

BAPTIST BIBLE TRIBUNE

SEPTEMBER 2015 | VOL. 66 NO. 1



GLOBAL PARTNERS **MISSION MINDED**

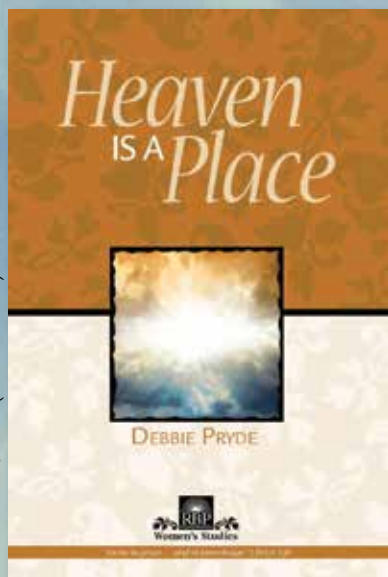
BBFI-ENDORSED
MILITARY CHAPLAINS

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Scripture for us to
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ON THE TABLE

Chaplains

by Keith Bassham | Editor

I had two close brushes with military life. Just after I graduated high school, I was living in Dallas, having been “lured” there by a couple of friends who shortly returned to the land of their nativity leaving me somewhat alone and vulnerable to a recruiter.

The recruiter said that with my faith and interest in spiritual things it would be a relatively easy thing to join up in the infantry and then perhaps migrate to a path that would lead to the chaplaincy. That claim was less than candid I am to understand. My test scores looked good, though, and the recruiter was probably running short on his quota. I was about one signature and an oath away from a hitch in the army when I informed my pastor that I was joining.

“No, you are not.”

“No?” I asked.

“No. You are going to your apartment this afternoon, pack up, and move to Springfield and enroll at BBC.”

That is how a possibly brilliant military career was ended before it began. My second brush came during my first year at BBC. A friend from school and I thought it was a good idea. Back then I had lots of good ideas. My Sunday school teacher reminded me that another Authority had a prior claim on my life. The next day I returned the bus ticket the recruiter had given me and told him the same. He said he could not argue with God.

I have never been tempted to join since. But when I am around those in uniform, I experience a little of the longing regret King Henry spoke of in the St. Crispin's Day speech in Shakespeare's *Henry V*. Not that I am ashamed I never wore the uniform, nor do I think of myself as a shirker. I suppose it is more a bit of envy.

Anyway, I have always led the cheers for military chaplains. And prison chaplains, and hospital chaplains, and hospice chaplains, and industrial chaplains. These are the smaller worlds within the larger world into which we are called. Missionaries are missionaries, both when their people can be represented by national flags and anthems and when they are identified by vocations or locations.

Enjoy this month's *Global Partners* with the spotlight on our BBFI-endorsed military chaplains.

The BBFI Executive Committee (the nationally elected officers) interviewed candidates for the *Tribune* position the first week in August. Their decision will be placed before the Fellowship during the September meeting, and my successor should be in place before my departure at the end of December.

The expanded position will be challenging to say the least, and proper funding will be essential to the future success of communication within the Fellowship. And any transition, whether it be personal as mine will be, or organizationally as the *Tribune's* will be, can be difficult. With God's aid and the help of Fellowship friends, I am confident we can meet the challenges ahead.

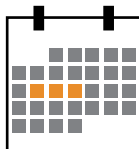
Keith Bassham

BAPTIST BIBLE TRIBUNE

SEPTEMBER 2015

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FEATURES



Fall Fellowship Meeting Schedule

Hosted by High Street Baptist Church in Springfield, MO, September 14-16, 2015.

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Mission Minded: BBFI Chaplains

A closer look at the opportunities and challenges faced by BBFI-endorsed military chaplains

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E.M. (Power of Prayer) Bounds

You may be familiar with his writings, but did you know he also served as a chaplain in the Confederate Army?

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

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PRESIDENTIAL PERSPECTIVE

No leader stands alone



by Eddie Lyons | President | BBFI

Solomon's book, Ecclesiastes, talks about how life works. One of the most important topics covered is the value of living life with friends. Here is what it says; "Two are better than one, Because they have a good reward for their labor. For if they fall, one will lift up his companion. But woe to him who is alone when he falls, For he has no one to help him up. Again, if two lie down together, they will keep warm; But how can one be warm alone? Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken." (Ecclesiastes 4:9-12)

One thing the Fellowship is here to do is to make sure no leader stands alone, no pastor stands alone, no church planter plants alone, and no missionary goes alone.

For over 65 years, this Fellowship has demonstrated Solomon was correct. Together we have planted churches and sent out missionaries and trained leaders for our churches. While we each are busy about the mission God has specifically given to us individually, we have drawn great strength and encouragement from the friendships of other leaders around us. As I talk to pastors all over the country, I hear them talk about the value of their relationships within our network, no matter their age demographic.

In fact, the way we are organized and operate is all about relationships. People ask me how to join the Fellowship. We have no application to fill out. There are no dues to pay, no single college you have to attend. If you agree with what we call the 20 Articles of Faith and have a heart to take the Gospel to your city, your state, and around the world, we welcome you. Just come. Just attend. Let us get to know you and let's start a friendship that can make a difference. We hope you will find our collective efforts to train leaders, plant churches, and send missionaries compelling enough to join. But, with no strings attached, we welcome you if you share our heart and passion for the Gospel. You don't have to be alone.

September 14-16 we will gather again for our Fall National Meeting. We welcome you to come and renew old acquaintances and make some new friends. We will sit together and talk about how we can go home and lead our churches to revitalization. We hope you go home with new ideas and fresh inspiration. We also hope you go away with some new friendships.

Since Solomon stated that friendships are vital in life, let us all attend with a heart to reach out. Invite someone you don't know to sit with you or to go out to eat. As you go out with your buddies from days gone by, look around and invite someone new to join your group. This simple act could change the future of a life and ministry. Let's make sure no leader stands alone.

WORLDWIDE MISSIONS

Missionary Care Offering



by Jon Konnerup | Mission Director | BBFI

One has to admit, the world we live in is rapidly changing in many ways — not only economically and socially, but also spiritually. It seems as if we are approaching the way it was in the days of Noah — if we are not already there.

Given the fact the world is getting darker spiritually and the devil continues to deceive people, our missionaries are facing unique challenges and attacks. Dealing with evil deeds is not lessening or getting easier — quite the opposite is true.

As you know, the Missionary Care Offering (MCO) is designed to assist all our missionaries with issues they face around the world. It has been used to minister to missionaries robbed of their computers, equipment, and personal goods, enabled families facing difficulties to receive counseling, and assisted in many other ways. The MCO has allowed us to provide specialized security training to better equip our missionaries to handle various issues that have the potential to cause them harm or threaten their safety.

One hundred percent given to this offering goes to meet these missionary care needs. We hope to continue helping more missionaries attend the annual Missionary Reunion by underwriting a significant portion of the costs and further develop our program designed to help our missionary kids returning to and adjusting to life in the U.S.A. These funds will help encourage missionaries as they are ministered to in great times of need.

Through the MCO, you can have a direct impact in the personal lives of many of your missionaries. Would you consider helping with a one-time gift or perhaps a monthly investment designated specifically for missionary care this year? Your gift will enable the Mission Office to come alongside the sending churches to help their missionaries with special needs and circumstances.

We must continue praying God will protect our missionaries and the Holy Spirit will restrain the evil one from harming them. At the same time, we must be ready to assist and encourage them in the fight for lost souls as they share with them the need for salvation in Christ. The Lord is not yet finished with the world. He is continually at work in every nation and the Holy Spirit is working in and through our missionaries. Let's do our best to keep them going strong — shining the light of Jesus Christ.

Every church is asked to invest in the Missionary Care Offering by going online to www.BBFIMissions.com or contact Associate Mission Director Steve Bender at SBender@bbfmissions.com. Individuals are encouraged to share their desire to be a part of this wonderful opportunity of helping missionaries in need of special care with their pastors.

Building the MO



by John A. Gross | Church Planting | BBFI

“The more you know the more you begin to realize how much you do not know.”

I am sure that statement is true when you begin to start a new church, but it is imperative you learn as much as you possibly can about planting a church before you begin. The momentum is building as we move forward.

We continue to see progress as we visit pastors across the country within Fellowship meetings. We had opportunity to visit with several pastors on the West Coast in a meeting hosted by Lewis McClendon in which Brian Moore was speaker on Monday evening. We followed that with a round table discussion on Tuesday morning with several pastors from the area. John Markum was our moderator for the meeting, and Dan Greer and I fielded a number of questions about APEX. It was a time of information gathering and strategy discussions for the future of our church planting efforts in that region. We recognize the potential, but we realize there is a tremendous challenge as we develop the church planting efforts in the West.

Dan and I have just returned from another meeting with several of our pastors on the East Coast. We met to discuss some possible programs needed for church planting in the Baptist Bible Fellowship. Two full days we considered several areas that demand our prayerful and utmost attention. When we consider the elements that represent church planting, we are made to understand that it is not something that can be put together with just a few thoughts over a cup of coffee but rather a determined process and complete commitment to developing a program that could spread across the nation.

We spent the time discussing and trying on ideas for the church planter assessment process, training, coaching, mentoring, and funding, just to mention a few. It was a great time of recognizing the potential within the BBFI. Pastor Sean Sears hosted the meeting at his church Dan Greer, Keith Harrington, Doug Dameron, Anthony Milas, BBFI President Eddie Lyons, and myself all taking part.

I have just returned from Indiana where Scott Johnston is the chairman of that state's fellowship. Charles Howard, pastor of South Point in Whiteland, IN, hosted the meeting. There was a round table atmosphere, with young church planters participating in a “free zone” discussion established for their questions and our answers. It was a wonderful time for some to reconnect.

We want to encourage all of our church planters to make plans to attend the BBFI Fall National Meeting in Springfield at High Street Baptist Church where President Eddie Lyons is the pastor and host. Church planting and church revitalization are the main subjects for the speakers and breakout sessions. I hope to see many church planters come for challenge, ideas, and encouragement. Be sure to seek out Dan Greer (BBFI Vice President Church Planting) or myself to see how to connect through APEX.



TRIBUNE OFFERING

Just a reminder that your support is greatly appreciated.

over me

September National Fellowship Meeting

Your love so deep
is washing over me

revitalize

RE · VI · TAL · IZE

1. To give new life to
2. To give new vitality or vigor to.

Bring the whole staff



High Street Baptist Church, Springfield Mo



FEATURING

women's breakout speaker

MARY SOUTHERLAND

EVENING KEYNOTE SPEAKERS



BRIAN MOORE
Crosspointe Church
Yorba Linda, CA
MONDAY 6:30



GENE APPEL
Eastside Christian Church
Anaheim, CA
TUESDAY 6:30



ANTHONY MILAS
Granite United Church
Salem, NH
WEDNESDAY 6:30

SPECIAL GUESTS



DWAYNE WRIGHT
Missionary, Ethiopia
MONDAY



RESTRICTED ACCESS
Missionary
TUESDAY



JEREL BLAND
The Hope Church, Detroit, MI
WEDNESDAY

SCHEDULE

TUESDAY SEP. 15

BREAKOUT 1: 9-9:50AM

Missionary Trip Strategies
Gary Wilson, High Street

Small Groups
Matt Adrian, Crosspointe Church

Children's Ministries
James Hamilton, Abundant Life

Mary Southerland
Women's Breakout

GENERAL SESSION 10-11AM
Revitalizing Your Communication
Lonnie Lehrman, Granbury Baptist Church

BREAKOUT 2: 11:15-12PM

Revitalizing Your Strategic Plan
Randy Harp, NorthPark

Revitalizing Through Leading Change
Ed Trinkle, Canyon Creek

Revitalizing Your Culture
Keith Harrington, Rock Harbor

Mary Southerland
Women's Breakout

BUSINESS MEETING 12-12:30PM

WEDNESDAY SEP. 16

BREAKOUT 1: 9-9:50AM

Worship/Music Panel

How To Make Videos At Your Church
Rob Lyons, High Street/Blake Housley, Park Crest

Church Environments
Mike Edens, NewSpring

Staying Healthy in Ministry
Don & Sheryl Rooks

MISSIONS HOUR 10-11AM
Dr. Jon Konnerup, Missions Director

BREAKOUT 2: 11:15-12PM

Revitalizing Your Vision
Sean Sears, Grace Church

Revitalizing Your Volunteer Base
Mike Haley, Cross Creek

Revitalizing Your Stewardship Strategies
Brian Moore, Crosspointe

How to Stay Inspired
Friends In Ministry

GENERAL SESSION 6:30PM

MISSION MINDED



A CLOSER LOOK AT THE WORK OF BBFI-ENDORSED CHAPLAINS

BBFI and Military Chaplaincy

James G. Smith • Chaplain Endorser — BBFI

For many years the Baptist Bible Fellowship International has had an agreement with the United States Department of Defense. The BBFI is an authorized ecclesiastical endorsing agency for Chaplains serving the Armed Forces.

This gives an amazing opportunity for prepared, dedicated, and conscientious men to serve both God and country. Each branch of the military has its own specific requirements as to the chaplaincy. Once a man has chosen in which branch he will serve, he then must meet the requirements of the BBFI.

While the military chaplain is a member of the Armed Forces and serves as a commissioned officer, he is also a minister of the Gospel, a representative of his sending church, and a representative of the BBFI.

The Armed Forces have physical, educational, and ecclesiastical requirements. The BBFI and the local churches have requirements that have to do more with the spiritual, doctrinal, and experiential.

Each of our chaplains has a sending church and is commissioned and authorized by that church to administer the ordinances. When appropriate and available, our chaplains

encourage the men and women to whom they minister to get involved in local churches.

The chaplaincy offers amazing opportunities for evangelism and personal discipleship. To be a pastor in uniform has its own set of requirements ... and abundant blessings.

We are grateful for the chaplains who have helped us with the interviews to make up this edition of *Global Partners*.

Anyone interested in more information or in the actual application procedure should contact me at the BBFI World Mission Service Center at jsmith@bbfmissions.com or (417) 862-5001



The Chaplaincy, As I See It.

Chaplain (Major) Bill Wehlage, Retired

As I began to look into the military requirements for accessioning as a U.S. Army chaplain, I was stunned at the extent of education and experience required. Looking back, I wish I'd had more! After many years in the chaplaincy, I realized why such requirements exist. Military chaplains are military staff officers, required to remain proficient at every aspect of military training and still find time to minister to thousands of soldiers and their family members. It's normally only after the 15-mile foot march, carrying 80 pounds of equipment, that you find time to gather the soldiers around for a service. If you don't walk with them, they don't come to service. It is, in essence, an incarnational ministry, validating the minister in all points, such as the soldier; yet, insisting he remain a sterling example with a relevant message that is clear, powerful, and evidently from God. Young

men, if you are considering service to God and country in the military chaplaincy there is a formula for ministerial education and experience which you should take to heart: more is better!

As a local church pastor, I served people who

were mostly like me. In the Army, I am faced with soldiers and family members from every economic, ethnic, race, religion, and recently sexual 'preference.' The military is literally a cross-section of America that leaders amazingly develop into a tight-knit culture with a governing sense of duty, honor, and country. Like most mission fields, it is difficult to penetrate without mastering the culture, learning the language, and living among them. Once inside this thick armor, a chaplain's love for the soldiers, personal example, clarity, and relevance in message will exponentially affect the heart through God's transforming power.

Those unfamiliar with the military

chaplaincy often wonder, "How can military chaplains serve among so many of other faiths without compromising?" For me, the prophet Daniel has always been a great example. Exiled from the benefit of his national and faith surroundings, he was placed among religious leaders of diverse faith groups and nationalities. But Daniel and the Hebrew children were the king's choice more than once and were selected and honored above the preacher-politicians of their day. Why? Because God empowers His truth to work. Today, the God-called, Word-trained, Spirit-filled chaplain stands in the midst of many religious leaders who believe and behave differently. You see, as one looks at a clear night sky, he or she marvels at the array of stars and not the blackness behind them. The darkness is designed by the Creator as a backdrop to best display His handiwork. Just as Daniel's dark, impotent surroundings provided a high-contrast setting for God's truth to shine, so our BBFI chaplains stand as powerful beacons of God's truth in a dreary field of compromise.

It is my opinion that if you are interested in the military chaplaincy, please understand God does not require nor desire politically correct, solution-focused, or seeker-sensitive approaches in the chaplaincy. He does not need the media savvy, the psychologically versed, or a puppet that constantly modifies his behavior and message at the tug of any human influence. God still cries, as He did to Moses, "Send thou men!" The chaplaincy is not a preacher-boy playground to rehearse ministerial maneuvers; rather, a spiritual battlefield where our country's finest are pressed to the very envelope of human suffering and cry for the truth of God's Word in the very hour of death. It requires the highest training yet the humblest personality. It demands the clearest communicators with the utmost compassion. A chaplain must possess great spiritual and physical strength, yet be in absolute dependence to God. A chaplain has to be bigger than himself in countless ways, understanding God's campaign of contrast among other ministers, yet never viewing himself as superior. A chaplain must be all things to all men that by any means God might save some while never compromising his call, his message, or his LORD.

The Military never leaves the soldier in one place too long — and the chaplaincy exposes

(continued)



their officers to every possible genre of military ministry. For me, this exposure began with the privilege of serving in Initial Entry Training units, consisting of 1,200 recruits, most of whom were overcome with anxiety when exposed to their new surroundings and the upcoming demands of training. In this high-stress environment, thousands came to Christ. Besides the dozen who would get saved in weekly counseling sessions, it was not unusual to have 10-15 percent of the 400-500 in attendance pray to receive Christ in weekly chapel services.

Desperately needing a break after my first three years, we were excited to receive overseas orders to Hawaii where I served with a Combat Service Support unit consisting of Transport and Logistics assets. This was a much smaller unit with 400-500 personnel that only rotated out every three years. In this environment, I was forced to learn Army staff work. The military, unlike some aspects of civilian ministry, has very

specific staffing loopholes that a chaplain must master in order to gain ministry approval and funding. Learning these intricacies early in my career proved to be one of the greatest ministry multipliers and enabled me to spend millions of dollars of Army money on religious support programs and supplies for our soldiers and family members.

During this tour, I was also introduced to deployments, perhaps the most demanding yet most fruitful times of military service. These periods of ministry are why chaplains legally exist, with all times between being either training for or recovering from these critical events. Once deployed, many soldiers quickly find the real value of a relationship with God; others run from it. Combat deployments are very stressful. In the moments before the battle, a very real sense of mortality shadows even the most seasoned warrior. None would speak of fear but all know it. The chaplain is there by their side,

bringing soldiers to God and God to soldiers. In most ways, serving while deployed is one of the easiest assignments as the importance of the chaplain's role is thrust forward in the military operation. Separation from family members is a serious weight while deployed. For me the opportunities to serve in deployed capacity were many, serving in Bosnia, Thailand, Uzbekistan, Afghanistan, Iraq, Horn of Africa, and Qatar.

One of the greatest aspects of a military career is the training one receives. Besides the many counseling certifications and the opportunities to gain additional master's degrees in ministry-related subjects, the Army periodically pulls chaplains aside for professional military education for courses lasting anywhere from a few months to over a year.

After a few troop assignments, chaplains are ready to lead other chaplains as ministry supervisors. Supervisory chaplains are simply experienced chaplains who work for

How and when did you know you wanted to be a chaplain?

Jeremiah Catlin *Major (Army)*

I was serving as a senior pastor at a local church when I surrendered to God's call to serve the Army as a chaplain. I remember hearing from a few chaplains in our graduate school chapel ... but none impacted my consideration of this ministry



quite like hearing from Navy Chaplain Ken Amador. I remember him saying he could hardly keep his schedule open enough to accommodate all the requests for counseling. I had such a strong desire to be

involved in biblical counseling. I could not imagine such a ministry as he described and the call for this seemed to overwhelm me. I had brought several of these "chapel message callings" back to my wife over my undergraduate years with no similar calling on her part. This one generated a different response in her. Once she and I prayed a few days over this ministry, it was clear God was calling us as a family to enter into this ministry.

Charles Fields *Lieutenant Colonel (Army)*
(see photo on page 11)

During my last year of seminary, God called me to return to military duty as a minister of the Gospel.

Herman Cheatham *Major (Army)*

This is an embarrassing question for me. I knew when I went through Basic Training back in February 1989 that the Lord wanted me to be an Army chaplain. I talked with my Basic Training chaplain about it and found out what the educational requirements were to become an Army Chaplain. I would have to say that is when my Jonah days started.



I barely made it through Bible college the first time. Becoming a chaplain would mean I would have to go back to college to get an accredited BA degree plus get a master's degree that included Greek and Hebrew. I was an average student in English, there was no way I would be able to understand Hebrew or Greek. Besides that, as a Baptist, I would need to deal with other religious leaders that were in direct opposition to my belief system. So I said no to the Lord and went on my merry way.

God allowed me go on my merry way. My merry way led me to a hospital bed with my life crashing all around me. Long story short, I knew the Lord called me to be an Army chaplain once I passed all my Hebrew and Greek classes.

Stephen Jimenez *Captain (Army National Guard)*

After I began my education at Baptist Bible College, I began to realize that I was called to something other than local church ministry in the U.S.A. I finished my education and had a great opportunity to join Rick Carter when he was pastoring Canyon Creek Baptist Church in Richardson, TX. My time there provided invaluable ministry experience as I continued to seek the Lord's direction. After a specific period in which Pastor and I were focusing through prayer and Bible study, God opened my eyes to military chaplaincy — something I had not ever considered. One day I travelled from Richardson to Gulfport, MS, to be in a wedding. I had plenty of time to speak with God on that trip, and as I passed an Army convoy, a switch flipped that light bulb inside my head to the "on" position.



In a short period of time, God confirmed this direction in my life, and I began the process of becoming an Army chaplain. Last year, my Army unit convoyed from New Mexico to Ft. Polk, LA. I found myself on the same road I traveled years before, except this time I was the one in the convoy.

senior commanders who are in command of subordinate units who have their own commanders and chaplains. This is always a fun time, as you get to train others how to do ministry.

After my supervisory experience, I was assigned at the United States Army Chaplain Center and School where I was privileged to train mid-level captains and majors in their six-month career course. After training many chaplains, I was assigned as the school's operations officer where I directed the daily operations of the schoolhouse and served as the Army liaison for the Navy and Air Forces' Chaplain Schools. During this assignment, I began an "old-paths" mentoring group where I would gather young fundamentalist chaplains for informal mentoring to help them negotiate the pluralistic environment of the military. This ministry proved very fruitful to several of our young chaplains and served to build relationships that

still exist to this day.

After three years at the chaplain school, the Army selected me to serve as the U.S. Army Command Chaplain in Qatar. This one-year tour, while full of pastoral care and supervisory responsibilities and the normal stress of family separation, was less jagged than previous deployments and provided many opportunities to work with local national Christian religious leaders in this Muslim country.

Chaplain (Major) Bill Wehlage recently retired from the U.S. Army after 22 years of service. He lives near Grove, OK, where he attends Grace Harbor Baptist Church and serves as evangelist for our Baptist Bible Fellowship churches. Chaplain Wehlage is available for meetings and can be contacted at (580) 695-9402 or wehlageb@aol.com.

Elliott Barrowclough *Lieutenant (Army National Guard)*

During my annual training of 2008 I served as a chaplain assistant. Because the battalion chaplain was unable to attend, I was asked to fulfill the role of chaplain for the battalion. A month later, my unit was called up for state emergency duty and deployed to Louisiana for Hurricane Gustav. It was during this time I felt God was giving me a choice. I could choose to serve as a chaplain assistant and my ministry would look like my deployment to Gustav, or I could choose to submit my packet to become a chaplain and my ministry would look like my annual training experience. My family and I spent some time in prayer and I sought counsel from advisors. In August of 2009 I was commissioned as a 2nd Lieutenant as a chaplain

candidate. The next six years were spent completing my Master's in Biblical Studies and gaining ministry experience. In May 2014 I was endorsed as a BBFI chaplain and in May 2015 I accessioned to

the position of chaplain and was promoted to captain.

David Sisco *Captain (Army)*

At age 17 I was permanently, medically disqualified from ever serving in any branch of the armed forces. Yet, in God's sovereign grace and timing, He opened the door.

In August 2009, I was reacquainted with an old high school friend who prodded me to consider the chaplaincy. I was serving

as the senior pastor of a small BBFI church in Findlay, OH, and I was content. But after totally surrendering my life to do whatever God wanted of me, I was open to whatever the Lord presented. Up to that point in my ministry, I had always questioned why God had not allowed me to pursue a life in the military. So after much prayer, my wife and I decided to start the process to see if God was in it. I would submit an application and see where it took me. Now, this is definitely the nutshell version, but God has given me the desires of my heart, serving my Lord and Savior and serving the greatest men and women on the planet, a life-long dream fulfilled.



Tell us about a memorable evangelism opportunity you have had as a chaplain.

Stephen Jimenez

One such event was my being called to a state emergency to respond to a wildfire. After a full day of visiting the troops and providing various counseling and encouragement, I sat down in a makeshift recreation area where soldiers were playing ping-pong. In between reading some passages from my New Testament, I conversed with the soldiers around me. When the main group of soldiers finished their games, one stayed behind and I had the opportunity to share the hope of Jesus Christ with him. That evening, in the midst of a state emergency, he accepted Christ as his Savior.

Jeremiah Catlin

I think I can recall nearly every soul saved since my entrance into the Army chaplaincy from the first one at my first duty station through the last one at Fort Bragg. However, my most memorable experience was while receiving a chemo treatment at Johns Hopkins University in 2008. I was convinced the cancer would take my life soon and had resolved my ministry was finished. It was during this time that God brought an older gentleman, Gary Greene, to come and sit with me every other day for the same treatment. He was a Vietnam veteran who had served three tours and earned the Silver Star. He was a hero who had never talked about his time in combat, yet he opened up with me. He was dying of cancer and didn't have long to live. He only agreed to take the chemo in order to sit next to a combat-experienced chaplain and talk about war memories. Our conversations led to a discussion about his need for Jesus Christ as His Savior. I'm happy to say he received Christ and that I'll be blessed to see Gary again without illness and pain in glory someday!

Herman Cheatham

During my first deployment to Iraq I had a Special Forces soldier pounding on my living quarters' door in the middle of the night. He had been attending the chapel service that I offered. He was about to go out on a mission that he felt he would not come back from. He asked me, "Chaplain, what can I do to know for certain that if I die tonight I will go to heaven?" I was able to take the Bible and walk him through the plan of salvation. I never saw that soldier again. I do not know if he made it through that mission or not. I do believe one day I will see him again because on that night before his mission he accepted Jesus Christ as his Lord and Savior.



Give us a testimony showing the evidence of discipleship at work in your ministry.

Stephen Jimenez

Just today, as a result of decisions being made by political entities in the U.S.A., I had a great opportunity to help a soldier determine to make a change in his level of commitment to his local church. He described himself as part time, but knew he needed to be involved more faithfully.

Jeremiah Catlin

I've been blessed to teach as well as preach at every duty station. However, at the first duty station I had one of my most memorable teaching and discipling opportunities. I met up with several soldiers who had been in church their entire lives (22-25 years old). They were all officers who wanted to take their understanding of the Scriptures to a new level. In their own words, they wanted the "meat of the word!" I was thrilled to see where it would take us in their discipleship. I finally entered into a study of one particular book to help them learn to love the Word at a deeper level ... we studied Greek from the book *The Basics of Biblical Greek* by Mounce! I never dreamed I'd be teaching Greek in the Army! I was not the best at my Biblical languages in graduate school, however, this opportunity simply enhanced and built upon my own love for the Word as well as the soldiers. We were learning together. It was contagious throughout the unit. Our core group of two grew into five and in two months we were up to 13 members. The enthusiasm was contagious in other ways as well. We saw several of our members sharing what they were learning with the unbelievers within the unit.

Herman Cheatham

I have done several men's group Bible studies and have been told how these studies have strengthened these men's personal lives as well as their marital lives. I have used *Every Man's Battle* and *Wild at Heart*. These books gave me the opportunity to openly share the Scriptures with my fellow soldiers. I had one soldier contact me after he got out of the Army to tell me he had surrendered his life to be a minister and it was in large part because of what he saw me attempting to do with the soldiers.

I have only had the privilege of leading a few soldiers to the Lord. I am hoping and praying that the many opportunities I shared the Scriptures with others was truly beneficial. I guess I will never truly know what the effects of the many Bible studies I offered had on people's lives until I go home to glory.

Under what circumstances are you free to share the Gospel of Christ?

Stephen Jimenez

In the U.S. Army, all chapel services in which I preach and pray have only one regulating authority — the rules established by my endorsing agent. As a BBFI chaplain, I enjoy the same freedom to preach and pray as any BBFI preacher would in their church services. Often, my ministry will allow me to work alongside soldiers. I inevitably speak to the soldiers and share with them the truth of the Scriptures.

For instance, recently I helped perform maintenance on the rear wheel of one of our MedEvac Blackhawk helicopters. If I stopped the entire group from doing their jobs and then proceeded to preach a sermon, there would be trouble. Instead, I worked alongside the soldiers for a little more than an hour, answering their questions and sharing truth. Ministry sometimes requires the Army chaplain to turn some wrenches, to get greasy knuckles, and to get a little sweaty in the heat.

Herman Cheatham

Short and simple answer: I can share the Gospel in my office when counseling, from the pulpit when I am preaching, and when a soldier asks me about my faith and why I do what I do.



Jeremiah Catlin

It would be easier to answer where I'm not free to share the Gospel of Christ. Our recent Army Regulation that dictates the roles and responsibilities of chaplains in the Army (AR 165-1) summarizes that we shall not be required to perform any religious acts that are against the tenets of our endorsing faith group. It also states we cannot be prevented from practicing our own faith as well. Simply put, we are free to share our faith and free from being required to practice aspects with which we disagree. However, the catch is we are to minister to "all faiths" present. Therefore, when we stand in a formation of hundreds or even thousands of soldiers, we must be aware there are those present in that crowd who may want to challenge the way in which we pray or speak. I've found these gathered formations are not often opportunities to do anything more than a prayer or a quick announcement. Neither of which has often been used in civilian churches to win souls to Christ (announcements and prayer times?).

Therefore, the times in which we most often win people in civilian church ministry and missionary work mirror those times in which we can do the same in the Army. For example, when I am counseling a soldier ... I share the Gospel of Christ; when I am preaching in a military chapel ... I share the Gospel of Christ; when I am visiting the motor pools/airfields (resembles visitation) ... I share the Gospel of Christ. There is little difference except that our soldiers are incredibly interested in hearing about the Gospel, especially in deployed scenarios.

Chip Fields

I can share the Gospel of Christ whenever I want to.

David Sisco

One really cool aspect of my ministry is I am free to share the Gospel of Christ as freely as the typical Baptist missionary. "But what about what we hear in the news?" The short answer is the chaplain exists, not for his own benefit, but in order to facilitate and protect the free exercise of religion within the military. I also have the freedom to share my faith and beliefs in any environment where a soldier's participation is voluntary. Examples of this would be within my counseling, when I officiate weddings and funerals, and when service members ask questions that are religious in nature. This has resulted in over 700 hours of biblical counseling, seven souls saved, six marriages saved from divorce, three suicides thwarted, and countless conversations on how to implement the truth of God's Word practically into the lives of my troopers. Oh yeah, and I pray in Jesus' name quite frequently ... and legally! But that is for another article...



What restrictions are there on your ministry?

Jeremiah Catlin

I've heard so many ask this question about our restrictions. I've heard we cannot hand out Bibles in hospitals, pray in Jesus' name, share the Gospel openly, preach in Jesus' name, and so many more. There are a lot of rumors that float around about our restrictions. However, I would caution individuals to feel free to email someone actually in this ministry to request first-hand experience from our "boots on the ground." So, for me personally, I'd say the restrictions are present, but they can be navigated with tactful wisdom and approach to each area of ministry. For example, a soldier coming in for counseling under the cloak of a relationship issue can reveal halfway through the conversation that he/she is in a homosexual relationship. If that soldier is looking to find a way to use the chaplain's response to this scenario, then the situation requires deliberate and tactful approach in wording. During both occasions where this scenario happened to me personally, the soldiers were looking to blame the chaplain for their need to reveal their secret lifestyle (before recent rulings by our Supreme Court, etc.). In their minds it would've given them an opportunity to request to leave the Army ... which was their end goal. It was the exact way in which I worded all our discussions that was my saving grace. Restrictions are present, but I simply believe the wise chaplain will discern those restrictions and be tactful in his approach without sacrificing his stance for Jesus Christ!

Chip Fields

I get asked this many times. I suppose I could get tired of answering it, but then some would never know the truth regarding our "restrictions." So let me put it this way: I can do anything a civilian minister can do off post. But they cannot do the things I can do on post or in a combat zone. Now who is more restricted? We actually have more religious freedom in America (and in most parts of the world) than our civilian clergy counterparts. We can preach and minister everywhere civilian clergy does (churches, street corners, hospitals, prisons, rescue missions, schools, fellowship meetings, nursing homes, etc). PLUS, we have access to military installations, chapels, ships, and combat zones worldwide where we can preach the Gospel. Not to mention we are in demand in the surrounding communities during Veterans Day and Memorial Day events. Civilian clergy have to have special permission to enter an installation (usually escorted), and it is rare they ever get to preach in a chapel. I can count on one hand the number of civilian clergy I have known to fly into a combat zone and preach to troops — I lost count how many times I've done it. And you talk about a bunch of young people ready to receive good news when facing death ... there you go. Oh yeah, it's also cool flying around in all those military aircraft ... they'll even let you jump out of them while airborne.

(continued)



Stephen Jimenez

When I counsel soldiers, I remind them that I am a chaplain — which means my religious beliefs will be a part of what I say and think. The military has a vast array of secular counselors available to the soldiers, but only chaplains can speak to the “religious” solution. I hone my counsel that way, and then refer those soldiers who do not wish to hear about the “religious” to secular counseling options. Either I perform the counseling, or I provide for their counseling. I always follow up with my referrals to ensure they have met with one of the counselors available.

One area of confusion to the general public is the difference in the Army between a service and a ceremony. Ceremonies are regulated events which, at the commander’s discretion, may involve a prayer. I liken these ceremonies to a civilian’s workplace training meeting/awards event to which employees must attend or face disciplinary action. I like to point out that at no time in my civilian work history has any work place meeting opened with a five-minute prayer or sermon from someone. How would your congregants feel if they had to hear from the local Mosque’s Imam every time they attended their mandatory meetings at their place of employment? I do not preach at ceremonies. I do not “pray” for five minutes at these events. If

invited to pray at a ceremony, I limit my time to less than a minute and keep its content poignant and within the bounds of the expectations of my endorser.

Herman Cheatham

It’s definitely not like any civilian ministry I have been associated with. When I am not in my pulpit or faith-based training I must be careful what words I use. It seems to me there are individuals out there that are looking for a reason to get rid of chaplains throughout the military. I am truly learning how to “be as wise as a serpent but as harmless as a dove” (Matthew 10:16). When I am out and about I have learned to share the grace and peace of Jesus in other ways than just word of mouth. There are times when actions speak louder than words. So the only real restriction I see is that I may not be as free to speak my mind all the time like I may do if I was in the civilian ministry.

Is there a special blessing you would like to share with our readers?

Stephen Jimenez

It is a blessing to have the opportunity to serve your loved ones who are currently in the military. I count it a great honor to encourage them and share in our faith together with them.

Herman Cheatham

Being an Army chaplain is a unique blessing. Seeing what our government dollars go to support is sometimes frustrating. It’s nice to know your government dollars are going to support something good too. It’s a blessing to have an endorsing agency such as the BBFI to stand behind me as a chaplain. I can boldly stand in my pulpit and preach the Gospel because of the proud supporters of the Gospel.

Jeremiah Catlin

I used to describe my ministry while serving in a Basic Training Battalion and supporting their chapel service like this: How would you like to be involved in a preaching ministry where your congregation of nearly 300 individuals was 80 percent un-churched/unsaved ... and yet they wanted to be in church? And what if this ministry regularly rotated its population out bringing in a fresh new 300 each month with another 80 percent un-churched/unsaved? And what if this congregation had a choice each Sunday to either work on the grounds and facilities in which they reside or attend your church? It wouldn’t take long before your building exceeds its capacity ... but no worries, the building and all utilities are paid for by the government! The offerings of this congregation are slight because of their poor income level ... but no worries, everyone receives pay for food, lodging, and their respective salaries. This is the blessing I get to call my ministry ... the Army chaplaincy! And yes ... I have led many, many soldiers to the Lord through our chapel ministries.



What advice would you offer to young men interested in becoming chaplains in the United States Armed Forces?

Stephen Jimenez

It is a calling, not a career. If you join up, be prepared to die in the most gruesome way. Be prepared to be disabled. Be prepared to accept your children's desire to join the service. Be prepared to bury your child who dies as a result of his or her service. If you cannot accept these things, set your sights on a different ministry. Also, get in shape.

Jeremiah Catlin

I would offer one simple piece of advice to those considering becoming a BBFI chaplain ... take as many biblical counseling courses as you possibly can afford in your schedule. Your preaching and teaching ministry should come with time, but the training for your counseling ministry is best conducted prior to entry into the military. Once you are in the military, you will not have the time to invest in counseling courses.

Chip Fields

The call to this ministry, like any other ministry, must come from God and not yourself. It is a pluralistic environment, and if you think you will have problems providing for the free exercise of religion for Wiccans, or Muslims, or gays, then you probably are not cut out for this ministry. (Always remember, when you provide for the free exercise of religion for those groups, you are also protecting your own right to worship the way you want.) But if you believe you can provide for the free exercise of religion for all service members, and still maintain your walk with God, then this may be for you.

Herman Cheatham

Get a biblical counseling degree and learn to think outside your comfort zone. You must do these things while maintaining true to God and His Word. Start learning to be faithful and humble but not a floor mat to be stepped on. Know what you believe and why you believe it. You must have a healthy balance in all things.

David Sisco

Do it! There is no mission field that can compare. It is cross-cultural ministry, with its own fascinating history, language, customs, sub-culture ... and deep and overwhelming need for the message of Jesus Christ. Are there challenges? Absolutely. And as our American culture continues to turn its back on God, and open, blatant sin is not only accepted but is celebrated, the challenges will grow. But then again, we are called to be the salt and light of the world, and a good soldier doesn't flee the enemy! (2 Timothy 2:3)

Elliott Barrowclough

I would strongly encourage anyone interested in becoming a chaplain to, if possible, spend time as an enlisted soldier first. You gain a deeper and better understanding of the military and its culture by enlisting. This will make you a better chaplain, and gain the respect of many in the uniform.

To future National Guard and Reserve chaplains: It needs to be your calling for several reasons. First, it is a very unique ministry in many ways and will require a level of commitment beyond regular church work. Second, the reality of a calling like chaplaincy is that it will conflict with any civilian ministry in which you are involved. For that reason, in the state of Missouri, out of roughly 35 chaplains, only two work in full-time civilian ministry. I have had pastors say they would love to have me on staff but the requirement of one weekend a month would put me away from the services a quarter of the time. As a chaplain you are a missionary and the church has to understand this and support your mission in order for you to be on staff and remain without conflict between the two ministries. Unlike other missionaries or church planters, chaplains do not receive ministry support. So, unless you want to be an active duty chaplain, plan on the reality that you will be a tentmaker.

Are there any specific frustrations in military chaplaincy that may not occur in civilian ministry?

Herman Cheatham

I would have to say short-notice movement orders would have to be one of my frustrations in the Army chaplaincy. Several times we have had to pack up and move quickly. Three months' notice is the longest notice of a move I have ever had. It's very stressful on a family. Being told what duty position I will be in instead of me selecting my duty position can be sometimes frustrating as well. I have learned though that wherever there are soldiers, there are ministry opportunities.

Jeremiah Catlin

Our Chaplain Corps is popularly known for its Strong Bonds retreats over the past ten years. It is a program in which the chaplain can conduct retreats for couples, families, and single soldiers ... but, it involves only certain curriculum and places certain restrictions upon the chaplain in executing these events. In other words, we are known for something that is quite frustrating to execute.

It will only become more difficult with the inclusion of same-sex couples into all Army benefits, to include such couples retreats. This will simply complicate it further and I'm still praying for wisdom on how to best address this scenario as I'm sure I'll face it soon. I want to minister the Gospel to everyone regardless of their sinful lifestyles, but my fear is that some of these individuals may again use this platform as a chance to gain unnecessary attention or damage an otherwise successful calling for one of our chaplains.



How can the churches of the BBFI pray more effectively for our chaplains?

Stephen Jimenez

Pray for us to be knowledgeable and wise. We have a vast array of regulations and standards that must somehow become second nature. In our staff officer responsibilities we need the ability to quickly learn and adapt to new information and standards. We must be flexible. We need wisdom to translate ministry as a result of the boundaries in the ever-changing landscape of the bureaucracy of the U.S. government. The military seems to be the government's social experiment, and the chaplains are faced with a lot of difficult scenarios and questions.

Additionally, in my experience, chaplains deal with behavioral health problems and suicidal problems at a much higher rate than most local church pastors. Pray for them to effectively help those in need.

Chip Fields

Pray like Paul prayed in Ephesians 1: "I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe."

Jeremiah Catlin

Pray for God to grant us a special dose of wisdom and tactful approach in these difficult days. The impact of our nation's choices is directly challenging so many of our Christian worldviews. This impact will require some of us, perhaps all of us, to make a stand in our ministries resulting in potential persecution. Could we see a day in which promotions, awards, and progression of our chaplains are hindered by our stance on these issues? I pray it doesn't come to this extreme circumstance, but I would further hope and pray we are courageous and strong enough to stand for Jesus Christ in that day.

Please remember to not only pray for our ministries as chaplains, but more importantly for our families and our connections with our families. We are separated from them not only by deployments, but also by training exercises lasting weeks at a time, and simply long hours of work (the day starts early with physical training, for example!)

Herman Cheatham

I would say pray for them and their families as they have to deal with the politics of their branch of service. Pray for wisdom on how to reach the lost souls of our nation as well as our many prodigals that run from God and into the military.

David Sisco

Pray more theologically conservative men will consider this awesome mission field that is beyond ripe unto harvest. Pray chaplains will stay true to God's Word, even in the face of a rapidly changing cultural landscape, remembering we are soldiers of God first, then of man. Pray young men and women in uniform will see the need for Christ in their lives and look to their chaplains for answers through Scripture. Pray for both spiritual and physical safety. Pray without ceasing.

Any final thoughts?

Herman Cheatham

As I mentioned earlier, I am thankful for our endorsing agency. If it wasn't for the forward thinking of our endorsing department and Fellowship I would not have a leg to stand on when it comes to same-sex relationships and many other controversial issues I have to deal with in the military. Continue to stand strong in the truth of God's Word!





Bringing God to soldiers...

Please pray for all of our BBFI-endorsed military chaplains

Ken Amador
Lieutenant Commander (Navy Reserve)

Jeremiah Catlin
Major (Army)

Thomas Hoyle
Colonel (Air Force Reserve)

Courtney Merchant
Lieutenant (Army)

Elliott Barrowclough
Lieutenant (Army National Guard)

Herman Cheatham, Jr.
Major (Army)

Joseph Isip
Lieutenant (Army Reserve)

David Sisco
Captain (Army)

Steven Benefield
Lieutenant Commander (Navy)

Chip Fields
Lieutenant Colonel (Army)

Stephen Jimenez
Captain (Army National Guard)

R. T. Stringer
Captain (Army National Guard)

Gregory Cates
Lieutenant Commander (Navy)

Clarence Helms
Lieutenant Colonel (Civil Air Patrol)

Nathanael Logan
Lieutenant (Army Reserve)

James Updegraff
Lieutenant (Army Reserve)



...and soldiers to God.



E. M. (Power of Prayer) Bounds: Chaplain for the Confederacy

By Keith Bassham

Edward McKendree Bounds, or as he is known to most of us, E. M. Bounds, is well known among most Christian readers for his books on prayer. What most people do not know is how he came to serve as a chaplain during the Civil War.

Mr. Bounds was born in Shelby County in northeastern Missouri in 1835. He appears to have been named after famed circuit rider and Methodist bishop William McKendree. As so many future preachers did in those days, he prepared himself to practice law at first, but not before giving in to a little gold fever in California. Alas, he and his brother found no riches, and so he returned to Missouri where he was admitted to the bar as one of the youngest lawyers in the state.

By that time, The Great Awakening of 1857-1858 had reached the Midwest, and Edward responded to God's call. He was ordained in the Methodist Episcopal Church South and began riding an evangelistic circuit much as his namesake had.

As a border state, the lines between the Federals and the Confederates in Missouri shifted often, and civilians were sometimes caught in the crossfire. In 1861,

while pastoring in Brunswick, MO, Edward was suspected of Southern sympathy (this would have been assumed, given that his denomination had split from Northern Methodists in 1845, roughly the same time as the Baptists, though Bounds was not known to be an advocate of slavery himself). Biographers differ on the exact order of events over the next several months. One believes Bounds protested the Union occupation of a church building. Others say he believed the Union's demands to sign an oath of allegiance to be unwarranted, and so he refused to sign. Whatever the reason, along with more than 240 others, he was arrested and imprisoned, first in Jefferson City, and later St. Louis. Ordered out of the state, he was released in a prisoner exchange camp in the South. He could have sought a revocation of his banishment (others had done so in similar circumstances), but he simply did in the South what he had been doing in northeast Missouri — traveling and preaching the Gospel. In February, 1863, he found Sterling Price's army in Mississippi and joined the Confederate Army, serving the remainder of the war as a chaplain.

Bounds served bravely alongside his men in several campaigns — Vicksburg among them — that went badly for the Confederate troops. In Franklin, TN, November, 1864, he and his men suffered an unbelievable number of casualties in one of the last major offensives launched by the Confederates. Bounds, himself suffering a head injury from a saber, was captured by Union troops on the field while he attempted to minister to the wounded, he once again found himself a prisoner of war. He ministered to the wounded and dying in the prison as best he could, and in June 1865, after hostilities were concluded, he pledged allegiance once again to the United States of America.

After his release, he returned to Missouri, but he was drawn back to Franklin, TN. With hatred of the Federal soldiers still hanging in the air, he became pastor of the Methodist Church, which he found "in a wretched state." After taking to himself a number of men who joined in extended times of prayer, the church experienced a revival and an outpouring of the Spirit of God as large numbers of people were saved.

He went on to pastor other churches and



At left: E.M. Bounds circa 1864 Above: Engraving of Franklin, TN made in the 1880s

to do evangelistic work, and even ventured into writing. He assisted in editing *The St. Louis Advocate* in 1883, and later the denomination-wide *Christian Advocate* with offices in Nashville. However, when the AME Church South discouraged churches from using evangelists, he felt he had to resign the denominational position.

He moved to Georgia, where he gave himself to prayer and to books about prayer, only two of which had been published by the time of his death in 1913 at the age of 77. He spoke rarely of his war experiences, but those times and the personal tragedies he experienced afterward (I have no room for details here) must have shaped his activities the last 15 years or so of his life.

We can forgive ourselves if we have used and referred to Mr. Bounds's materials without full knowledge of his experience. Sometimes, though, just as we are ignorant of important pieces of our history, we sometimes leave legacies we know nothing of this side of the grave. Baptist journalist Art Toalston reports the effect Bounds had on another Methodist leader, probably unknown to Bounds himself.

"When I was only a lad," the former president of Kentucky's Asbury College, B.F. Haynes, wrote some 45 years later, "there came to Franklin, Tennessee, where we lived, as pastor of our church, the Reverend E.M. Bounds whose preaching and life did more to mold and settle my character and experience than any pastor I ever had. His preaching profoundly impressed me, his prayers linger until today, as one of the holiest and sweetest memories of my life, his reading of hymns was simply inimitable. Nothing was sweeter, tenderer, or more enrapturing to my young heart and mind than the impressive, unctuous reading of the old Wesleyan hymns by this young pastor ... in a spirit, tone and manner that simply poured life, hope, peace and holy longings into my boyish heart."

After his death, friends and admirers of the old prayer warrior gathered his documents and published six more volumes on prayer based on those manuscripts. Hardly a preacher I know teaches or preaches on the subject without quoting E. M. Bounds, a great Civil War Chaplain.

Note: This article is a revision of an earlier article published in the Tribune.

While it may be true that many in the Church say prayers, it is equally true that their praying is of the stereotyped order. Their prayers may be charged with sentiment, but they are tame, timid, and without fire or force. Even this sort of praying is done by a few straggling men to be found at prayer-meetings. Those whose names are to be found bulking large in our great Church assemblies are not men noted for their praying habits. Yet the entire fabric of the work in which they are engaged has, perforce, to depend on the adequacy of prayer. This fact is similar to the crisis which would be created were a country to have to admit in the face of an invading foe that it cannot fight and have no knowledge of the weapons whereby war is to be waged. In all God's plans for human redemption, He proposes that men pray. The men are to pray in every place, in the church, in the closet, in the home, on sacred days and on secular days. All things and everything are dependent on the measure of men's praying. Prayer is the genius and mainspring of life. We pray as we live; we live as we pray. Life will never be finer than the quality of the closet. The mercury of life will rise only by the warmth of the closet. Persistent non-praying eventually will depress life below zero.

E. M. Bounds
The Weapon of Prayer

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**INVITATION
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Evangelizing an urbanized world

I was on my bike. I had pulled to the curb to tighten my gearshift. Two 13-year-olds walked up. “Bike broke?” one asked. “Nah, just have to tighten something.” The banter gave opportunity to ask, “What do you know about Jesus?” “Who’s he?” was the response. I was floored!

Many elements of the urban experience belong to the larger culture: personal spirituality cobbled together, a piece of that, some of this, a few of those. Ignorance and/or rejection of historic, Judeo-Christian theological framework. Political color — blue. Transiency, less connection to place.

Hard-learned lessons from decades here in Chicago now seem pressingly relevant everywhere. Early in my ministry, I used the four-step Romans road approach to evangelism and soul winning.

Bad news

1. We are all sinners/separated from God.
2. The price for sin is death.

Good news

3. Jesus paid the price.
4. Salvation is a free gift received by faith.

That’s summarized, but you get the idea.

However, I began to realize people needed a ramp and then, an even longer ramp, leading to step one. “God who? Why should I believe the Bible? Who says it’s sin?”

I found great help in *What’s Gone Wrong with the Harvest?*, James F. Engel, (1975, Zondervan.)

Dr. Engel argues we should assume less and less of the people we evangelize. He describes four steps, which I reworked slightly, making them all begin with A.

Awareness. Simply put, someone cannot respond to something they are not aware of. If one is unaware of the God of Scripture in any definitive form, never mind his Son Jesus, never mind the plan of redemption, awareness must be achieved. This becomes the front end of an evangelistic effort.

Acknowledgement. Once someone is aware of the facts of the Gospel, there must be an acknowledgment of their truthfulness.

Acceptance. One must accept the facts of the Gospel as personally applicable. Personal acceptance of the truth of God’s holiness, love, and mercy through Jesus Christ in His death, burial, and resurrection is where most of us jump into the process.

Action. Personal response based on the acceptance after the acknowledgement following the awareness is what we see preached toward and experienced throughout the New Testament.

In my center-city neighborhood, we have experienced demographic sea change. For the better part of three decades, our neighborhood was ground zero for quintessential, inner-city drama. Gangs, drugs, and street violence were our everyday existence.

Gentrification due to powerful political, cultural, sociological forces has transformed our neighborhood from urban jungle to hipster central. We are now one of the hottest neighborhoods in the country.

The old demographic would readily acknowledge the existence of their version of God, the presence of sin and the need, if not the possibility, of redemption. Heaven and hell were not denied. At least there was the crumbling framework of a Judeo-Christian theology.

Now, the younger, affluent, educated, Anglo, politically blue, postmodern crowd is far less likely to acknowledge a God remotely resembling the Almighty of Scripture. So when it comes to evangelism, we must start farther out, use a longer ramp.

When Paul arrived in a city, he began in the synagogue. He got a jump-start with the Jews. They believed in the one true God, His holiness, His almightiness, His promise to send a Messiah, etc. He started with those closest to the truth of the Gospel, working his way out. With the rest of the population, he was starting

much further away from the core of the Gospel. He understood this. Had he started with the pagans, it would have taken longer to create a nucleus for a New Testament church.

The postmodern mindset is no longer merely ruling the cities, it is prevailing in the culture. This generation is as far from God as any generation has ever been. Given that we “Bible bangers and religious fanatics” are viewed as “haters,” getting a hearing can be quite the challenge. At our church we are pursuing a strategy that begins with connection. No connection? No communication.

Recently, in an hour’s time, we connected with 40 people, a slice of the foot traffic passing our building during worship. These were the dog walkers. We offered them a little doggie gift bag — a toy, a treat, and a cleanup bag. From people who would normally go to great lengths to avoid eye contact, we received smiles, hand on the heart, “Oh really,” “Oh, how nice,” “How thoughtful.” All we were doing was connecting.

If we don’t connect, we can’t engage. Engagement is anything that follows connection, ranging from small talk to anything of substance. Seeds of rapport are sown toward relationship. We work at connecting in order to engage so we can evangelize.

Years ago I was trumpeting Jesus’ model of service as a way to connect in order to engage, ramping to evangelism. Serving people who are needy is not difficult. Our foreign missionaries have been doing this for generations. Serving people who are affluent, educated, proud, if not arrogant, can be a whole different universe of difficulty. The goal is the same. Connect. Engage. Evangelize.

Our urbanized landscape is challenging. However, the challenges are what make this a great adventure.

by Charles Lyons, Pastor
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BBC = Life Change U



by Mark Milioni | President | Baptist Bible College

This past May, during my Wednesday night presentation, I shared some significant five-year goals for Baptist Bible College. These included: growing financial health, increasing student enrollment, developing an online degree program, enhancing the college environment, and communicating the spirit and experience of BBC. During the discussion of this last goal we shared a new initiative for the college, Life Change U. This is a description, a theme, a motto. Something that describes us and what we do.

During my many miles of travels I have the privilege of meeting a lot of “seasoned” BBC alumni as well as some of our newer graduates, and one thing I hear consistently — “BBC changed my life.”

Each fall we welcome a new group of freshmen. They are a little scared, a little homesick, and very wide-eyed, not knowing what to expect, where to go, or what to do. In just a short time, this group from all over the nation becomes a special family. As alumni know, there is a special spirit here on campus that is unique to BBC and who we are. Through the process of doing life together there is a purpose behind everything we do — from academics, to rules, to student life, to chapel, to involvement in local churches. Everything is part of affecting and influencing a student’s life. I can say, as can thousands of others — BBC changed my life. The love of the leadership, the care of the professors, the help of pastors, the forging of lifelong friendships all make BBC a place of life change.

Now please do not misunderstand — we know and believe God the Holy Spirit is responsible for changing a life, we simply try to provide the environment in which this can take place.

While students are on campus their lives are changed. Then, as they go, they take with them what has been learned in the classroom, modeled in churches, and emphasized in chapel — use your life to help others find life. It is our prayer — it is our purpose — to educate and to train students who will be world changers by sharing the Gospel and by giving their lives to see lives changed in others by the Gospel. Our job is to introduce people to Jesus so their lives can be changed too.

Life Change U is a description of who we are here on campus and what we learn to do with our lives when we leave. This is not a new official name; it is just a theme. Life Change U is about joy, surrender, study, application, fun, family, challenge, learning, serving, and loving. It describes us and what we do.

We are excited about this fall as we welcome our largest freshman class in many years. This is our 66th year of seeing lives changed and of learning how to lead people into life change. Please pray for us at BBC | Life Change U.

Lessons from damage



by David Melton | President | Boston Baptist College

It’s old news now, but last winter was beyond any comparison for us, and it made a mess of our campus calendar and our facilities. Thanks to the generosity of many of you, we are busy repairing the damages while students are away. We lost the gutters on Henderson Hall. Yet we lost more than gutters. The exterior beams that sustained the roof were mutilated. So, before we could replace the gutters, we spent about \$20,000 more just to have something to attach those gutters to! Are you happy yet? I was so excited to learn all that. While I grumbled about it, I thought, “Why pay so much and only get drainage?” I went looking for some lesson and I actually found an education in the damage repair.

Our repairs are so costly in this case because the preparation for our structure was no longer sufficient. (I bet you can already see where I am going.) This very issue is at the core of why we do higher education in the BBF. We have always gone to much work, cost, and sacrifice because we believe we have something of value to say in the kingdom, and in the culture. We want to solidify the structure of our young leaders so when storms come, they will not only survive, but thrive.

At no time I can detect in all of this nation’s history is our commitment to Christian higher education more important than it is now. Who would doubt America is markedly more pagan in its thinking than it has ever been? Who would be so foolish as to deny biblical principles are less known and more directly challenged than at this juncture? Our young people have been bombarded with an anti-biblical worldview all their lives. At some point, we must push back. The home, the church ministry, the youth group — they are all important. But for intellectual construction, Christian higher education is more important than ever.

I want to urge you to educate yourself about the higher education around you. The secular campus is not what it used to be. Even the community college, becoming ever so popular for financial reasons, is no friendly place for biblical values. You can almost certainly go online and get reading lists for your local university or college. Check the books out of the library and read a bit. Is this a plan for equipping our best young people for the battle that rages for the mind and for biblical truth? I’ve worked with and interact with the secular system all the time. And the more I see, the more I am sure we must do what we do at Boston. The pressure is intense, and likely to get more so. The cost is a constant headache. And I must admit the occasional remark from Christians that seem to downplay Christian higher education is a punch in the gut. But the absolutely essential need to equip the minds of our young people to be committed to biblical truth has not deteriorated nor can it be neglected. And every time I see those new gutters I will remember that expensive lesson.

Missionary Candidate School



The 2015 BBFI Candidate School was a success! The schedule was full and the fellowship and interaction was refreshing. Candidate School is a vital part of the process of becoming a BBFI-approved career missionary or a recognized TEAM missionary. Candidates bound for Creative Access Nations have had their images removed for security purposes.

LAWRENCE, KS

Kansas church observes pastor's 50 years in ministry

Lawrence Baptist Temple of Lawrence, KS, honored the founding pastor by observing



Pastor Gary Myer's 50th anniversary in the Gospel ministry in June. A local newspaper published an article about Pastor Myer and the event.

A Baptist Bible College graduate of 1965, Myer ministered in Kansas, Philadelphia, and Ohio after graduation. In 1976, he returned to some of his "old stomping grounds" in Lawrence, KS, and founded Lawrence Baptist Temple with his wife Shirley, who has since gone to be with the Lord.

Today, the church has an average attendance of 100 and continues to minister to the community. When the newspaper reporter asked him what it has been like to spend that long a time in ministry, he said he hoped he had many more years to come, "and 50 years sounds like a lot, but when I look back over those 50 years, it's just an instant."

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Florida church recovering from flooding

While Pastor Tim Forgette of Fellowship Baptist Church in New Port Richey, FL, was enjoying a family vacation in late July, his home area received enough rain to flood some of the church's facilities. Upon his return, more than 20 inches of rain had fallen, and some of the church buildings (there is also a Christian school on the property) had as much as ten inches of standing water.

Although the area has been exposed to tropical storms and hurricanes in the past, one

of the members of Fellowship said he had never seen the church property so affected by rainfall. The county declared a state of emergency, and while rain continued to fall, Tim and his church began cleaning up as they could.

After pumping and wet-vacuuming all he could, Tim said, "I've lost personal office equipment (computer, printer, etc.) and many personal items. While surveying the property, I literally saw fish swimming in our parking lot."

The pastor says the church is not large and

located in a low-income area of the community, and like many church and businesses caught off guard, there is no flood insurance to help replace what has been lost or to repair the damage.

There is some good news for the church, however. Tim says, "We are thankful that as bad as it was, our auditorium was spared as well as the church parsonage which my family lives in. The waters have receded significantly, but we have many hours of cleaning up both inside our



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(continued)

flooded buildings as well as the toll it took on our grounds.”

The rain has let up somewhat as the *Tribune* goes to press, and the church has a preliminary list of needs:

- **\$4,500 for seating**
- **\$3,000 wood playground chips** that washed away (for the school)
- **\$3,000 worth of office equipment** (computers, printers, etc.) and furnishings
- **2,500 square feet of soaked and molded covered carpet that will require \$10,000-\$15,000 to replace.** Tim said the church

will attempt to salvage this by cleaning it first before replacing, spending \$1,000 on equipment to help clean and remediate mold.

- Phone and fire alarm system whose control boxes were flooded and ruined. The church has 11 phones across five buildings.
- Several truckloads of dirt to build a berm on one side of the property to help channel flood prone areas away from the building and toward a drainage system.

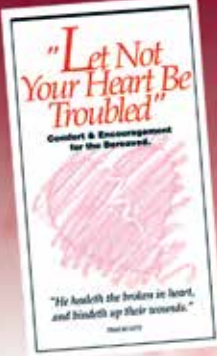
Even in the midst of their own problems, Tim says he challenged the church people to help their fellow neighbors and friends in their local neighborhoods. Some were able to do so, but many remained stranded in their own homes due to the flooding.

Tim is a 2005 graduate of Baptist Bible College in Springfield, MO, and has been in New Port Richey two years.

Those who wish to help Fellowship Baptist Church with their needs and for helping those in the neighborhood should contact them at Fellowship Baptist Church & Academy, 5940 Massachusetts Ave., New Port Richey, FL 34652. A working number for the church is (727) 848-4593. Or email Tim at pastor@fellowshipbaptistnpr.com.



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MARSHALL, MN

Baptists “agreeing to be agreeable” organize Midwest Congress of Baptist Fundamentalists in October

Informed by the model provided by the Fundamental Baptist Congress of North America of 50 years ago, several leaders from among Baptist groups are organizing the Midwest Congress of Baptist Fundamentalists to take place October 26-27, 2015, in Baraboo, WI.

Congress organizers note that while Baptists in North America have always had differences among themselves, they found ways to cooperate, particularly for missionary endeavors. With that base of agreement, allied with a commitment to dispensational hermeneutic, organizers hope to draw together like-minded Baptists to a large self-standing event for encouragement, fellowship, and expositional preaching.

Congress Chairman Greg Linscott says some commendable efforts to gather Baptist leaders have connected them on a small scale,

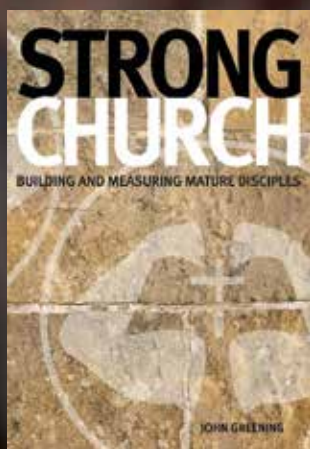
but there is nothing that fills the void left when the older Fundamental Congresses ceased. Mostly informal gatherings and conversations have led representatives from the Minnesota Baptist Association, Wisconsin Fellowship of Baptist Churches, Independent Fundamental Baptist Fellowship of Michigan, Baptist Bible Fellowship International, Fundamental Baptist Fellowship International, the GARBC, and Regular Baptist state associations in Iowa, Minnesota, Illinois, and Missouri to participate in the October Congress.

The Congress website also clearly rules out any plans to create a new, permanent organization or to introduce new doctrinal formulations. The FAQ section of the website (<http://baptistcongress.org>) says, “We are drawing on the Affirmation of Faith first published by the Fundamental Baptist Congress of North America in 1963.” That

Congress included more than 10,000 Baptists assembled at Temple Baptist Church in Detroit, MI, September 30 through October 3, 1963, and included preachers from several Baptist groups: John Rawlings, John R. Rice, Tom Malone, Lee Roberson, Monroe Parker, Bob Jones Jr., David Gibbs, Bryce Augsburg, G. Archer Wenigar, A. V. Henderson, R. V. Clearwaters, David Otis Fuller, J. Don Jennings, W. Wilbert Welch, Bernard Bancroft, Paul Tassell, and Charles Wagner.

Pastor Randy Abell of Ames, IA, chairman of the Iowa BBF, is among the Midwest Congress Board of References. For more information, see the Congress website <http://baptistcongress.org>. The *Baptist Bulletin* is also publishing a background article about the Congress by Chairman Linscott in its next edition.

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CARLTON COOPER

Carlton Cooper, age 63, left this life July 29, 2015. Born in Savannah, GA, Carlton was a U.S. Army veteran and pastor of Bethel Baptist Church the past 33 years. As a pastor, he was a leader in the Georgia Baptist Bible Fellowship.

He is survived by his wife of 42 years, Lynette, three children, and seven grandchildren. A memorial service was held at Bethel Baptist Church August 1, 2015.

SPRINGFIELD, MO

ANN KONNERUP

Doris Ann Konnerup, wife of BBFI missionary Richard Konnerup, was received into glory July 30, 2015. Born December 23, 1929, in Meadow Creek, WV, she married Richard Konnerup on August 24, 1990 in Florence, SC, and they served together as missionaries in Kenya 25 years.

Ann was involved in Christian education and missionary work most of her life. She was instrumental in the founding of Florence Christian School and also taught at Nassau Christian School in Nassau, Bahamas.

She was preceded in death by her first husband, Leonard Maddy. She is survived by her husband, Richard, seven children, over 30 grandchildren, and great-grandchildren.

A celebration of Ann's life took place August 3, 2015, at Cherry Street Baptist Church with Pastor Dennis Jennings officiating. A service was also held at Florence Baptist Temple, Florence, SC, August 6.



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We knew it, and now everyone knows

By Keith Bassham

A Greek painter named Appelles in the fourth century B.C. is supposed to have uttered a phrase to a shoemaker who had criticized some of his work. The Latin phrase is “*Sutor, ne ultra crepidam,*” and translates roughly, “A shoemaker ought not to judge beyond his own soles,” and survives in the English proverb, “Shoemaker, stick to your last.” We would say you should not speak about those things outside your knowledge. Those who make a habit of doing so are ultracrepidarians.

Christians, especially conservative Christians, are often accused of this when they speak out on issues that touch on social policy. Their critics say they (I should say we) should confine their opinions, especially religious opinions, to matters and activities connected with altars and pulpits and other “churchy” things. And lately, those critics have decided we are pretty much wrong on those things as well.

However guilty some of us are in the “know it all” category, there are some things we all instinctively know, and among those things is the knowledge that human abortion is the taking of an innocent life. We knew it, and we have been saying so a long time. And even the so-called pro-choice people have occasionally had the honesty to say so, as Mary Elizabeth Williams did in a column for Salon.com a couple of years ago. After affirming that a fetus represents human life, she states it is a “life worth sacrificing,” and “when we try to act like a pregnancy doesn’t involve human life, we wind up drawing stupid semantic lines in the sand.” Quite an admission, but even though Ms. Williams knows the fetus is a human life, she still asserted that a woman can take that life for any reason, since it is “a life worth sacrificing.”

So at least some of the pro-choice, pro-abortion people knew that a fetus was far more than a “blob of tissue” or a “bunch of cells,” just as we knew it. And then in the past few weeks, a series of videos have been released, undercover videos showing Planned Parenthood people dickering over prices of body parts — fetal hearts, livers, brains — and discussing methods of taking the baby from a womb in the way most likely to yield a sellable specimen. In video number five (the latest released as the *Tribune* goes to press), Melissa Farrell, director of research at Planned Parenthood Gulf Coast in Texas, speaks of extracting “intact fetal cadavers” (presumably a well-designed and constructed “blob of tissue”).

Say what you want, and no doubt there are still quite a number of people among us who want this and other abortion practices to continue, and even in the face of the videos, lawmakers and

government officials want to take a neutral stance on the issue, the fact is we knew babies were being killed under a euphemistic veil that made an abortion appear to be a routine medical procedure not much different from having a mole removed.

Now, the question is, should those admittedly human lives receive protection? Of course they should, and under certain circumstances they do. For instance, John Piper cites an Arizona doctor, a high-risk pregnancy specialist, who wrote, “There is inescapable schizophrenia in aborting a perfectly normal 22 week fetus while at the same hospital, performing intra-uterine surgery on its cousin.”

In the above referenced Salon.com article, author Williams writes, “I have friends who have referred to their abortions in terms of ‘scraping out a bunch of cells’ and then a few years later were exultant over the pregnancies that they unhesitatingly described in terms of ‘the baby’ and ‘this kid.’ I know women who have been relieved at their abortions and grieved over their miscarriages. Why can’t we agree that how they felt about their pregnancies was vastly different, but that it’s pretty silly to pretend that what was growing inside of them wasn’t the same?”

What can be the difference? There is at least one. If the baby is wanted, he or she is a child and treated as a patient. If the baby is unwanted, he or she is not a child but something else. And now, because of the videos, we can also say that the unwanted baby can be divided into parts and sold to a biological research firm. Or left intact and sold as a complete cadaver.

Is my language shocking? I hope so.

Mr. Piper has been speaking and writing on this issue quite some time, and his thinking on the Christian attitude and responsibility in the face of this evil is impeccable. More than two years ago, long before the recent videos surfaced, he wrote a piece called “We Know They Are Killing Children — All of Us Know” (<http://www.desiringgod.org/articles/we-know-they-are-killing-children-all-of-us-know>). He concludes with why he wrote the piece, and I borrow his words:

1. To make clear that we will not be able to defend ourselves with the claim of ignorance. We knew. All of us.
2. To solidify our conviction to resist this horrific evil.
3. To intensify our prayer and our preaching toward Gospel-based soul-renovation in our land, because hardness of heart, not ignorance, is at the root of this carnage.

Now, we all know.

Hippocratic oath

THEN (translated into English from an older Greek manuscript)

Nor shall any man's entreaty prevail upon me to administer poison to anyone; neither will I counsel any man to do so. Moreover, I will give no sort of medicine to any pregnant woman, with a view to destroy the child.

Source: Copland, James (March 1825). “The Hippocratic Oath”. The London Medical Repository













NOW (the following generally replaces the text at left in modern versions of the oath)

Most especially must I tread with care in matters of life and death. If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty. Above all, I must not play at God.

Source: John Hopkins University, <http://guides.library.jhu.edu/c.php?g=202502&p=1335759>

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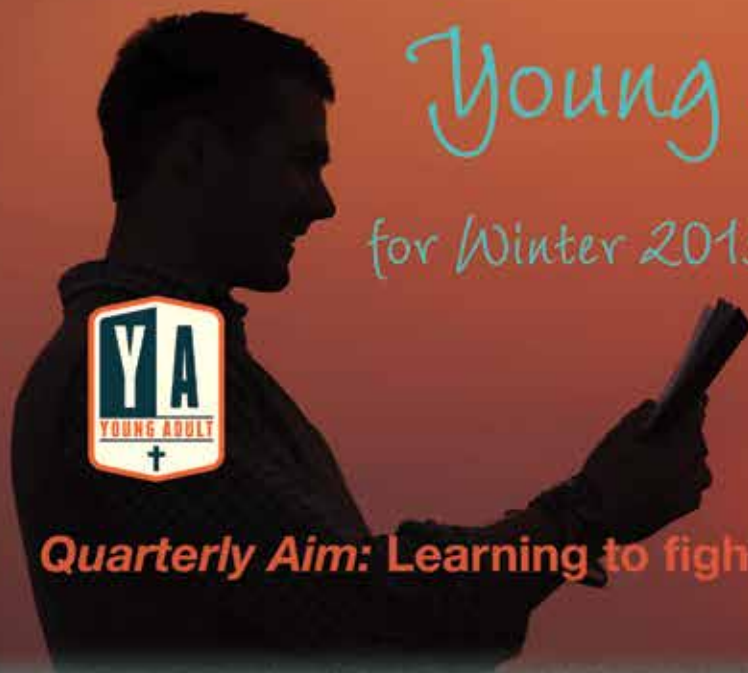
PRAYER CALENDAR

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1  MISSIONARY Jaron & Nicki Rogers <i>Nicaragua</i>	2  CHAPLAIN Lt. Nathanael & Elizabeth Logan <i>U.S. Army Reserves</i>	3  MISSIONARY Ted & Tonie Farris <i>Navajo Indians</i>	4  T.E.A.M. MISSIONARY Michael Todd <i>Peru</i>	5  MISSIONARY Matt & Erica Moeller <i>Scotland</i>
6  MISSIONARY Christina Fulmer <i>Kenya</i>	7  MISSIONARY Arnold & Leslie Belasco <i>Spain</i>	8  MISSIONARY Keith & Lisa Sampson <i>Estonia</i>	9  MISSIONARY Joseph & Lorraine Domingos <i>Retired</i>	10  MISSIONARY Steve & Pam Workman <i>Botswana</i>	11  MISSIONARY Karen Kolb <i>Guatemala</i>	12  MISSIONARY Luther & Martha Smith <i>Papua New Guinea</i>
13  WORKERS IN Restricted Access Nations	14  MISSIONARY Jesse & Glenna Parnell <i>Uruguay</i>	15  BBFI MISSION OFFICE - SPRINGFIELD, MO Administrative Assistants	16 Newly Approved Missionaries	17  T.E.A.M. MISSIONARY Katie Bishop <i>Taiwan</i>	18  MISSIONARY Scott & Dominique Pethel <i>Italy</i>	19  MISSIONARY Joanne Foltz <i>Tanzania</i>
20  MISSIONARY Dan & Cricket Young <i>Panama</i>	21  MISSIONARY James & Carolyn Leatherwood <i>Paraguay</i>	22  MISSIONARY Leighton & Regina Spinney <i>Belize</i>	23  MISSIONARY Jim & Laura Hutchinson <i>Russia</i>	24  MISSIONARY Ron & Nancy Minton <i>Ukraine</i>	25  MISSIONARY David & Crystal Houghton <i>Mexico</i>	26  MISSIONARY Ken Board <i>Japan</i>
27  MISSIONARY Gordon & Brenda Pulley <i>S.M.O.R.S.</i>	28 BBFI Church Planting (APEX)	29  MISSIONARY Allen & Stephanie Copeland <i>Puerto Rico</i>	30  MISSIONARY Duane & Tammy Wright <i>Ethiopia</i>			

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

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without the will to win it.*

General Douglas MacArthur

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