



*An Independent Church Journal
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IN THIS ISSUE...

The Sound of Jesus' Martyrs

● [The Sound of Jesus' Martyrs](#)

As I sat down to complete the final editing of this issue of Voice, we received word that the U.S. Embassy in the Philippines confirmed Martin Burnham, kidnapped missionary with New Tribes Mission, was killed during a rescue attempt by the Philippine military forces and his body had been recovered...

Les Lofquist
IFCA International
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● [Working for Kings](#)

The secular workplace often demands that the Christian employee compromise his beliefs for the pursuit of profits. Secular employers believe, and have convinced many Christian employees, that Christianity is antithetical to good business. However...

Frank Ramos, Attorney

● [The Myth Called Adolescence](#)

Our generation has assumed a perspective of teenagers that needs to be demythologized in the light of Scripture. This myth is called adolescence. The concept of adolescence has become so commonplace that the few have stopped to challenge its definition or legitimacy...

Rick Holland

● [Mere Dispensationalism](#)

In the growing theological debate between Classic Calvinists and the Open Theism group, this concept is not considered as a viable approach to biblical exegesis. I was recently accused of eisegesis just because I am a dispensationalist! This seems incredible, since the reason for my being convinced of the dispensationalist position is that I believe in a historical, literal view of the Bible...

Joe Smith

● [Preserving the Bond of Peace](#)

Conflict among believers is not new to the body of Christ. It divided believers in Paul's day even as it does in ours. Though never pleasant, conflict is at times a necessary part of standing for truth. For this very reason, Jude instructed believers to contend earnestly for the faith (Jude 3). There are times, however, when conflict is divisive and destructive...

Dr. Sam Horn

● ["Interesting"...](#)

Being a messenger for Christ is definitely interesting! And a few have found that your life can be "on the line," meaning close to danger...

Dr. Elwood Chipchase

● [Retire or Refocus](#)

About five years ago I shared with the men of the Executive Committee that I was planning on stepping down from my ministry as the Executive Director when I reached the age of sixty-five. There were several reasons why I felt led of the Lord to do so. First, I believed it to be my responsibility to model before the men of IFCA International that a man should step aside from a ministry before it became apparent that he should....

Dr. Richard I. Gregory
Managing Editor

FEATURES...

CHAPLAIN'S DIARY

The Missionary Ministry of Chaplaincy

● [Love Mercy](#)

Hospital Chaplain Greg Rhine shares a snapshot of ministry as an Emergency Room Chaplain at Garland Medical Center, Texas...

MISSIONS

● [The Story of Anne Donovan](#)

She was 90 years old, Roman Catholic and looking for a cup of coffee. It was a beautiful spring morning in Florida, and the University Parkway Bible Church had a table in front of the unit it rents for the church services, an outreach it participated in each month in the monthly Farmers' Market held in the shopping center...

WOMEN'S VOICE

● [If God is There, I'll Be OK](#)

The questions friends kept asking me were, "Are you scared? Are you afraid of the challenges of being a pastor's wife in a new place? Are you afraid of all the potential heartaches that come with that role?"...

Amy DeBurgh

YOUTH

● [Everything the World Has & Jesus Too](#)

I wonder what God really thinks about "Doctor Doo-Little"? Remember that movie? I sure do. If I remember correctly, it was about my second grade year of elementary school, and our class was going to spend an afternoon on a field trip seeing the movie at a local theater. Everyone in the class except me, that is. You see, I couldn't get my permission slip signed by my mom or dad because at our house, Christians - at least committed Bible church Christians didn't go to movies!

Van Marseau

BOOK REVIEW

● [Not By Bread Alone: An Outlined Guide to Bible Doctrine](#) by Dr. Steven W. Waterhouse

The Sound of Jesus' Martyrs

**Rev. Les Lofquist
Executive Director**

As I sat down to complete the final editing of this issue of Voice, we received word that the U.S. Embassy in the Philippines confirmed Martin Burnham, kidnapped missionary with New Tribes Mission, was killed during a rescue attempt by the Philippine military forces and his body had been recovered. Gracia had been wounded in the battle and was evacuated to a hospital in Manila to receive treatment for a gunshot wound to her right thigh. I also learned that the nurse who had been held with the Burnhams (Deborah Yap) was killed during the rescue attempt.

Of course this was tragic news and requires our prayers for the yet grieving family. We know your hearts were saddened by this report and you have been much in prayer for Gracia, the children (Jeff age 15, Mindy age 12, and Zach age 11) who had been in Rose Hill with Martin's parents, Paul and Oreta Burnham, and for the rest of the families, including the family of Deborah Yap.

Both President George Bush and Philippine President Arroyo called Martin's family in Kansas to express their condolences on that sad day. This further demonstrated that the whole tragic situation was filled with genuine international implications.

But for us in IFCA International this has been especially close to home. Along with his parents, Martin had been a part of IFCA member church Rose Hill Bible Church (just outside of Wichita, Kansas) his whole life. His parents, Paul and Oreta, have been missionaries with New Tribes Mission serving in the Philippines since 1969. Their pastor is an IFCA member named Robert Varner. Martin and Gracia met at IFCA International member school Calvary Bible College in Kansas City where Gracia graduated in 1981 and Martin graduated in 1983. Gracia's parents are Norvin and Betty Jo Jones. Norvin is a former member of the IFCA and he taught at Calvary Bible College while Betty Jo served on the staff. Gracia's parents are strong and have great faith that God is in control. Their testimony of God's grace is consistent with their daughter's name.

THE STORY BEHIND THE HEADLINES

Paul and Oreta Burnham are themselves New Tribes Missionaries who like their son also serve in the Philippines. They were on furlough here in the U.S. when Martin and Gracia were kidnapped on May 27, 2001. They stayed at home in Rose Hill with Martin and Gracia's children ever since.

While talking to Pastor Varner and his wife Marilyn this morning, they told me that Paul and Oreta still hope to return to the Philippines even after this tragic turn of events. In the hours since that comment was made, I am staggered by its significance.

The Burnhams were held by the Abu Sayyaf Group, which claims to be fighting to establish an independent Muslim nation in the southern Philippines. However, their activities in recent years have basically been criminal, including kidnappings for ransom. The U.S. government has said the group is connected to the Al Qaeda terror network. That's how the headlines were generated.

But there is another story, one that is behind the headlines. It is the story of the sacrificial love represented by Martin, Gracia, Paul, and Oreta Burnham and the people of Rose Hill Bible Church.

When Martin was born 42 years ago, he was dedicated to Christ by his parents. Many times since that day they have given their son back to Christ. And now they have made that final sacrifice of love, for the glory of the Lord Jesus Christ. Yet having surrendered their dear son to the will of God in so painful a fashion, these dear parents / grandparents still hope to return to the Philippines and complete their ministry of proclaiming the Gospel in the very land where their son was so cruelly murdered!

I am profoundly moved by the irony. Radical Islamists send their children to die as martyrs with machine guns and explosives strapped to their bodies. Radical Christians send their children to die as martyrs with love and forgiveness. Abu Sayyaf, Al Qaeda, and Hamas preach a Gospel of death. New Tribes Mission, IFCA International, and all Bible-believing Christians preach the Gospel of life. The contrasts are eternally different.

THE NEW TESTAMENT PRINCIPLE

In Matthew 16: 24 - 27 it says that Jesus told His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul. For the Son of Man will come in the glory of His Father with His angels, and then He will reward each according to his works."

Jesus clearly ties the costs of discipleship to His own impending death, burial, and resurrection (verses 21 - 23). In this context, He said that His death also has implications for His disciples. They too must be willing to lay down their lives for the Gospel. Not in a hateful act of violent revenge, but in a sacrifice of love and devotion to the Lord Jesus, serving Him without concern for self, sharing His Word, taking the Good News to this desperate world solely for the glory of Jesus Christ and to do the will of God. That is the New Testament principle of discipleship and self-sacrifice.

EXAMPLE OF MODERN-DAY DISCIPLES

At the last service he attended before returning to the Philippines, Martin Burnham spoke at Rose Hill Bible Church from John 21. He emphasized the need to follow the Lord in His will. He had no idea of where God's will would ultimately take him, but Martin's words at that service were strongly imprinted upon the minds of the folks in Kansas throughout this entire ordeal.

At the sad end of that year-long captivity, and as she recovered in the Manila hospital, Gracia spoke about the final hours. She said that in the days shortly before his death, Martin told her it had been a very hard year but that it had been a good one. Gracia expressed that the Lord sustained them every day over the last year.

On Friday, unaware of what would happen later, Martin and Gracia started talking about all the things they were thankful for. They thanked the Lord for their hammocks. They thanked the Lord for their boots (the other hostage, Deborah had been walking around barefooted for two months). They spoke about the many fellow believers the Lord had brought into their lives. They thanked the Lord for each one, reminding themselves that those very people were probably praying for them. Thoughts of us praying for them encouraged their hearts. Gracia said that Psalm 100:2 came to their minds: "Serve the Lord with gladness: come before His presence with singing." Martin said, "We may not get out of here alive but we can serve Him with gladness." They prayed together, praising the Lord, and then lay down to rest. That was the last thing they did together before the Lord took Martin home.

In the media onslaught after Martin's death, Pastor Robert Varner and the folks at Rose Hill Bible Church were called upon to respond to a barrage of questions. One female television reporter was quite surprised to learn that Pastor Varner's oldest son as well as his daughter and son-in-law were still preparing to go to the mission field. The reporter asked if he was scared about that. Pastor Varner responded, "No, the safest place is in the will of God. The call of God is much stronger than the fear of what might happen by obeying God."

Martin Burnham understood that and was willing to lay down his life for the Gospel. Gracia was willing to do the same. And Paul and Oreta Burnham remain resolved to similarly obey the Lord Jesus, just as Robert Varner and his family. All of these modern disciples are compelled to do so recognizing that the

Great Commission is not voided by risk. Rather, the disciples of Jesus Christ are called upon to accept risk, even death, for the sake of the Gospel.

How different sound the words of Jesus' martyrs.

Working for Kings

Frank Ramos

The secular workplace often demands that the Christian employee compromise his beliefs for the pursuit of profits. Secular employers believe, and have convinced many Christian employees, that Christianity is antithetical to good business. However, this author contends that not only is an employee not hampered in business for behaving as a Christian but rather he is blessed for it. This point is best illustrated by the story of Daniel.

The Babylonians overtook Jerusalem and took Daniel captive to serve at Nebuchadnezzar's court. Throughout his captivity in a foreign land governed by foreign laws serving a foreign king, Daniel never stopped obeying God. He became the wisest man in Babylon and served three of the most powerful kings the world has ever seen, not because he succumbed to the beliefs and customs of the Babylonians, but rather because he refused to do so. We can all look to Daniel's examples as to how we should conduct ourselves as Christians in the workplace.

When Daniel arrived in Babylon, the king assigned Daniel a daily amount of food and wine from his table, but Daniel resolved not to defile himself with the royal food and wine. He asked the chief official permission to eat vegetables and drink water instead. The chief official balked, concerned that the other captives would fare much better on the royal food and wine than Daniel would on the vegetables and water. Daniel insisted that

God's diet was superior to the king's diet, and he requested an opportunity to prove his point. He asked that he and his friends be allowed to eat only vegetables and drink water for 10 days and then compare their appearance to the others who had eaten the royal food. At the end of the 10 days, Daniel and his friends looked healthier and better nourished than any of the young men who ate the king's food. Upon seeing this, the king's guard took away the choice food and wine and gave all the young men vegetables and water. The king realized that God's wisdom was superior to his own.

Daniel obeyed God both because he desired to follow God's will and because God's will was good. God did not arbitrarily require that Daniel and his friends refrain from food and wine. Rather, vegetables and water were in fact a better diet and made the young men look and feel better. Likewise, Christian employees should follow God's will at work, not only because it is God's will but because God knows what is best for us, whether at home or at the workplace. Good business is found not in pursuing the world's agenda but God's holy plan.

However, one must be prepared to receive God's blessings and not the supposed blessings the world has to offer. God is prepared to offer meaningful rewards--wisdom, peace and joy--not material ones which are temporal. Interestingly, the descriptions of Daniel in the Bible gives one the impression that he had great material wealth. But when one takes a close look at the adjectives used to describe his gifts--wisdom, understanding, intelligence--they do not describe material wealth at all but richness that transcends material things. In every matter of wisdom and understanding about which the king questioned Daniel, he was found to be ten times better than all the magicians and enchanters of the kingdom. And though the king lavished many gifts on Daniel, the Bible does not define Daniel by his possessions but by his God-given wisdom.

By contrast, the Bible defines the kings Daniel served by their possessions--land, gold, silver and jewels. Though rich by world standards they were contemptible in the eyes of God. In fact, Daniel served under three separate kings, outliving two of them and even prophesying one of their deaths. These kings

ignored that their wealth came from God and were cursed for it. It was God who gave Nebuchadnezzar his sovereignty and greatness, glory and splendor. But when his heart became arrogant and hardened with pride, he was deposed from his royal throne and stripped of his glory. His son, knowing this, did not humble himself to God either, and God turned him over to the Persians who killed him.

Seeking God and living by his will infuses one with God's wisdom, which serves the Christian employee well at the workplace. God pours out his wisdom and strength onto his followers, wisdom which enables the Christian employee to make the right decisions and strength which empowers the Christian employee to carry out those decisions. That wisdom is so powerful that others cannot help but notice it and seek it out. Daniel quickly became known as one of the wisest men in the kingdom. Whenever the king needed a dream interpreted or a question answered, he sought out Daniel, for he was blessed with God's wisdom. Likewise, secular employers may notice something different in their Christian employees and seek out their counsel.

However, to suggest that living a Christian life will result in a promotion at work not only oversimplifies things but in fact ignores the harsh reality that pursuing God's will often places one in opposition to one's employer, at times resulting in serious repercussions. Daniel's friends, Shadrach, Meshach and Abednego, refused to bow down to a gold statue of Nebuchadnezzar, and were thrown into the fiery furnace for their disobedience. Daniel refused to pray to King Darius and was thrown to the lions. Though God saved them from their plight, they were fully prepared for the fate kings had chosen for them. Likewise, as these men placed God's will above their own lives, Christian employees should be willing to place God's will above their own jobs, confident in God's wisdom and love.

When God blesses one for seeking and pursuing his will, it is incumbent that one thank God for his blessings and credits Him for whatever accomplishments God enabled one to obtain. When Nebuchadnezzar thanked Daniel for interpreting his dream, Daniel quickly pointed out that God, not he, interpreted the king's dreams and that it was God who deserved the king's praises:

Praise be to the name of God for ever and ever; wisdom and power are his. He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning. He reveals deep and hidden things; he knows what lies in darkness, and light dwells with him. I thank and praise you, O God of my fathers: You have given me wisdom and power, you have made known to me what we asked of you, you have made known to us the dream of the king.

In conclusion, the Christian employee should seek out God's will and follow it, both at home and at the workplace. By doing so, God will assist the Christian employee to make the right decisions and give him the strength to carry them out. That wisdom will shine and will be sought out and possibly rewarded by others. While others may despise that wisdom and any employee who personifies it, the Christian employee must remain steadfast. God's wisdom is so much greater than the wisdom offered by the marketplace that one is better served seeking his wisdom at the risk of losing his job than settling for the world's wisdom in hopes of protecting one's job. For only by pursuing God's will can one obtain the wisdom and peace that are necessary for lasting fulfillment.

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The Myth Called Adolescence

Rick Holland

The worldview of the fourteenth century included the assumption that the world was flat. Nautical horizons were presumed to be the parameters of the earth and few questioned that these were, indeed, the rims of reality. But when maritime trade and exploration demythologized the flat earth theory, progress was unleashed and the worldview of the masses was adjusted. Yet, incredibly, some continued to believe in a flat earth, even after such thinking was corrected by truth (a "Flat Earth Society" still exists today!).

Unfortunately, there is an ironic parallel in the church. Our generation has assumed a perspective of teenagers that needs to be demythologized in the light of Scripture. This myth is called adolescence. The concept of adolescence has become so commonplace that the few who have stopped to challenge its definition or legitimacy.

Adolescence as a definite stage in human development has been accepted, almost universally, in secular thinking. But the church has swallowed the idea whole as well. So what's the big deal? Isn't the concept of adolescence true? And what would it matter if it were not?

An honest interview with many youth pastors would reveal that of the students under their pastoral care, those who are exhibiting an independent dependence on Christ are a minority. Why are so few of our teens "walking in a manner worthy of the calling with which they have been called" (Eph 4:1)?

For the answer, we should note some misconceptions associated with the concept of adolescence that have yielded significant consequences in youth ministry. A brief observation of current trends in youth ministry reveals at least four assumptions prevalent among the philosophies of many, if not most, youth ministries in our generation. Unfortunately, these presuppositions find no biblical support. A quick examination of these trends will help reveal what is perhaps the single most devastating misconception in youth ministry.

Four Wrong Assumptions in Youth Ministry

1. A youth ministry must entertain/amuse students to be effective.

The 1970s, 80s, and 90s were replete with conferences, seminars, and conventions regarding youth ministry. A common thread running throughout these resources was an emphasis on what it takes to "draw" a student into ministry. The common questions seemed to be, "What will it take to get kids to come to church?" and/or "What will it take to keep the kids we have?" It is obvious that these are the significant questions, yet the way they have been answered for the last twenty years in youth ministry circles is astonishing! Everything from \$100,000 sound systems to dances and contests have been used and promoted as legitimate means for drawing kids in. The all-important principle to remember is that whatever you use to "draw" a student into a ministry is what you'll need to "keep" that student coming. It is easy to see how many youth pastors burn out trying to keep their students entertained and interested enough to start coming and keep coming. There must be more to youth ministry than entertaining and amusing students.

2. A youth ministry must be activity-centered.

It is difficult to trace the development of youth activities as a focus in youth ministry. But no matter how it started, most of us as youth pastors have inherited what could be called an "activities monster." The most common question from students is, "What fun thing is next?" Holding youth activities is not necessarily the enemy, but when a youth pastor spends more time on planning hay-rides, afterglows, and fifth quarters than he does praying and studying the Word, something is out of balance! (Remember the emphasis of the Apostles in Acts 6:4.)

3. A youth ministry must be program-centered.

Structure is good. But over-structure is exhausting. It seems as though when a youth pastor identifies a problem or has a new idea, oftentimes a new program is instituted to meet the need. It is not long before the issue in the student's mind becomes "what's happening at church." Again, it's not that programs are bad, but when the focus in a student's mind is what's going on more than Christ Himself, there is a problem. There is a constant pressure on youth pastors to crank out a variety of programs and to view simplicity as naïve. The tragedy in this fallacy is that for every program or aspect of a program added,

the youth pastor's focus becomes that much more dispersed. We must ask ourselves if "spinning plates" is prudent in youth ministry.

4. A youth ministry must be focused primarily on the "issues of being a teenager."

Again, we have been bombarded with "help" concerning running a youth ministry from a variety of sources and people. One over-arching theme coming from such literature and seminars is a perspective that to be effective in teen ministry one must consume himself with the needs of teens. To a certain extent, this perspective is true in that the Scriptures teach that a shepherd must know his sheep. However, the imbalance comes when the shepherds know the sheep better than they know the Great Shepherd. Though teens do have special needs, a constant focus on these needs points a ministry horizontally (to man) rather than vertically (to God). We must ask if our job as leaders is to meet needs or to present God!

Why are These Wrong Assumptions Prevalent in Youth Ministry?

All of these fallacies, and many others, may be traced to one tragic misconception. Ministry to youth has assumed a presupposition that is based on a cultural myth rather than the Word of God. The cultural idea that must be exposed as myth is commonly called adolescence.

The Myth Called Adolescence

The age group that youth ministry deals with is commonly known as adolescence. Our modern-day society has been identified as unique in history for classifying teenagers as a group of people called adolescents. To label a teenager an adolescent is to say that he is no longer a child, but not yet an adult. Note Webster's definition: "the state or process of growing up; the period of life from puberty to maturity terminating legally at the age of majority." This is a fairly vague definition for such a pervasive philosophical ideology.

Significant to note is that this state called adolescence is a twentieth-century, Western invention. Ours is the only culture in history to see three stages of development to maturity, namely childhood, adolescence, adulthood. All other cultures outside of Western culture and its influence, as well as history in general before the twentieth century, see only two stages in the development of maturity--childhood and adulthood. What we've done is to create an unnatural state called adolescence where a person is not a child, yet not an adult. From where did such an idea come?

David Bakan identifies three developments in American society that propelled adolescence into public acceptance: compulsory education, child Labor laws, creation of a juvenile justice system.¹ This seems to be the ideological foundation that was laid in the eighteenth and nineteenth centuries. But the articulation of adolescence didn't find the printing press until early in the twentieth-century.

In 1904 Dr. G. Stanley Hall published a book entitled, *Adolescence: Its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education*. This is the first known treatise on adolescence as a stage in a person's life. In it Hall argued that the stages in a child's development parallel in mankind's development in history. The thesis of his book is that the period between thirteen and eighteen is a crisis and stormy period in a young person's life. Hall concluded that these years almost always include extreme inclinations for a young person to be very good or very bad. It was his book and these expectations that were the basis segregating school children by age for educational purposes. At this point adolescence was invented. What should be made of such an arbitrary assertion?

Consider the history of Judaism. Since the days of the Pentateuch, the Jews have celebrated the passing of a boy from childhood to adulthood in their Bar Mitzvah Ceremony. In other words, the Jews have held for centuries that at around age thirteen a person should be fully accepted as an adult in the religious community. Jesus shows up in the synagogue as a twelve-year-old in Luke 2:41-47. It is worth

noting that no one seemed to be shocked by his presence there; rather it was the questions he was asking and the words he was saying.

The thesis of this study is that the teens to whom we minister are not adolescents; they are adults. Granted, they are "young" adults, but adults nonetheless. Physically, emotionally, and volitionally they have capabilities commensurate to adulthood. Yet, of all places, the church (through youth ministry primarily) retards the young person's spiritual development by not allowing or expecting him to be spiritually responsible or challenging him to the extent of biblical expectations or examples. We are not too different from Saul and the rest of the men of Israel who looked at a young teen named David as an insignificant youth (see 1 Samuel 17:33 and context) just before he leveled Goliath. If God put such stock in a "youth," why don't we?

By creating this mythical state known as adolescence the teenager is in constant flux between childhood and adulthood since he is not fully accepted as either. This is a significant part of the teen problems in our society. It contributes greatly to the teen syndrome of seeking identity in peer groups, gangs, drugs, alcohol, and premarital sex. It also generates anger at parents and a general anti-establishment attitude. The problem is that in some contexts, the young person is patronized as a child, yet in others he is expected to act responsibly as an adult. And we wonder why teens are so confused!

The tragedy is that this tension is propagated in youth ministry. We try to keep our feet on both sides of the fence between children's ministry and adult ministry by implementing elements of both while at the same time neglecting elements of both. The current assumptions and expectations in youth ministry have problems that must be corrected if we are to raise up a generation for Christ.

Problems With the Myth Called Adolescence

1. Adherence to the idea of adolescence promotes a low view of teens.

The reason our teens are not living Spirit-filled lives is because we don't expect them to. Our view of teens and their effectiveness in ministry is embarrassingly low compared to God's view and expectation of them.

As we consider Scripture, it is clear that the Bible does not recognize adolescence. Certainly no Greek or Hebrew term represents such a stage. And perhaps we need only consider the following brief list of the significance of teens not only as adults, but also as the heroes of our faith. Throughout the Bible we see God calling and putting teenagers at the cutting edge of His work and trust. Consider Daniel and his friends, Isaiah, Jeremiah, Joseph, Hezekiah, Ruth, Mary and Joseph, David, Josiah, and Mark. If God Himself put such great stock in teens, why don't we? Because we don't really believe that teens can be significant for Christ.

We must call our young people to the standard of following Christ that the Scriptures require and expect of any Christian. Maybe our whole discussion can be summarized by stating that God's Word is not age-graded! Our goal must not only be to present Christ, but also to expect Christ-honoring lives out of our young people.

2. Adherence to the idea of adolescence promotes a low view of God.

Following on the heels of this first point, low expectations for the spiritual maturity of teens reflects a low view of the heart and power of God. Colossians 1:28-29 reveals Paul's passion for the maturity of the saints: "And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me" (emphasis added). It is the heart of God that every man be made complete in Christ. The point needs to be underscored that the students in our ministry fall under the category of "every man." To underestimate the spiritual capacities and capabilities of teens

with regard to loving and serving Christ is to underestimate God. The Bible record is a testimony to the fact that God is quite pleased and capable to minister to and through teens. To back away from this emphasis is to back away from the heart of God. Either we believe God has the power to work through our teens or we don't. The issue must be pressed to this point of trusting God at His Word. Buying into the cultural lie that adolescents cannot be spiritually responsible merely reveals a deeper problem, namely a belief that God cannot or will not use our teens to make an impact in our world.

Other pragmatic problems or dangers associated with a belief in adolescence follow as well. Since the "adolescent" is confused about his identity (he is accepted neither as a child nor an adult), a host of consequences ensue. Low moral standards become accepted, expectations for maturity are confusing, and little responsibility is required. Maturity is left undefined, so sexual promiscuity and substance abuse become easy ways to "grow up." In the area of finances, a responsible work ethic is avoided and selfish spending habits begin an undertow of debt.

In the spiritual realm, opportunities are wasted with a generation who needs to hear the gospel from its peers. Instead of organizing an army of "Christian soldiers, marching as to war," we should be transforming our youth ministries into social alternatives for worldly options. Youth ministry is not to be the social alternative to the world--it is to be the staging arena for engaging the world with the gospel!

So what can we draw from these observations? Consider the following implications.

Implications for Student/Teen Ministry

1. Focus on becoming a "youth ministry" rather than a "youth group."

The first step to changing our focus from "adolescent" ministry to teen or student ministry must begin with checking our philosophy of what we are about. In other words, we must decide if we are going to have a youth group or a youth ministry. By definition, a youth group consists of students who group together, period. In contrast, however, a youth ministry consists of students who minister together. The subtle emphasis contained in what we call ourselves reveals much more than a title. We are either a group or a ministry.

The weight of the direction of a given ministry ultimately gravitates to the leader. For this reason, it is clear to see why understanding the assumptions, expectations, and philosophy involved in what we do and why must be carefully thought through by the youth pastor/leader.

2. Hold students accountable to the biblical standard.

Just as a young Jewish boy was expected to obey the Torah after his Bar Mitzvah, we may expect that our teens can obey the truth of the Word of God. We can thus hold these young people responsible for how they deal with their time, money, and opportunities. This expectation also raises the bar for our study and teaching of the Scriptures.

3. Deal with students as adults.

The church should be a leading influence in these young people's lives to grant them both the responsibilities and privileges of adulthood. We should help them understand biblically how to make decisions, allow them to utilize their creative energies for the Lord, help them find a place of ministry in the body of Christ, include them in evangelistic and discipling efforts, and let them be examples of Christian virtue (1 Tim. 4:12).

Could it be that the church has allowed the myth called adolescence to go unchecked? Could it be that youth ministries have been operating with the wrong diagnosis? I am often asked what I think is unique about ministering to students. And I usually get a look of shock when I answer, "nothing."

First John 2:16 reveals that there are only three problems (rather, sins) with all people, including teens: the lust of the flesh, the lust of the eyes, and the pride of life. This diagnosis of man's hamartiological hangover is not unique to any age group. And the sooner we apply this to our students, the sooner we will do youth ministry God's way.

1David Bakan, "Adolescence in America: From Idea to Social Fact," *Daedalus* 100 (1971), 979-995, cited in David Alan Black, *The Myth of Adolescence* (Yorba Linda, Cal.: Davidson Press, 1999), 14-16.

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Mere Dispensationalism

Joe Smith

In the decade of the thirties when our movement was founded, Dispensationalism was the reigning system of Bible interpretation for those who treasured the Word of God. The Bible conference movement had largely used speakers from our camp, and the system was widely associated with those who expected the Bible to speak in literal terms.

Today, it is a movement on the defensive. In the growing theological debate between Classic Calvinists and the Open Theism group, this concept is not considered as a viable approach to biblical exegesis. I was recently accused of eisegesis just because I am a dispensationalist! This seems incredible, since the reason for my being convinced of the dispensationalist position is that I believe in a historical, literal view of the Bible.

The accusation was not made in rancor, and I was able to ask what the person who made this claim thought that I believed. What I discovered is that he didn't have a clue as to what basic Dispensationalism is, but could quote many conflicting views that dispensationalists take.

On further reflection, it occurred to me that perhaps dispensationalists have grown so busy debating other dispensationalists about details, that there is little debate today directed to Bible believers that are not dispensationalists. They are choking on details, when they do not grasp the basics.

IFCA International is one of very few movements that make a dispensational approach to Scripture a requirement. Yet that requirement is couched in terms that allow great freedom in the details. The number of dispensations is not even specified. Here is this brief statement.

Dispensationalism

We believe that the Scriptures interpreted in their natural, literal sense reveal divinely determined dispensations or rules of life which define man's responsibilities in successive ages. These dispensations are not ways of salvation, but rather divinely ordered stewardships by which God directs man according to his purpose. Three of these, the age of law, the age of the Church, and the age of the millennial kingdom, are the subjects of detailed revelation in Scripture (John 1:17; 1 Corinthians 9:17; 2 Corinthians 3:9-18; Galatians 3:13-25; Ephesians 1:10; 3:2-10; Colossians 1:24,25; Hebrews 7:19; Revelation 20:2-6).

Let us note several basic concepts from this statement.

1. Dispensationalism is not an idea imposed on the Bible, but derived from a literal reading.
2. Dispensationalism notes different responsibilities given man in different ages.
3. Dispensationalism does not see these differences as salvific.
4. Dispensationalism sees them as changes in stewardship.
5. The Statement specifies only three of them.
6. The Statement does not speculate about the purpose of their succession.

But the ideas that are being expressed to me as being core Dispensationalism go far beyond these. And it is rare to find an article about these basic concepts, that does not get bogged down in details. In short, we seem to be talking to each other, on a level where non-dispensationalists cannot gain entrance. Perhaps the reason that the dispensationalist base is shrinking, is that in the words of Walt Kelly ¹, "We have met the enemy, and he is us!" Dispensationalism's worst enemies in this battle for ideas, are all dispensationalists who have ignored their audience models.² So let's avoid for a moment any complexity to remind ourselves of the basics that we don't usually mention.

1. Dispensations are stewardships, not the time periods in which the successive stewardships occur. This fact is of little concern to a committed dispensationalist. Ryrie's³ careful delineation of this has been greeted with indifference by most dispensationalists. Whether we use the name to denote the stewardship or the age of the stewardship seems to be of little consequence. But, in fact, it is a crucial issue.

2. It is crucial because non-dispensationalists tend to think that we define these periods in an arbitrary way. Some dispensationalists have used dispensational excuses for not grappling with Scriptures that bother them, or avoiding responsibilities that seem to be clear to others. This means that crucial to dispensational interpretation is the stewardship setting in which the scripture occurs.

3. It is important that we define the dispensation according to the revealed change in stewardship, both as to its period and to the extent to which it modifies any previous stewardship requirements.

An example we might cite is that at one point in time, God reserved the punishment of murder to Himself.⁴ But later, He delegates this responsibility to men.⁵ Although some non-dispensationalists see this as a special exception for Cain, dispensationalists see it as a difference in stewardships.

Please note two things.

1. It does not change anything in relationship to God's way of salvation, or anything else but the responsibility for capital punishment. Most dispensationalists believe this marked a point in time when God gave men some responsibility for self-government, and call the time following this change the dispensation of human government.

2. It only modifies an existing stewardship. Man was commanded to rule over everything that moved upon the earth and so his stewardship of all non-human life was not altered. He was not an equal of the animals, but a keeper of them. There was an existing stewardship in place that was modified.

Details concerning this can and are debated, but notice that the new dispensation (stewardship) did not automatically end the existing one. And the time frame in which that dispensation was active was initiated by the giving of the new stewardship responsibilities.⁶

In the call of Abram, this was further modified. God's blessings to man had been unmediated up to that point, but now were largely mediated through Abram. "In you will all the families of the earth be blessed."⁷ This did not modify the stewardship of man over the animals, or the place of human government, but now God was to reveal Himself mainly through this chosen family. This

did not mean that all of Abraham's descendants would be saved. It means that God had chosen a servant through which to reveal Himself, and given him the stewardship of God's blessings toward all men.

Later this was further sharpened by adding the law. It was never a way of salvation, but designed to be an aid to Israel so that they could better represent God.⁸ His holiness was revealed through it. It involved human responsibilities that went much farther than simple right and wrong, but involved commanded worship practices, and showed the coming Messiah.

It is a puzzlement to me that some wonderful friends who love Jesus as much as I do, cannot admit that since these amoral commandments are now not in force, God must have changed man's stewardship responsibilities. In fact, not only has the ritual nature of worship changed, but God has temporarily set aside one servant and chosen another. The Church, made up of every kindred, tribe, tongue and nation; defined by the indwelling Holy Spirit now bears the responsibility of a job that was formerly only given to Jews.

By the way, Jews are included in the "every." But only those who have received the Holy Spirit and are "born again." The Church does not replace Israel, but provokes Israel to jealousy.

Since this is the most sweeping change in man's stewardship to God in history, we should not be surprised that some get the idea that the introduction of a new stewardship means the abrogation of all that was before. But that did not even happen here. The moral law did not change. The ceremonial expressions did. Salvation was still by grace through faith. Man was still responsible for governing the earth. What changed was specifically spelled out.

As for the millennial kingdom, the most obvious change is that we will then have a benevolent dictatorship on earth by the King of Kings who will rule with a rod of iron.

But notice that the substance of these stewardships is defined by the commands that initiate them. And the time length is only ended or modified by the issue of new stewardship commands.

Some have noted that the beginning of each new dispensation has been preceded by a judgment. Even if that is so, the judgments do not define the dispensational period, but the commands do.

Some have wondered why God didn't just begin with the rules now in place. They speculate as to the reason for the modifications of the stewardship rules. I tend to be very careful here. I want to be quick to acknowledge that there are things God does that I do not understand. My plea is for modesty. Speculation is OK if it is so labeled.

Of course Dispensationalism has already developed much further than is here depicted. But in the attempt to proclaim the latest notion, we have often been unwilling to present the basic ideas that have the best authority without the details. And the result is that good minds have gone another way.

NOTES

1 Creator of Pogo, the syndicated comic strip.

2 An audience model is a concept of the people for whom you are writing. We might not communicate if we do not understand and address the concepts, concerns and questions they have.

3 "Dispensationalism Today" By Charles Ryrie,

4 Genesis 4:15

5 Genesis 9:6 To deny that this is a change in dispensations means understanding that "all the creatures that move along the ground" from Genesis 1:28 included men. You decide.

6 Genesis 1:28

7 Genesis 12:3

8. Exodus 19:5-6

Preserving the Bond of Peace

Standing Fast for Unity, Philippians 4:2-3

Dr. Sam Horn

Unity and harmony were important themes to the Apostle Paul. He addressed these themes throughout the New Testament in passages such as Romans 12:4-5, 14-15; 1 Corinthians 10, 12; and Ephesians 4:4. Perhaps one of the clearest cases where Paul's concern for unity and harmony is expressed is found in Philippians 4:2-3 where he addressed two women who were at odds with each other. Although Paul does not reveal the cause or nature of their division, it is obvious their conflict was well known to the assembly and had escalated to the point where public confrontation was needed.

Conflict among believers is not new to the body of Christ. It divided believers in Paul's day even as it does in ours. Though never pleasant, conflict is at times a necessary part of standing for truth. For this very reason, Jude instructed believers to contend earnestly for the faith (Jude 3). There are times, however, when conflict is divisive and destructive. Conflict is at times a part of serving Christ, particularly when truth or doctrine is at stake; however, it is one thing to contend for truth, quite another to be contentious when truth

is not at stake. This passage demonstrates how Paul addressed one such needless conflict and reveals several biblical principles to aid modern-day believers "keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

Contextual Implications

In Philippians, Paul unfolds three primary concerns for these believers who labor in the Gospel. First, that they contend earnestly for the faith of the Gospel (1:27). Second, that they be steadfast in the face of opposition (3:1-4:1). Finally, that they maintain unity in the Spirit by adopting the "mind of Christ" (2:1-16). Almost everything in this letter can be tied to at least one of these primary concerns. If the Philippians are to effectively contend for the Gospel, they must stand firm against the opposition, and, this standing mandates a unity of heart and soul. When seen in the light of the three primary concerns mentioned above, the conflict between these two women actually constitutes a major threat to the work of the Gospel and, as such, merits Paul's direct and decisive intervention.

Ancient Observations

This brief passage contains at least eight important observations about the conflict addressed by Paul. First, the conflict is left general rather than specific in order to point out the reality of the conflict rather than focus on its particulars. Rather than getting lost or sidetracked in discussions about the history and justification of the conflict (who was right and who was wrong), Paul wanted the reader to understand the danger of the conflict and focus on resolving such conflicts when they arise. Second, it is clear from this passage that the conflict was between two specific individual believers that Paul names. The conflict was very real and very personal. Two specific people had allowed a conflict to come between them and thereby endangered the Gospel mission at Philippi. Third, those involved in the conflict had at one time been a source of great joy and hope for the Apostle (1:1). Paul addresses them as "dearly beloved" twice in this passage. He is not writing to strangers from a distant and uninvolved perspective. These were dear friends who had been and continued to be a source of great joy. Now, two of them had become the

source of deep discomfort and distress. Paul was grieved, and rather than suffer his grief in distant silence, he called for a resolution of the conflict.

Fourth, these women were at one time united in a common cause for the Gospel. Apparently, in the past these women had been praised for their participation in laboring for the Gospel of Christ. Now, they were singled out for their division and conflict with each other. Fifth, these women had become publicly divided over a nonessential matter. Although Paul does not give any particular details as to the nature of the conflict, it is noteworthy that Paul does not mention any major doctrinal problem in association with these two women as he did when he wrote to the Galatians, Corinthians, or the Romans. Rather than revealing the particulars of the problem, Paul urged the women to settle the matter so the greater issue, their relationship, could be preserved. For Paul, believers were not to stand on personal issues and opinions at the expense of Christian harmony and unity. Sixth, Paul addressed his instruction for reconciliation to both women individually. Both women bore fault for the breach; both must bear responsibility for the restoration. It is striking that Paul made no real effort to determine who was at fault or who needed to make the first move toward reconciliation. It is clear that Paul considered the need to reconcile as a mutual responsibility. As they had once labored together in the work of the Gospel, Paul entreats these two sisters to labor together in the work of reconciliation.

Seventh, in this case reconciliation demanded the intervention of a spiritual leader. Apparently, the conflict between the two women had degenerated to the point the involvement of a third party was necessary. Paul's request was most likely made to the pastor or one of the spiritual leaders over the church at Philippi. While it is impossible to be dogmatic on this point, Paul's understanding of the role of the spiritual leader in a church would certainly include the responsibility to preserve the bond of peace among believers under his charge. Finally, it is interesting that the outcome of this situation is not recorded for us. The reasons are obvious. When this letter arrived at Philippi, the problem was still a present reality. We have no way of knowing what the results were as there is no other mention of these women anywhere else in the New Testament, and there is no further correspondence to the church at Philippi. All the reader can conclude is that God wanted us to focus on the vital importance of resolving such breaches of unity rather than providing a specific methodology for doing so.

Modern Applications

There are at least six important applications that these observations teach us. First, this kind of conflict between believers is a threat to the effectiveness of the Gospel. In such cases, believers have an obligation to deal with the conflict rather than adopting a "live and let live" mindset. Second, success and mutual labor in the ministry are no guarantees for future harmony and mutual unity. No amount of past labor and ministry together can eliminate the need to actively and vigilantly preserve the bond of peace in personal relationships. Relationships between believers must be nurtured and developed through an active commitment to living out the agape principles in 1 Corinthians 13. Third, when division comes between believers and such division is not over a doctrinal or ethical violation, then mutual reconciliation is mandated. Believers do not have the option to live in the supposed comfort of unresolved personal conflict at the expense of the harmony of the body and the ministry of the Gospel. Fourth, at times believers may be unable or unwilling to resolve the conflict between themselves on their own. At such times, a public call for reconciliation is warranted, and the involvement of a third party, such as an objective spiritual leader, may be helpful or needed. Fifth, the context of this letter reveals that believers must esteem the cause of the Gospel higher than any personal preference or right they have. Rather than causing conflict with another believer over a nonessential matter, believers should give careful consideration to how their actions affect the ministry of the Gospel. Personal differences or slights must be set aside for the greater cause of spiritual unity among believers who are standing together for truth. Let there be no question about Paul's willingness to rebuke or even separate from a believer who is in doctrinal or ethical violation of truth. One has but to recall his stinging rebuke to Peter

at Galatia or his instruction to the Corinthians to deliver the sinning brother over to Satan and avoid even eating with him to understand that Paul is not advocating unity at the expense of truth. Rather, he is urging unity at the expense of personal preferences or slights. It has become fashionable to justify our division over personal hurts or slights by arguing that we are "standing for spiritual truth." While there are legitimate grounds for division over truth, it is imperative that truth be the real ground for division rather than just the pretext. Finally, this passage reveals that preserving the bond of peace among believers can be a laborious process. It must have been difficult for Paul to write these verses. From the tender terminology used to address them, it is clear that Paul does not desire to embarrass or hurt these former co-workers. It must have been very difficult for these women to receive Paul's rebuke and appeal in this matter. However, as laborious and difficult as it may have been, Paul was willing to engage in the process so that the bond of peace could be preserved, and in so doing, leave for us an example to follow.

Conclusion and Application

Modern fundamentalists stand behind a heritage of older saints who stood together in the battle for truth and the labor of the Gospel. While they may have differed in many areas of personal conviction or preference, they stood shoulder to shoulder in the harvest field for Christ and on the battlefield for truth. Today, however, that spirit of co-laboring stands threatened by believers who stand together on doctrinal truth but contentiously divide over matters of personal preference or specific applications of how certain biblical principles in nonessential areas are to be fleshed out in daily life. It is one thing to differ from another fundamental believer in these areas; it is quite another to do so contentiously. Modern Fundamentalism has been divided over issues that were never considered points of contention, tests of fellowship, or indicators of orthodoxy by past fundamentalists. Modern fundamentalists are divided over such things as educational philosophy, home schooling, personal dress standards, the King James Version, courtship and dating, acceptable entertainment, and a host of other issues. While believers are certainly within their rights to have strong views and positions on each of these issues and to teach these views to others, Fundamentalism has never made similar issues of past days points of fellowship or tests of orthodoxy. The right kind of discussion between godly men who hold strong but differing positions on these issues promotes a healthy environment for debate, biblical study of the issues, and a responsible and careful exegesis of relevant biblical material. However, much of what is going on within our movement is far from healthy; it is divisive and contentious and is far removed from the spirit and history of traditional Fundamentalism. It is quite possible that if Paul were writing a letter to the churches of American Fundamentalism, and if it were read publicly for all to hear, we would hear the tender entreaty of the Apostle personalized to our situations, "I beseech _____, and beseech _____, that they be of the same mind in the Lord." One does not write an article of this nature without some measure of trepidation that some will misunderstand the true intentions and motives of the author. Whenever one speaks in this fashion on unity, there is the risk that others will wonder about his commitment to truth and separation. Biblical separation, however, does not preclude biblical unity; it presupposes and enhances it. It is precisely a concern for truth that ought to motivate believers to ardently guard the bond of peace and preserve biblical unity among each other. Contentions, however, do occur. In such cases, passages like this serve to encourage estranged believers to begin the process of reconciliation. No one desires to see truth sacrificed in the name of unity. Unity achieved in such fashion is not genuine unity; however, although the Bible does not allow believers to sacrifice truth for unity, it does place a high value on biblical unity. Furthermore, the New Testament exhorts believers to preserve the bond of peace and to live peaceably with one another as they strive to walk worthy of their calling. Often fundamentalists of past years were called upon to stand firm for truth and did so willingly, leaving us a heritage of truth. In our day, in addition to standing for truth, there is a call to stand for the right kind of unity. Our response to this call will determine the heritage we leave for the next generation of fundamentalists.

Dr. Sam Horn, Executive Vice President of Northland Baptist Bible College, is a frequent conference, camp, and seminar speaker across the country and in other countries such as Poland, Russia, Mexico, and the Dominican Republic. He has a burden to see young men trained for the ministry. Dr. Horn received a B.A. in Bible, an M.A. in Bible, and a Ph.D. from Bob Jones University. While at BJU, he served as a faculty member and the director of extended education. Dr. Horn and his wife, Beth, have been serving at Northland since the summer of 1996. They are the parents of one child, Robert.

"Interesting"

How Do We Define that Word in Terms of Life or Death?

Dr. Elwood Chipchase

Calvary Bible College and Theological Seminary has as its mission to prepare men and women to live godly and to serve Christ in the community and around the world. Being a messenger for Christ is definitely interesting! And a few have found that your life can be "on the line," meaning close to danger.

The Philippines has often been in the news for over a year now because two Calvary graduates, Martin and Gracia Burnham, were held hostage by the Abu Sayyaf. This sweet couple loved the Philippine people and wanted them to know the Savior they served.

While taking time to celebrate their 18th wedding anniversary, they were thrown into an interesting but dangerous situation. Who would have thought such a thing could happen?

Both embraced a solid Christian upbringing and looked forward to missionary service. Calvary was their choice for missionary training. Gracia said recently, after her rescue, "I have so many good memories of Calvary Bible College. I made a lot of friends that have been an encouragement throughout the years. I especially remember the missionary in residence who impacted our lives and helped prepare me for ministry."

The Burnham family is like many who have served as missionaries with New Tribes Mission. For Martin, he spent part of his youth in the Philippines, observed his godly parents, Paul and Oreta, and became interested in becoming a missionary pilot. After receiving his flight training in Wichita, Kansas, he also taught aviation at Calvary before he and Gracia went to the Philippines with New Tribes Mission.

The day of the Burnhams' abduction, the Calvary Bible College radio station, Calvary 88.5 KLJC made a promise before God to set aside two specific time segments each day to pray for the Burnhams over the air. Daily updates by Calvary alumnus Alex Businetz were also given at these prayer spots.

Regular updates were given to the Board and Advisory council of Calvary. Regular e-mail updates were sent to alumni. Staff and faculty prayed daily for them in the 8 am prayer meeting. As they provided pulpit supply they updated the churches and urged them to continue to pray. A special chapel service was held with Gracia's parents to update the students concerning their welfare. Many students, staff and faculty constantly wore yellow ribbons as a reminder to pray for the Burnhams.

Calvary Commencement arrived on May 11, 2002. An overwhelming decision was made to present Martin and Gracia the "Alumni of the Year" award for faithfulness to the Lord in such a dangerous trial. Both Martin's and Gracia's parents attended the graduation to receive this award for their beloved children. There was a standing ovation and few dry eyes.

May 27, Memorial Day, the one year anniversary of their captivity, a special service was held at Red Bridge Baptist Church to emphasize the Burnhams' situation and again appeal to God's people to continue to pray. That night I had the privilege of speaking from Jeremiah 10, reviewing again that God is our "Mighty Fortress" in the day of trouble.

On June 7, 2002, Martin Burnham entered the presence of His Lord. Gracia was miraculously rescued and returned to her children. This was truly the hand of God.

The Burnhams' story will interest many for years to come and perhaps be the means of enlisting others in the army of the Lord.

Missions at Calvary (which includes Missionaries in Residence) is one of 15 majors but a vital focus in the college. We continue to train and maintain active interest in all of our men and women. Presently, alumni of Calvary Bible College and Theological Seminary are serving in all 50 states in the U.S., and in 71 different countries.

Dr. Elwood Chipchase, a former President of IFCA International, is the President of Calvary Bible College and Seminary.

Retire or Refocus
Dr. Richard I. Gregory
VOICE Managing Editor

About five years ago I shared with the men of the Executive Committee that I was planning on stepping down from my ministry as the Executive Director when I reached the age of sixty-five. There were several reasons why I felt led of the Lord to do so. First, I believed it to be my responsibility to model before the men of IFCA International that a man should step aside from a ministry before it became apparent that he should. A man staying beyond his ability to function effectively has hindered many a ministry and tarnished impeccable reputations. Second, I knew that the demands of the ministry of Executive Director needed the stamina and vision of a younger man if the Fellowship were to continue to provide the vital resources its constituency expected and deserved. Two years ago that day arrived and I was very grateful that the Lord had provided a man to assume leadership and pursue with vigor the ministry of IFCA International's Executive Director. The transition was pursued and completed just as planned.

Facing retirement was very challenging for me. If there was anything that I wanted to avoid it was viewing retirement as a cessation of active ministry. The word itself seemed to convey this message to others so I cast about in my mind for a term that would properly communicate how I viewed this new phase in my life. Rather than saying that I was retiring I decided that I would refer to refocusing the energy and emphasis of ministry. Where once I was responsible for planning, vision casting, and overall administration of the Fellowship,

I could now be free to refocus on assisting, advising, writing, preaching and representing our Fellowship without the inherent pressures of the Executive Director's office. I have enjoyed this freedom and have found the assignments given to me by our Executive Director to be very fulfilling, especially my continued involvement with the planning and production of the Voice magazine and the writing projects given me.

One of the aspects of ministry that I missed the most when I came to the International Office was the accumulative effect of a continuing ministry of the Word. During this last year I have had the privilege seeing that happen as I have been teaching a weekly Bible Class. Our development here in Florida is called the Hampton and it has about 800 homes. Each week that I am home I teach the Word of God to a constituency of about 108 people at the Club House in our development. I have found that these dear people coming from a variety of backgrounds and denominations are anxious to hear the Word of God taught with clarity and practical application. In addition to the Bible Class, the Lord has opened many other opportunities of personal ministry among the people of our development that continually assures us that moving to the Hamptons was of the Lord.

Retirement may be for some, but for me the very term invokes visions of self-interest that a man of God must never involve himself in. These golden years are years of opportunity to serve the Lord with vigor and purpose. Someone once said that it is the responsibility of every man of God to care for the depth of his ministry and God will take care for its breadth. The ministry God has given me in these maturing years has taken me to Russia, Europe and to many states across the nation. I continue to serve on the boards of Biblical Ministries Worldwide and Slavic Gospel Association. These have been exciting and fulfilling days and I look to the future with continued anticipation.

The Apostle Paul wrote to Timothy from prison shortly before he was martyred. In the concluding paragraphs of the letter he asked Timothy to bring his cloak that he had left with Carpus in Troas. But more importantly, he asked Timothy to bring the books and especially the parchments. Though he anticipated the possibility of death, he continued his study and pursued his ministry to the very end. He had shared with the Ephesian elders that although "bonds and afflictions abide in me...none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the grace of God" (Acts 20:24). He was determined that he could say, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:7). May this also be the determination of us all. May the young men of our Fellowship have as one of the goals of their ministries to finish well. May those of us that are entering the years that require a refocusing of our energies determine that we shall not relax and retire from our life-long passion to be used effectively of the Lord. Let us make sure that we carefully pursue depth in our walk with God so that God may freely expand the influence and the breadth of our ministries.

CHAPLAINS DIARY

Love Mercy

Chaplain Greg Rhine

Garland Medical Center, Garland, Texas

The following account was written by Chaplain Greg Rhine for the Dallas Seminary Kindred Spirit magazine. Greg serves as our chaplain in the Emergency Unit at Baylor Medical Center in Garland, Texas.

"Chaplain, a CPR patient is coming in by ambulance in two minutes. The paramedics say it doesn't look good," the charge nurse told me.

My stomach tightened as I braced for the drama that was to unfold. The ER team had already gowned and gloved, and they waited in uneasy silence in the trauma room. I scarcely had time to utter a silent prayer before the fire department paramedics burst through the double doors. One was doing chest compressions as the other gave oxygen to the patient and wheeled the gurney into the trauma room. The patient was in his forties.

I gained eye contact with the physician running the code, "Doctor Pierson, I'll wait with the wife in the family room until you get free to give her an update."

"Thanks chaplain. It looks bad; I may be a while." Alarm bells from the heart monitor warned that the patient's life signs were very unstable.

I hurried to the family room, unlocked it, and entered. In the privacy there I called on God: "Gracious Father, if it be your will, please preserve the life of this patient. Give wisdom to the medical team and a safe journey for any family who come to the hospital. May you be glorified in all that happens here today."

The triage nurse knocked, then escorted the patient's wife, Karen, into the family room. She was sobbing uncontrollably. As she had no family or minister close at hand, we sat alone in the tension-filled minutes

prior to the doctor's arrival and I helped her contact her husband's parents in Florida. I prayed again, this time with her, placing the tenuous situation in God's capable hands.

The doctor arrived shortly thereafter, but the expression on her face told me that the news was bad. She looked at Karen. "I'm sorry to tell you this... We tried everything but there was nothing we could do to get his heart rate back. Your husband died."

Karen's grief exploded. "Oh Clifton, Clifton. I have nobody. Please don't leave me. I don't know what to do!" She buried her head in the couch.

In the few sad hours that followed, I drew on and tried to model the lovingkindness and compassionate mercy (hesed) that God requires of all his people (Micah 6:7-9). And a key passage in the Book of James took on new meaning that day: "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress..." (James 1:26-28).

After escorting the widow to the trauma room to see her husband, I heard a staff member whisper, "Chaplain, I couldn't do what you do."

"Believe me, it never gets any easier," I said. [And I couldn't do it, either, without help.]

At Clifton's funeral a few days later, I stressed the theme of God's love and its appropriation in Psalm 103:15-17.

As for man, his days are like grass, he flourishes like a flower of the field; the wind blows over it and it is gone, and its place remembers it no more.

But from everlasting to everlasting the LORD's love is with those who fear him, and his righteousness with their children's children.

The outline in this passage is simple, yet powerful: Our lives are temporary, but God's love (hesed) is eternal.

God demonstrated his eternal love by sending His own Son Jesus (in the prime of His life before half his life was over) to die for our sins (John 3:16). And because of that loyal love shown to us, we have both the example and the supernatural enablement to extend it to others. And we can do so even in the hardest of times when faced with unspeakable pain.

God's loyal love forgives sins and will one day wipe away every tear and make every wrong, right. His loyal love will abolish death some day. His loyal love furnishes a home in heaven "from everlasting to everlasting" for those who trust in Him.

Our lives are fragile and painfully brief, as world events have so graphically reminded us in the past few months, but the story does not have to end at the grave and at the judgment to come. By faith, we live in the comfort of knowing that God's love is eternal, and nothing can separate us from it (Romans 8:38-39).

Many "fun" factors make the missionary service of hospital Chaplaincy enjoyable. However, it's during the tough times, such as offering a widow in distress the mercy of God, that I ask, "Why do I do this?" Second Corinthians 5:13- answers it best in stressing the loyal love of Christ:

"For if we are beside ourselves, it is for God; if we are of sound mind, it is for you. For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf" (NASB).

We love because we have and always will be loved.

Please remember Chaplain Rhine and all your pastors who are serving in the missionary ministry of the Chaplaincy. Some are in the active duty military, some in the National Guard and Reserves, and some in Prison, Police, Fire and Hospital ministries. They are reaching men and women and their families who might never darken the door of a local church.

If you would like to become a chaplain in any of these areas of missionary opportunity please contact me at:

Chaplain, Lt. Colonel Warren Dane (USAF, Ret.)

Director of Chaplaincy

chaplain@ifca.org

MISSIONS

The Story of Anne Donovan

She was 90 years old, Roman Catholic and looking for a cup of coffee. It was a beautiful spring morning in Florida, and the University Parkway Bible Church had a table in front of the unit it rents for the church services, an outreach it participated in each month in the monthly Farmers' Market held in the shopping center.

The leadership of the church had determined that the monthly Farmers' Market would provide an excellent outreach opportunity for the church. While all other merchant tables had goods for sale, the church's table had only free goods: coffee, hot chocolate, cookies, donuts, pens and information packets about the church. Also included was an opportunity to sign up for free drawings for Bibles, Christian books, videos, cassettes, tapes, etc.

As Anne Donovan walked by the table that morning she insisted on paying for a cup of coffee. She could not fathom someone giving away free coffee in an environment where everyone was selling to make money. However, the church workers refused to take her money but shared with her the gospel and that salvation is a free gift from God.

That experience prompted Anne to check out the church. She came the next Sunday morning and every Sunday morning thereafter. Anne had not been in church since a teenager, but dropped out of the Catholic Church due to boredom with the services.

After several months of church attendance and a discipleship Bible study with one of the ladies from the church, Anne Donovan trusted Christ as her Savior. A couple of years later Anne fell while taking out the trash, and broke her hip. She spent several weeks in therapy recovery only to fall again and break her hip a second time.

In a matter of months, Anne Donovan went to be with the Lord. Today, Anne Donovan is in heaven because a small church, meeting in a shopping plaza, used a farmers' market outreach to share the gospel.

WOMEN'S VOICE

If God is There, I'll Be OK

Amy DeBurgh

I bought the house; fairly sure my husband would like it. Wow, the Midwest! There's a place I never thought I'd be; so different from Los Angeles in every way. I was curious about readjusting to life, now as a "Midwesterner" and as a Senior Pastor's wife. The sound of my own voice from years past, promising God I would go wherever He took me and whole-heartedly so, was now holding me to the test. The questions friends kept asking me were, "Are you scared? Are you afraid of the challenges of being a pastor's wife in a new place? Are you afraid of all the potential heartaches that come with that

role?" As I looked to God's Word for answers, He filled me with the security of the one and only possible response: If God is there, I'll be ok.

The insecurities of moving to a new place, a new job, or a completely new way of life can only be squashed by one thing--right doctrine. If anyone does not have an accurate view of God, she has every excuse to be insecure. Without God, life is riddled with pitfalls, fears and anxieties. Understanding truth about my God's whole character has made me secure. Knowledge of the attributes of God isn't just a way to stretch our brains and a means by which we "thump" the opposition. Knowing that God is omnipresent lassos my straying spirit and changes my outlook. If it doesn't, I am missing the reason why God gave us the Bible. I believe that God revealed Himself in His Word to transform my character by becoming the force of practical change in my responses to daily experiences.

On the Mount Everest of life, which is better, to have in our grasp, the crumbly ledge of self-dependency, or the fixed harness of God's unchanging character? Many passages in Scripture warn us that worry and fear are useless pas-times, and there is great wisdom in trusting God. "My God shall supply all your needs according to His riches in glory in Christ Jesus" (Philippians 4:19). "I can do all things through Christ who strengthens me" (Philippians 4:13). "The name of the Lord is a strong tower; the righteous runs into it and is safe" (Proverbs 18:10), and there are so many more. If there is one constant found in these three examples it is the Lord God. What good would my dependence upon Him be, if He were not the immutable, reliable, ever-present, omnipotent God He claims Himself to be? What I know about Him affects every part of my security.

So why are there so many insecure people? Two words come to mind, Bad Theology. Sad to say, the so-called church has become so enamored with human experience and "feel good" sermonettes, to the point that we have lost our first love, God Himself. As a result of this miserable failure to incorporate all of God's attributes in our learning, (i.e. His justice, His condemnation of those who do not believe, His wrath etc.) we have become a pitiable, insecure, fearful and floundering people. The blessed church of years past, which upheld the beauty and awesome integrity of God as He claims Himself to be, has become the slop-house of ego-stroking and non-offensive, experience seeking sentimentalism that creates the very insecurities we all deal with, today. After all, if God is not a Person to be reckoned with, what do the enemies of the faith have to fear? What does Satan have to fear? And with the absence of their fear, aren't we left with much to fear?

As people of faith in an all-powerful God, let us become diligent students of the Word of God and experts in all aspects of His unchanging character and derive our security therein! "Let him who boasts boast of this, that he understands and knows Me..."(Jeremiah 9:24).

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YOUTH

Everything the World Has & Jesus Too

Van Marsceau

I wonder what God really thinks about "Doctor Doo-Little"? Remember that movie? I sure do. If I remember correctly, it was about my second grade year of elementary school, and our class was going to spend an afternoon on a field trip seeing the movie at a local theater. Everyone in the class except me, that is. You see, I couldn't get my permission slip signed by my mom or dad because at our house, Christians - at least committed Bible church Christians didn't go to movies! There were two basic tenets to our theology of separation concerning movies: a.) Why would Christians want their money to support such a godless enterprise as the movie industry? b.) It would be a bad testimony to be seen walking into a theater by anyone who might know we are Christians, because everyone knows Christians just don't do movies. Settled.

Maybe it's because of sitting all day in the third grade class while my second grade peers enjoyed their field trip, or, maybe it has to do with being raised in a home without a television, or not being allowed to dance at our fifth grade Halloween party, but I have to tell you, I'm having a little trouble these days adjusting to everything that Christians are now "allowed" to do. It's like someone changed the rules!

Is anyone out there as amazed as I am by the incredible shift in attitudes and behaviors that have taken place in the fundamental/evangelical church? Maybe I've become my dad, but it seems as though the doctrine of grace has become so all-encompassing that the doctrine of sin and separation has been relegated to personal preference!

Is that an overstatement? Also, one could easily get the idea that there is a new kind of political correctness taking over the church so that if out of biblical conviction someone dare take a stand on a particular lifestyle or behavioral issue then, you guessed it, you are a "legalist".

Now, let me pause for a minute in my musings and say that I am fully aware of the fact that when the Bible is silent on a particular issue that there is bound to be some difference of opinion in applying biblical principle for solutions. Subjectivity in the area of Christian liberty is, as we well know, at least as old as the Corinthian church. (Not that we would necessarily use them for our model!) There is an appropriate time to defer in love. Also, I want to say that I am not suggesting that the Christian life, when lived out as accurately as possible, is to be primarily a lifestyle couched in the negative.

However, it has been my observation that a variety of activities and issues that at one time were pretty well defined as off limits for Christians and local Bible churches, have become fairly commonplace, if not even trendy among many. Here are a few examples of the kinds of debates and discussions I have had lately with Christian teens and adults:

There is nothing wrong with a Christian drinking beer or wine, serving beer or wine, or being seen around beer or wine kind of places. Just don't get drunk!

Movies with nudity, partial nudity, clearly shown immoral love scenes, artistically suggested but not clearly seen immoral love scenes, etc. are no problem for our eye gate because they simply represent real life, or have literary value to the story line.

Words like... "xxxxx" well, I'm such a legalist I'm not going to list them. But, a whole bunch of words that sound a lot like and mean some of the same things as the words that my old pot-smoking hippie friends in high school used to say are now acceptable.

Having an unsaved/secular DJ playing all kinds of secular music (they might include a few CCM tunes) so we can dance at our Christian wedding is well within the boundaries of wholesome celebration.

If it's OK to pierce my ears, then what's wrong with my tongue, eyebrow, belly button, or lip? (Anyone want to talk about tattoos while we're at it?)

Perhaps this a regional thing and I'm living in an unusual part of the country, but since when is West Virginia a cutting edge place for anything, with perhaps the exception of the production of fossil fuels? Or, perhaps I'm just stuck on my pet peeves and don't realize it. When the Apostle Paul wrote to the Thessalonian church in I Thessalonians 4:1 he made it clear that there really is such a thing as a "Christian" lifestyle. "Finally brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more." (NIV)

Also, when Paul wrote Titus at Crete, he said "For the grace of God that brings salvation has appeared to all men. It teaches us to say no to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age . . ." (Titus 2:11-12). (NIV) Clearly, the doctrine of grace is about more than just seeking liberty in my lifestyle. In fact, it has a dynamic to it that restricts my behavior.

I have a friend who used to say about the Bible College where he served as a Dean of Students, "We have everything the world has and Jesus too!". It is my observation that this might be a good slogan for our state-of-the-art Christianity--"Everything the World Has--And Jesus Too!"

In a follow-up article we will try to get a handle on some of the basic biblical principles that we must be teaching our children and churches. (In my opinion!)

Van Marsceau is the pastor of the Fellowship Bible Church located in historic Harper's Ferry, West Virginia. He is a graduate of Appalachian Bible College, served in full time pastoral youth ministry for 13 years. Also, he presently serves as the chairman of the IFCA Youth Committee.

BOOK REVIEW

Not By Bread Alone: An Outlined Guide to Bible Doctrine

by Dr. Steven W. Waterhouse

Amarillo, TX: Westcliff Press, 2000. 575 pages

Our people are dying for lack of knowledge; a famine is in the land. Market-driven churches and consumer-minded congregants often have little taste for serious teaching of the Word. Shepherds have bowed to the cues of the culture rather than following the mandate of the Word to feed the sheep Truth that will produce stability and growth.

Out of this environment comes an exception. Dr. Steven Waterhouse, a fellow IFCA pastor, has written a doctrinal study that is the fruit of his pulpit ministry. A highly gifted student, Dr. Waterhouse has earned a Th.M. from Capital Bible Seminary (majoring in Hebrew and Greek) and a D.Min. from Dallas Theological Seminary. In his ministry he resurrects the largely forgotten model of the pastor-theologian who combines a passion for the Word with a commitment to bring his listeners to maturity through its systematic study.

Not By Bread Alone is a one-volume systematic theology that examines all the doctrines of the Word. The spirit is charitable, the emphasis pastoral, and the tone frequently personal. The book features 12 chapters covering doctrines of the Bible, God, angels, Satan, demons, man, sin, Christ, salvation, the Holy Spirit, the church, and future events.

It is intriguing that the first eight chapters of Not By Bread Alone involve 98 pages of material; however, the last four chapters, dealing with the doctrines of salvation, the Holy Spirit, the church, and future events cover 460 pages. Such allocation of space reflects both the author's personal passions and some of the theological tensions of our day he is compelled to address.

Both heart and mind are applied to important and sometimes controversial points of discussion. On the doctrine of salvation, the author is deeply committed to the purity of the gospel of grace. He is committed to the Lordship of Christ, but rejects this terminology when tied to salvation. In addressing additional areas of the doctrine of salvation, excellent studies are provided on the subjects of saving faith, false conditions for salvation, repentance, baptismal regeneration, and the security of the believer. The author presents a profitable study of the warning passages of Hebrews.

In his discussion of the church, Dr. Waterhouse addresses vital themes such as the importance of Dispensationalism, the qualifications and role of elders in the assembly, the challenges of ecclesiastical separation, and the issue of discipline in the assembly. While advising sensitivity to a congregation, he is committed to a governing model that gives authority to those who have ultimate accountability for the assembly (elders).

The discussion of the Holy Spirit contains a goldmine of information on the ministry of the Spirit, the Spirit's role in the sanctification process, and the challenges we face relative to spiritual gifts.

The student seeking help with the problems of sign gifts and the current fascination in the religious world with apostles and prophets will discover useful information in mounting a defense against these contemporary challenges.

Dr. Waterhouse is both pretribulation and premillennial. A fine section (nearly 200 pages) is developed to defend these views and to help the student understand both rival opinions and the best defenses against them. Here the author addresses the biblical covenants, the rapture, the believer's resurrection, the tribulation period, and the identity of major nations involved in tribulation period events. A valuable discussion comparing amillennialism with premillennialism is included in this section.

The author does not anticipate that all will concur with every conclusion in the book; however, for the profit and challenge to thinking and ministry, the serious student should be exposed to his study. This is a volume that the student will frequently pull off the shelf.

This reference work is a bargain--\$15.00 plus shipping. Information about this and other valuable written material by Dr. Waterhouse can be found at <http://www.webtheology.com>.

Reviewed by Dr. Richard Grubbs, Pastor, Cornerstone Bible Church (Lubbock, Texas), and Director, Biblical Ministries, Inc.