of very needed projects — a new roof over much of the classroom building, a new learning center filled with new computers, the stairs and balcony fixed on the W. E. Dowell Fieldhouse, some new HVAC units, new landscaping, banners that feature students all over campus, and lots of work in dorms and buildings.

This fall we are pleased to welcome some new faces to the staff and faculty as well. Please pray for these special people as they are giving their lives and ability to serve your students and help prepare them for a lifetime of ministry.

Our new dean of women is Tina Ebert. Tina and her husband, Paul, are re-locating to Springfield from the Houston, TX, area. Paul, Tina, and their family have served as BBFI missionaries to the Philippines and in the local church. Tina brings to us years of ministry leadership and an excitement about BBC.

Our new campus chaplain is A. J. York. One of the major things that makes BBC unique is the spiritual environment in which our students live and learn. A key component of this is the person serving as our campus chaplain. We are excited to welcome A. J. and Brooke York to BBC. A. J. has served for several years in the local church working with youth, music, and technology. A. J. understands BBC and our desire to see students grow spiritually and academically. Our students should love living here which is a key component to retention. A. J. will serve alongside all leadership in the Student Life Department, will facilitate student life activities, chapels, and be actively involved in recruiting.

Our new director of security is Glenn Cozzens. Glenn comes to BBC from a very qualified law enforcement background. Since graduating from BBC in 2000 Glen has served in local law enforcement as well as being certified in many areas of security, terrorism, and protective services. Glenn is also a certified personal trainer and boxing coach recently working at the U.S. Olympic Training Center in Colorado Springs, CO. Given the climate of our society and even the north side of Springfield, we looked for someone with the ability to make our campus as secure and safe as possible. Glenn's experience in law enforcement, living in our area, and his own experience as a student makes us excited to welcome him to our team.

We are also pleased to welcome some new and some familiar faces to teach. Each person is well qualified and understands the heart of BBC. Please pray for these servants: James Adams, David Botts, Jason Cross, Diana Rauch, Elizabeth Williams, and one of my personal favorite professors, Hunter Sherman.

t's game on! We are still enrolling students for this fall, but most are here and the energy and excitement students bring is evident all over our campus. Nothing like being in "session" here in Boston!

We started a new tradition here to kick off our year of campus communities we call "Houses." Campus is divided into groups or houses named after legendary missionaries, and those houses are the key to life on campus. House life shot out of the cannon with "the House Games" a weekend or two ago, which was an event I wish you could have seen! Great start for our students!

I really can't let the summer of 2015 pass by, though, without a tribute — linked to one of our Houses — Elliot. That house is inspired, of course, by the lives of Jim and Elisabeth Elliot, and their impact on the Waodani tribe of Ecuador. Jim Elliot and four others lost their lives back in 1956 trying to take the Gospel to the tribe. You probably also know of Elisabeth, author of her classic Through Gates of Splendor — who stayed in Ecuador after her husband's murder and eventually, along with her young daughter, moved in with the tribe and helped evangelize them. In time, she returned to the U.S. and had a long and fruitful ministry in writing and teaching. She has been one of my heroes since childhood. So I was sad to see that this summer Elisabeth finally succumbed to dementia and accompanying ailments and went on to her eternal home with Jesus. I was fortunate to get to slip in to her memorial service. I've been saving some thoughts on Elisabeth Elliot, and as I watched Elliot House in action, I decided it was time to write some things down.

I had the high honor of getting to visit privately with Elisabeth Elliot about 25 years ago in her home, thanks to her unimaginable kindness to help me with a writing project. She was gracious and wise, and amazingly accommodating to this kid who was so intimidated that it was surely laughable. At the end of that amazing afternoon, I mustered up my courage and dared to go off script. All my life I had wondered how in the world Mrs. Elliot found the courage to stay in Ecuador and continue her missionary work after Jim was killed. That afternoon, in her home, I had my chance to ask. And I did. That marvelous, saintly lady wrinkled her forehead and pondered my question only briefly. She told me many had asked her the same question through the years, but she still had a hard time understanding why. "When I went to Ecuador," she said, "I made a commitment to the Lord. When Jim died, it was terribly sad, but it didn't change the commitment I had made. I've just always believed that neither great joy nor great sorrow affect a commitment to God."

I had no follow-up question. That was Elisabeth Elliot. That's quite a legacy for Elliot House. That's quite a legacy for us all.

Dave Anderson guest lecturer at Boston Baptist College Blitz

Dave Anderson, founder and president of Grace School of Theology in Houston, TX, was the guest lecturer at Boston Baptist College's Fall Blitz August 17-27. Anderson taught an exposition of the New Testament book of James to undergraduates in the two-week study.

The exposition included instruction in the proper approach to biblical interpretation, and Anderson was concerned the students embrace a thorough respect for the text and its application.

Boston Baptist College President Dave Melton said, "Having Dr. Dave Anderson teach on our campus was a said he had seve mes conversations al experiences of C of the S thorouglasse

Davo Andorson

high privilege. Our students in Boston expect a challenge, but the chance to study with Dave Anderson was a particular honor." Melton said he had several opportunities for private conversations about college administration, experiences of God's grace, and the exposition

of the text of Scripture.

Students had praise for the thoroughness and rigor of the classes. Sam Emile said, "I look forward to utilizing the methods and information in my own personal study and ministry." Cody Jacobs reported the lectures, "made the New Testament come together in such a way I haven't seen before."

Boston Baptist College uses short-term courses in "Blitz" sessions

before each term begins. The Blitz program exposes students to adjunct professors and specialized subject matter not generally available during the regular term. The next Blitz is scheduled January 11-25, 2016.

SPRINGFIELD, MO

Nate Harmon named BBC VP of Student Affairs

President Mark Milioni and the Board of Trustees of Baptist Bible College are pleased to announce Nate Harmon has been appointed as Vice President of Student Affairs.

"Mr. Harmon is the perfect person for this challenging assignment," said President Milioni. "He has the ability to communicate effectively with students, faculty, and staff, as well as with our alumni and friends. He is a tremendous advocate of BBC and our mission to train men and women to make a positive impact on our world for Jesus Christ." Milioni adds that Harmon has contributed greatly to the success and growth of the college in the past two years as Executive Director of Student Services.

Nate is a 1999 graduate of BBC and is currently scheduled to complete work on a Master's Degree from Liberty University in May 2016. Nate served as the worship pastor and as executive pastor at Glenville Baptist Church in Wichita, KS, and at First Baptist Church in Medina, OH, before going to BBC in January 2013.

Nate and his wife, Rochelle (a 1996 BBC graduate), live in Springfield with their two sons, Riley and Brady.



Nate Harmon (left) with Mark Milioni

SHREVEPORT, LA

LBU serves BBFI missionaries through INSTEP

Over a decade ago, Louisiana Baptist University instituted the International Student Training Educational Program or INSTEP. INSTEP allows a missionary to establish credentialed education and training opportunities for nationals at low cost anywhere in the world.

Beginning with one school in Kenya ran by Jon Konnerup and his father Richard Konnerup, LBU has seen INSTEP grow to 44 schools in 25 countries. Jon Konnerup states, "When I was a missionary in Kenya our Bible college partnered with LBU giving our school more legitimacy and the corresponding degrees. LBU is making an impact worldwide through the missionaries of the BBFI and their training institutes."

Another school that partnered with INSTEP is Bible Baptist College Asia. BBCAsia President Greg Lyons states, "Louisiana Baptist University has been a great partner in adding credibility to BBCAsia. Our partnership has resulted in increased student enrollment, government recognition, and extending the footprint of our global impact."

Louisiana Baptist University partners with BBFI missionaries to start and equip Bible institutes around the world. Our purpose is to serve foreign missionaries by providing low-cost, quality education in the training of nationals for church planting and world evangelism.

INSTEP works with missionaries to both strengthen existing schools and start new schools. Hope Bible Institute, located in Guatemala City, Guatemala, started over 35 years ago. Through INSTEP, they have been able to increase in growth and expand their program. In 2014, for the first time in history, HBBI graduated seven students with a Bachelor of Arts degree in Biblical Studies from LBU.

In 2009, BBFI missionary Larry Allred started Seminario Bautista Biblico in Mexico. The school was started from the beginning as an INSTEP school. Their first graduation was in 2013. Three of those graduates are now pastors and one is an assistant.

Neal Weaver states, "INSTEP is a 21st-century way of doing missions. We work on a 100 to one ratio. For what it costs to sustain one American missionary, we can train 100 foreign nationals. How great is that? We need to continue to send American missionaries, but we need to also recognize the value of training national pastors."

Full information on INSTEP is available at www.lbu.edu.

Operation Aeta

By Lance Patterson, BBFI missionary to the Philippines

After my service in the Navy, my wife, Leah, and I responded to the call of missions, and we were BBFI missionaries to Kenya 15 years. When Leah's health broke down our last year there we believed God would have us make a field change to the Philippines. When we arrived in the islands in 2013, I had one goal in mind — to reach a particular group, the Aeta people. And there is a story behind that determination.

In January 1992, years before we were officially missionaries, we were sweeping out the lingering dust from the Mt. Pinatubo eruption six months earlier. Our home was at the edge of the jungle on the Subic Bay Naval Station in the Philippines. About a half mile away was a small village of indigenous Negrito people called the Aeta who were living on the base. I would see them almost every day along the road as I drove in to my squadron.

Subic Bay was the largest U.S. military

installation outside the United States and Marines patrolled the fence around the perimeter daily because the New People's Army (NPA), anti-government communist guerillas, were a constant threat to sabotage the base or ambush Americans. The Navy hired Aetas to be guides for the Marine patrols. I told Leah I had a burden to reach these people and we began to pray for them.

One day I brought a Filipino pastor friend of mine. Al Bondad, with me to meet the Aetas. We parked the car along the road and hiked over a small tree covered hill and down into the village. It was not far, and it was not big. There were only 10 or 12 homes that were nothing more than shelters. Two-by-twelve boards were nailed between trees for benches and beds and canvass tent sections were hung up in the trees with ropes for cover. Thirty to 40 people lived there full time and others would come and go.

We met the village chieftain, a small man

about four foot eight in height, named Fletcher Abraham, and several others including one man named Domingo. We asked if we could have a Bible study in the village, and they agreed. A week later Al and I returned and began to witness to the *katutubo* (tribe). The next week Leah came with us and we asked if the children would like to have a Sunday school. Yes, the children said excitedly.

Every Sunday morning before going out to town to church, Leah and I stopped by the village and held the Sunday school. Eight adults and 12 children eventually prayed to be saved, but when we shared the Gospel with Fletcher he said he didn't need it. I asked him why.

"Because I've never sinned," he said.

Domingo immediately put his arm around Fletcher's shoulder and started laughing. "Yes you have. I know you have," he said loudly for all to hear.

The last Sunday we were there, a visiting



(continued)

woman sat in our Bible study and told us she wished we could come to her village as there were many more children there. A trail through the jungle led to the village about three kilometers away. Our hearts were broken because the next day we were leaving for the States. At the car, Leah was crying. The children had followed us to the top of the hill and stood there waving.

Years later, in 2013, as missionaries, we wanted to find our friends among the Aeta, but when the U.S. Navy left in 1992, the Subic Bay Metro Authority (SBMA) forced the villagers near our home to move. I began to ask around and finally found someone who knew where they had gone. The village is called Pastolan and is nestled on a hillside near a river deep in the jungle. The government had paved a narrow road there about four years earlier in order to build an elementary school in the village.

Two men went with me from our church. The road was chewed up and narrow, but it

Full-time Senior Pastor

Faith Baptist Church, a 55-year-old independent, strong missions-minded church with 70 Missions Projects around the world and significant growth potential is seeking a full-time Senior Pastor. We are located in Enfield, CT a town of 47,000 people located on 1-91 between Hartford, CT, and Springfield, MA. We are looking for candidates with strong preaching, teaching, administrative, and people skills. Preaching style should be strongly expository. Our church is warmly relational; therefore candidates must lean strongly toward Pastor-Shepherd, being able to motivate other leaders and at the same time bring in the lost and serve the needs of our members. Parsonage located on property. www.fbcenfield.com

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took us to a rickety bridge that crossed the river into Pastolan. We found the chieftain's house and met with some of the tribal elders to ask if we could hold a Bible study in the village. They said yes.

Then I asked them if they happened to know Domingo or Fletcher Abraham. They

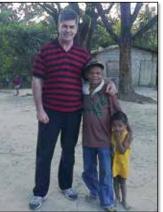
did. Domingo had died several years ago, but Fletcher was working in SBMA and would be back soon. They showed us his home. It was small with cinderblock walls and a concrete floor with two rooms, and outside a cook area behind bamboo walls and all under a grass roof.

We walked up the road and reached the end of the village just as a motorcycle came over the hill on a trail through the jungle. "There's Fletcher," one cried and called for the bike to stop. Fletcher and two others were riding behind the driver. He climbed down and came over to me.

"Naalala mo ako?" I asked him. (Do you remember me?)

"Yes," he said and stuck out his hand to shake mine.

Two months later we were able to start a regular Bible study in the village as well as teach religious education in the elementary school. Twelve adults came to the first Bible study, among them Fletcher. This time when he heard the Gospel, he confessed he was a sinner and asked Jesus into his heart. I had prayed for Fletcher 22 years.





We have been meeting every week over a year now, except when it rains and makes meeting impossible. We had a high attendance of 137, put up our first building, and in May we held a baptismal service at the river. Thirty-four stepped out to be baptized. Fletcher told me emphatically, "I will be the first." And he was.

WICHITA, KS

Evelyn (Edwards) Kato celebrated 100th birthday



Evelyn (Edwards) Kato, who with her former husband, the late Charles Edwards, held family and marriage relationship seminars in BBFI churches for many years, turned 100 years old earlier this year. Evelyn would like to hear from her friends in the churches she visited with her husband. Contact Evelyn Kato, 1655 S. Georgetown St., Apt. #341, Wichita, KS 67218, or phone (316) 847-5742.

BBC Grad earns Dove nomination for song of the year

Mark Mathes, a 2010 graduate of Baptist Bible College and Worship Pastor at Crossway Baptist Church in Springfield, has received a nomination for song of the year at the 46th



annual GMA Dove Awards for writing the title cut "Sometimes it Takes a Mountain" on the latest release from the Gaither Vocal Band. Mark has been a staff writer for Daywind Records and has been a freelance writer for

several years with songs recorded by many wellknown gospel groups including the Gaither

Vocal Band, Gold City, and The Nelons.

In a recent interview, Mark shared how he began writing the song. "I was riding to Branson to assist my son with a recording project and was taken by the beauty of the mountains when the initial idea for the song came to me." Having been through some personal valleys himself about that time, he said the sight of the mountains was God's way of getting his attention.

The Dove Awards are the highest honor given to those exclusively in Christian music. The annual Dove Awards will be held in Nashville October 13. For more information about the Gospel Music Association Dove

Awards, go to www.doveawards.com. Mark can be contacted at www.crosswaybc.org. For a full interview with Mark, see SGNScoops Magazine at http://issuu.com/sgnscoops/docs/ sgnscoopso815/44.

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LYNCHBURG, VA

Liberty University breaks ground for 275-foot-tall tower

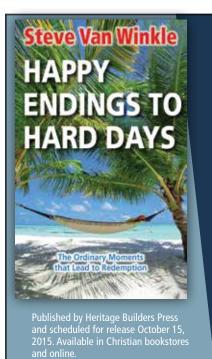
Liberty University held a groundbreaking on Monday, August 31, in celebration of its 275-foot-tall Freedom Tower, set to open Spring 2017. When complete, the tower will be the tallest building in Lynchburg, VA.

The tower will be built on the north end of campus, near Reber-Thomas Dining Hall, and its extended base will become the new home of the School of Divinity. The tower will be a testament to Liberty's commitment to prepare students both academically and spiritually.

President Jerry Falwell said the new tower will be a symbol of God's blessing on Liberty University.

"After 40 years of surviving in temporary buildings, it is so nice to see this campus start to take shape and develop architectural character," he said.

Faculty and students from the School of Divinity joined members of the administration at the ceremony. Liberty's School of Divinity is the largest school of its kind in the country.



"Steve has done more than journal his own life. He has been busy taking life notes for all of us."

> Keith Bassham, Editor The Baptist Bible Tribune

"Steve's vignettes are his own, but they are also ours - just told better that we can tell it ourselves."

> David Melton, President Boston Baptist College

"His personal passage from ministry novice to mature shepherd confirmed in my own heart that God uses the storms of life to make me better, but never bitter."

> Jack Eggar, President/CEO AWANA

California pastors take mission trip for children's ministry

By Dan Cook, Associate Pastor of Brea Baptist Church, Brea, CA

In late August, several pastors in California got together to do something we don't often do. We went on a short mission trip together.

The agenda was simple. Head down to Tijuana, Mexico, and visit some orphanages, help them out in a few small ways, learn from them, and fellowship with each other. It was easy to do, as Steve Boschen and Ocean View Church frequently go across the border to serve the kids. All we had to do was show up and join in. And it was an absolute blast. Those participating were Brian and Shannon Moore, Enoc Rivera, Matt Horton, John Markum, Dan Cook, Steve Boschen, David and Tawnia Adams, Ken Goodban, and Matt Adrian.

Our first stop was at Colina De Luz (Hill of Light), a wonderful place where over 60 kids from various situations (homelessness, abuse, neglect) come to learn about the love of God, become a family together, receive education, and get a chance to grow spiritually, emotionally, and physically healthy. We painted their tables and repaired a fence with them, played with the kids, and wished we had time to do much more, even if it was only to hear Jim and Susan Drake humbly tell amazing stories about God's faithfulness and power to transform lives.

Currently the Drakes are praying about passing the baton to another person or couple to take up this work as they are feeling this season of life is coming to a close. Let's join them in that prayer.

We also spent an afternoon at Niños de Promesa (Children of Promise). Here we set up a waterslide for the kids (which they loved) while we heard Tyler and Connie Youngkin's story. Of course many of us made time to play with the kids and were completely soaked in no time at all. We were blessed to see people doing big things to show God's great love to kids who might never have been given such

opportunities otherwise.

Steve Boschen drove us all around Tijuana and we saw many places where Ocean View Church has done outreaches in various communities. And while there are many people doing great things in God's power, Tijuana is a needy place. Let's be praying God would send more workers, and then be willing to be a part of the solution ourselves.

I can't tell this story without also pointing out that we enjoyed the work and hanging out with one another and the missionaries. The time together, sharpening each other, helping each other, studying the Bible, and praying together was, as King David wrote, "good and pleasant" (Psalm 133:1).

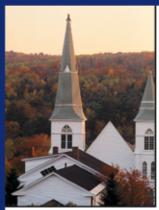
Below: left to right: Brian and Shannon Moore, Enoc Rivera, Matt Horton, John Markum, Dan Cook (kneeling), Steve Boschen, David and Tawnia Adams, Ken Goodban, and Matt Adrian







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Before you talk to a same-sex couple ...

By Kevin Carson

re you prepared to minister to a homosexual? Can God use you to help someone committed to a homosexual lifestyle repent and change? Many pastors, missionaries, students, and others in the church confess how hard it is to love and minister to a homosexual. They grieve the reality and depth of the struggle to serve homosexuals well. There is good news for you and them. There are five significant passages to help you prepare to provide hope for change in the Gospel of Jesus Christ for any person living in a same-sex relationship. The key to your preparation is you — your heart, mind, and attitude.

YOUR RESPONSIBILITY — You are the avardian of the soul.

The author of Hebrews exhorts saved people to be submissive to those who rule over them. Why? Because the pastors in the church watch out for their souls and must give an account for how they minister to them (Hebrews 13:17). As we prepare to help the same-sex couple, we initially recognize that whatever we do with and for this couple matters to God. God will hold us responsible for how we shepherd these souls. We cannot afford to allow our own opinions, prejudice, or past experience to distract us from the ministry at hand. God cares what we do in this moment of ministry.

YOUR PERSPECTIVE — This is a sin common to mankind.

Paul describes the situations within which we often sin as common to mankind (1 Corinthians 10:13). Paul helps us develop a biblical perspective when he describes all pressure-filled circumstances as typical to mankind. For those of us who are heterosexual and monogamous, this helps us as we prepare to minister to the homosexual, since it is easy to think of the sin and the sinner practicing homosexuality as so different than us. Paul corrects our thinking and provides the proper perspective: these two people are committing sins which, like our own, are common to mankind.

YOUR HOPE — Change only happens through the Gospel. Paul also provides us with our hope both for conversational ministry to this couple and for the couple's situation. While writing to Christians in Corinth, he declares that homosexuals will not inherit the kingdom of God (1 Corinthians 6:9-11). He then provides the good news, "And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God." There were former homosexuals in the church. However, the Gospel of the Lord Jesus Christ had changed them and placed them on the path of sanctification. As we prepare to minister to the one enslaved to homosexuality, our hope — and their hope is the Gospel. The Gospel for salvation is the starting point. Because

we love people and desire for them to be saved, we share the Gospel. If they are saved, we share the Gospel in love for sanctification. In either case, the hope for change is the Gospel.

YOUR PATHWAY — Change begins in conversational ministry. Paul reminds Timothy that the servant of God in conversational ministry must, in humility, be gentle to all, able to teach, and patient (2 Timothy 2:23-26). In our ministry to the homosexual, this is no different. Paul connects our attitudes and behaviors to God's work of drawing the sinner to repentance. We engage these people with hope of them hearing truth and escaping the devil's snare. As such, our words must reflect a genuine humility that manifests itself in Christhonoring gentility, patience, and diligence. We seek to understand the person in this situation in relationship with God. We listen for what has captured this person's heart. What functionally drives the heart? What is attractive about this sin? As we ask honest questions and humbly seek to interpret what we hear, we work hard to speak the truth clearly and lovingly in hope of repentance and change.

YOUR AGENDA — The goal is regeneration or restoration.

As we prepare to minister to the homosexual, Paul's words reverberate deep into our hearts: "Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens and so fulfill the law of Christ" (Galatians 6:1-2). If this person is not saved, we minister in hope of salvation. We want to see this person accept Christ and become usable in God's kingdom. If this person is saved, we minister in hope of restoration, which means to bring someone back to a place of usefulness. We serve with an agenda of regeneration and restoration, although we sadly realize church discipline is necessary at times. Admittedly, this is hard. We love our church, our church people, our families, and Jesus Christ. We desire purity. However, we must love Christ's agenda more — we pursue regeneration or restoration.

Can God use you? Will you let God use you?

We began with a question: Can God use you to help someone committed to a homosexual lifestyle repent and change? That depends. God certainly wants to use you. People enslaved to homosexuality certainly need God to use you. Your community needs God to use you. However, it depends upon your preparation. The ultimate answer lies with you. Prepare now and prepare well so perhaps God will use you to see others changed for His glory.

Kevin Carson is Pastor of Sonrise Baptist Church in Ozark, Missouri. He is also professor and department chair of Biblical Counseling at Baptist Bible College and Theological Seminary in Springfield, MO. His blog url is http://pastorkevinsblog.com.

OCTOBER 2015

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4	5	6	7	8	9	10
T.E.A.M. MISSIONARY Chad & Jennifer Braymer Costa Rica	MISSIONARY Glenn & Sherri McGhee Ecuador	MISSIONARY Shelly Henderson Tanzania	MISSIONARY Lance & Amy Auterson France	MISSIONARY Mike & Sandie Reap Philippines	MISSIONARY Katherine Finch Retired	MISSIONARY Bob & Cala Williams Choctaw Indians
11	12	13	14	15	16	17
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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

