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# Theological Antinomy, Tension & Mystery

— Les Lofquist —

EXECUTIVE DIRECTOR



In so many theological discussions, I become dismayed. On the one hand, there are those who resist serious study of the Scripture and opt for a shallow Christian experience devoid of substantive theological thought. Others on this extreme mindlessly embrace mystery whenever God is discussed. They claim that anyone “who says they have figured out the Bible” is an authoritarian, closed-minded, judgmental person who is filled with certitude and loves to dominate through strong declarative statements. “We have no idea what most of the Bible means, and yet this makes us feel like life is big again, filled with mystery.” This seems to me to be an arrogant dismissal of what the inerrant Scriptures do reveal.

On the other hand, there are those who present their theology with seemingly flawless logic and confidently explain the inexplicable. These people explain God’s mind and God’s ways as

if they have *perfectly* comprehended Him. They have every Scriptural passage neatly arranged in their theological system. I even heard some explain to me they *know* what God was thinking before creation regarding the logical order of His decrees. All of this seems to me to be no more than arrogance in argumentation.

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*My plea is for a fully developed, substantive, Bible-based theology which also accounts for antinomy, tension, and mystery.*

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What I am arguing for is theological discourse which is founded upon the Bible as God’s truthful, accurate, understandable, written revelation AND which also understands the limitations of our human comprehension and the inability of language to describe perfectly God and His ways. My plea is for a fully developed, substantive, Bible-based theology which

also accounts for antinomy, tension, and mystery.

## THEOLOGICAL ANTINOMY

An important theological consideration for us to consider is the issue some define as antinomy. *Antinomy* is from two Greek words (*anti*: “against” + *nomos*: “law”). It literally means the mutual incompatibility, real or apparent, of two laws. It is a term used in philosophy (specifically in logic and epistemology). It is also used in theology. The *Oxford English Dictionary* defines the antinomy as: “a contradiction between two beliefs or conclusions that are in themselves reasonable.” Packer wrote this about antinomy: “the whole point of an antinomy – in theology, at any rate – is that it is not a real contradiction, though it looks like one. It is an apparent incompatibility between two apparent truths. An antinomy exists when a pair of principles stand side by side, seemingly irreconcilable, yet both undeniable.” (J.I. Packer, *Evangelism & The Sovereignty of God*, p.18)

The Scriptures reveal numerous antinomies. For example, how can there be unity within the Godhead yet a distinction between the Persons? Or, how can Jesus be fully human and

fully divine? Or, how could the eternal Son of God, the Creator of the universe, die on the cross? How could the Son who always enjoyed perfect union with the Father cry out, “My God, my God, why hast thou forsaken me?” How could the Bible be a completely divine, inerrant book written by completely human agents? How can salvation be totally an act of God, independent of human means, and yet require a human response to the divine initiative?

However, notice that these really only *seem* to be contradictions. We know there are no errors in the Bible. That involves the doctrine of inspiration and inerrancy. We also know that there is nothing logically impossible within the mind of Almighty God. That is the doctrine of Theology Proper. So, we could spend a lifetime (and indeed many have) trying to flesh out the exact mechanics for our answers to the questions in the paragraph above. But I do not believe we will ever fully comprehend nor fully explain all the questions we can ask. Healthy tensions do exist in the minds of believers with regard to important truths which are clearly taught in the Bible.

**ANTINOMY AND LANGUAGE**

Men often have proposed and promoted theological theories in an attempt to reconcile biblical antinomies. But we need to remember that where God’s Word seems to run against our sense of things, His Word must be trusted and believed rather than our man-made theological system and logical answers. Man’s understanding will always be inferior to God’s knowledge. God doesn’t tell us everything He knows. But He does tell us truthfully what we need to know in order to be redeemed and live righteously.

It can be a painful process adapting our thinking to the truth of revelation. It requires humility to recognize and accept God’s teaching. But that is what in fact we must do.

A related problem with theological implications involves the problem of language. It is not easy to explain in language, good for all time, all the truth we believe, in just a few sen-

tences. The meaning and definitions of words changes over time, even within one generation. This is the difficulty of semantics, which refers to the various aspects of meaning in words and the inability of mere words always to communicate perfectly what we intend to communicate. There is also the difficulty that has been present ever since the judgment at the Tower of Babel (Genesis 11) when God caused the differences in languages. Having studied Hebrew, Greek, and English I am aware of the difficulties in translating from one language to another. These difficulties have huge implications whenever we engage in serious theological discourse.

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*It is not easy to explain in language, good for all time, all the truth we believe, in just a few sentences.*

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**GOD’S INEFFABILITY**

Another related theological concept that must be remembered is the fact of God’s ineffability. This word comes

from two Latin words (*in*: “not” + *effabilis*: “capable of being expressed”). This refers to the inability of human language to perfectly describe God and His ways because His majestic greatness defies description. God is eternal and infinite, that is, without beginning, without limits or boundaries. We as creatures are finite, unable to comprehend the infinite while God is transcendent, far above His creation.

So God’s nature is not ineffable to Him, but to us, since we are limited in our ability to understand and articulate. This means:

- We can understand God’s attributes and His ways where He reveals them in Scripture.
- We can know God, but we cannot know everything about God.
- God and His ways cannot be fully comprehended nor fully articulated.

God’s ineffability does not mean that we cannot know Him or that we cannot understand His attributes at all. We understand whatever God has revealed about Himself in the Bible. But God cannot express perfectly, completely and comprehensively everything about Himself to us mere mortals. It is like a nuclear physicist trying to explain everything he knows to a Kindergartner. It just cannot be done.

**LES LOFQUIST’S ITINERARY**

**MARCH**

7-8      Siouxland Regional, Sioux City, IA

9         Faith Bible Church, Sac City, IA

14-15    Northern Outreach Pastors Conference, Rudyard, MI & Sault Ste. Marie, Ontario

16        Community Bible Church, Eckerman, MI

**APRIL**

1-3      Eastbay Baptist Church, Berkley, CA

7-9      Young Pastors Conference, Grandville, MI

11-13    Harvest Baptist Church Missions Conf., Blacksburg, VA

22-24    BMW Board Meetings, Atlanta, GA

There are many Bible verses that describe God's ineffability. Here are some: "Can you search out the deep things of God? Can you find out the limits of the Almighty?" (Job 11:7). "O LORD, how great are Your works! Your thoughts are very deep" (Psalm 92:5). "Such knowledge is too wonderful for me. It is too high, I cannot attain to it" (Psalm 139:6). "For My thoughts are not your thoughts, nor are your ways My ways," says the LORD (Isaiah 55:8).

Paul concluded his discussion on justification by faith (in Romans 1-8) and God's future plans for Israel (in Romans 9-11) with these words: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who has known the mind of the LORD? Or who has become His counselor?" (Rom. 11:33-34). Paul burst into praise for the omniscient, all-wise God whose *judgments* (i.e. purposes or decrees) and

*ways* (i.e. methods He chooses to accomplish His purposes) are past our human comprehension. This involves the ineffability of God: the inability of human language to perfectly describe God and His ways.

**WHAT THIS DOES NOT MEAN**

By saying what we have above, we are not teaching that we worship a God who is illogical or unreasonable. The Apostle Paul, engaging the skeptics on Mars Hill in Acts 17, never indicated anything other than confidence in the reasonableness and logic of God. Nor was he lacking in intellectual prowess. He demonstrated that reason and logic were gifts (James 1:17) to be exercised under the authority of Scripture (2 Timothy 3:16; 2 Corinthians 10:5).

Neither do we mean that one cannot know God. In fact, to deny that one can know the God of Scripture would be to deny Christianity itself! Such knowledge is the goal of life. In

the New Testament, salvation is often referred to as "understanding," "being enlightened," or being "made to see." Jesus defined what He had meant by the term "eternal life," which He had used so often: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). We can know God because of God's written revelation (the Bible) and because of God's incarnational revelation (Jesus Christ). As the old theological maxim goes: "Know Christ, know God. No Christ, no God."

It's not that we can know nothing about God. We can know what He has revealed through creation (Romans 1:19-21) and through His written revelation the Bible (Ps. 19). We can know Him in a personal sense through eternal life, that is, our salvation and adoption into His family (John 17:3). So there are aspects of God we can know. But we cannot know *everything* about Him.

Further, we certainly do not mean that believers cannot understand doctrinal truth. God does not desire ignorance (Romans 10:3; 1 Corinthians 12:1). The Apostle Paul, under inspiration, sharply rebuked a group in

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Hebrews 5:11-14 for not “progressing” beyond “milk” (i.e. the basics). Anyone using God’s ineffability and incomprehensibility as an excuse for unbelief or laziness has ignored the teaching of Scripture.

### WHAT THIS DOES MEAN

What I am trying to assert is that God transcends human comprehension. He is beyond human logic, beyond man’s ability to reason and deduce.

First, God is incomprehensible to the world. Those remaining in their sins have no “light,” and cannot “understand” (1 Corinthians 2:14). At this level, there is only the barest comprehension of God, through natural revelation or creation (Romans 1-2). The world comprehends things in a way that is “earthly, sensual, devilish” (James 3:15). The world’s wisdom concludes that the Gospel message is “foolishness” and such “wisdom” is useless in knowing God (1 Corinthians 1:18-21). The unbeliever cannot understand the hope of Christians (1 Corinthians 2:9, the love of Christ (Ephesians 3:16-19), or “the mystery of His will” (Ephesians 1:8-9). In fact, “the natural man receives not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritual-ly discerned” (1 Corinthians 2:14).

Secondly, God is not fully known to the Church. Believers can and should understand God through His Word, but even believers can never comprehend God fully. We do not become infinite upon being born again; we are still finite creations with finite minds that will always (on this earth) limit our concept of God and our understanding of His Word. Further, although we have the advantage (over the unbeliever) of a new nature, our minds and language are still imperfect and depraved until our glorification.

As believers, we cannot go beyond the boundaries of Scripture in what we believe (1 Corinthians 4:6). In theological matters we do “see through a glass,” which is much more than we could see as unbelievers; however, we only see through that glass “darkly” (1

Corinthians 13:12), knowing the things of God only “in part.” We must keep in mind that God clearly reveals to us what He has sovereignly chosen to reveal. Yet He has chosen not to reveal some things: “The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” (Deuteronomy 29:29).

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*There just are some things that the Lord has chosen not to reveal to us: it is that simple.*

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This verse is not some “escape route” out of legitimate and difficult study, but neither can it be ignored. There just are some things that the Lord has chosen not to reveal to us: it is that simple. Certain things are not revealed to us at all, while other things were revealed only after Christ came. It is not that certain doctrines should be avoided and not studied. But these examples serve to demonstrate that theology should be practiced with caution. We must be careful to keep our speculative imaginations within the confines of the Word of God. Let us excel in things “revealed” and be silent when encountering the “secret things” that belong to God. One may certainly make valid inferences from Scripture; but when we are speaking in the realm of speculation, we should both recognize this fact and represent it plainly to others. We must also accept the existence of legitimate theological antinomies.

“Such knowledge is too wonderful for me; it is high, I cannot attain unto it” (Psalm 139:6). The Hebrew word used here for “too wonderful” is *pi’iy* and includes the meaning of “secret.” Furthermore, the word “high” (Heb. *sagab*) carries the primary meaning of “inaccessible.” David’s awe-struck confession should be our own when encountering the mysteries of theology. When we study God (theology) we

should realize that our resources are quite limited and recognize those limits. Many today follow their pride and demand answers where there are none, because the only One who can give us those answers has elected not to give them. Some end up “filling in the logical gaps” themselves, leading to erroneous teaching. In its place is erected the idol of human reason.

There is mystery, to be sure. We do not know how everything in theology does in fact work. There are some things that are beyond human understanding. That is different from asserting outright contradiction with God. As Packer wrote, “it is not a real contradiction, though it looks like one. It is an apparent incompatibility.” The problem is with us, with our finiteness, with our language. The problem is not with God.

So we must accept the fact of theological antinomy. We must realize there will be tension when we study certain theological concepts. And we must wait until the day when such mysteries are revealed.



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# The New Covenant Fulfilled or Unfulfilled

---

— Daniel Senning —



**H**ave you ever been promised something like the best used car on a used car lot, only to find out that such an offer is not credible? Any promise made is dependent on the person who makes it rather than the person who accepts it. So, in essence, all promises involve two parties. But the credibility of any promise is dependent on the one certifying it.

God, throughout the Old Testament, promised Israel numerous things. But the power to produce the desired effect of each promise is contingent on His character. His promises to the nation Israel varied in form: one is conditional (Mosaic covenant) whereas four are unconditional (Abrahamic, Palestinian, Davidic, and New). The underpinning to all of them is his character.

In Jeremiah 31:31-34, God established a New Covenant with the nation Israel. In this unconditional covenant, Israel is promised a new heart. This makes the foundation of

this covenant soteriological. But other stipulations, such as the guarantee and its power to produce the desired effect, are equally important to the credibility of God's character. Interaction around these stipulations is important for our day, because fulfillment of this covenant has the credibility of God's character at stake.

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When one examines issues of fulfillment, the origination of the New Covenant must be investigated. It originated with God. But He revealed it during Israel's captivity to Babylon, the specifics of this covenant coming directly to the prophet Jeremiah. He is the only Old Testament writer who

explicitly called it the New Covenant. And within this written record, God's stipulations surrounding the New Covenant are found. From these stipulations, one will find various theological views on the fulfillment of this covenant.

Some believe evil is defined as failure to persevere in the New Covenant and it becomes a standard for defining good and evil within the arena of Christian Ethics. This also establishes a theological viewpoint that the New Covenant is progressive with reference to fulfillment (i.e. already... not yet). In the theological field of study, many have argued that fulfillment of the New Covenant began with the Spirit filling in Acts 2. Others, putting the New Covenant in a future context, have said it will not be fulfilled until God has established his millennial kingdom. These last two views have established premises that support their claims, but one premise – Israel is distinct from the church – must be bent or busted to support the former.

## **DISPENSATIONALISM AND THE NEW COVENANT**

As dispensationalists, how is the New Covenant to be understood? Historically, there have been three

predominate views: 1. it is one new covenant with Israel; 2. it is two new covenants – one with Israel and the other with the church; 3. it is one new covenant with Israel and the church participates in it. All three views see a clear distinction with regard to God's working with Israel, but the latter two views have a soteriological basis.

It is clear from the context of Jeremiah 31:31-34 that the basic features of this covenant are soteriological in nature -- knowledge of God and forgiveness of sins. Do these basic features constitute fulfillment – partial or complete? The answer only comes when the ground for fulfillment is not purely based on the covenant features, but when it includes all facets of God's promise to the nation of Israel, such as – parties, time, and guarantee of the covenant.

A covenant has at its root the concept of two distinct parties. It is likened to a modern day contract, which requires two parties to be involved. God, in His plan for Israel, has made five distinct covenants with this nation. In each of these, God and the physical seed of Abraham are the two involved parties. Of these five, only one is conditional (the Mosaic) whereas the other four are unconditional. A conditional covenant involves two parties where both are involved in accomplishing what is stated in the binding contract. Within this formal agreement one party must adhere to a

certain standard before the other party fulfills their obligation. However, fulfillment is not met until all obligations by both parties have been met.

An unconditional covenant also involves two parties, but the primary party is the only responsible party for accomplishing what is binding within the contract. In such a covenant, the primary party is identified by the one who says "I will." Within the four unconditional covenants (Abrahamic, Palestinian, Davidic, and New), God is the primary party, for he says in each of them "I will." This binds Him to accomplish the various stipulations within the covenant. Fulfillment of such an unconditional covenant is determined by responsibility of the primary party. Thus, accomplishment is purely based on God carrying out his part in the matter.

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*God, in His plan  
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---

The New Covenant falls under this type of covenant. God, by specifying with words what he would accomplish among them, bound himself to the two tribes of Judah and

Israel (Jeremiah 31:31). He is bound to accomplish three things within this covenant (31:33). First, he will put his law in their [Israel's] inward parts; second, the law will be written on their [Israel's] hearts; third, he will be their [Israel's] God.

### **EFFECTS OF THE NEW COVENANT'S TERMS**

What are the effects such terms have upon both parties? The first effect is when all Israel (including Judah) will be God's people (v. 33). Such an effect within Israel has not been accomplished nor is it being accomplished today. Israel's history testified to long periods of rebellion with minimal periods of selective obedience. This truth is reflected by God within the New Covenant when He specified that this covenant would not be made on the same basis as the former covenant (Mosaic – v. 32). Such a statement testifies to Israel's weakness in regard to their responsibility within the Mosaic covenant. God had been faithful to His agreement on their behalf, but Israel was not. So, Israel until this time had not collectively been God's people. This is true even after the New Covenant had been revealed to Israel, for Paul specifies in Romans 9:6 they (all Abraham's physical seed) are not all Israel who are of Israel. God's word has not failed for Paul, within the context of his writing, clarifies what constitutes Israel. It

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includes an outward component (part of Abraham's physical lineage) and an inward component (circumcision of the heart which is based on God's mercy – see Romans 2:29; 9:16). All of Abraham's physical seed who are related to the promise of Abraham and have the second criteria applied to them, are constituents of Israel. Such guidelines exclude many a Jew from God's promises, but God is not a failure for he has clearly specified his criteria for such a nation. God has called out this nation for his own purpose and all the specifications for the constituents are in place. But all constituents must be in place for God to fulfill his three-fold promise within the New Covenant. When this takes place, the first effect will be true – all Israel will be God's people.

The second effect of the terms of the New Covenant is when Israel no longer needs to teach his neighbor about the Lord. Such a testimony will be possible because of the soteriological basis that is at the core of the New Covenant. All constituents of the New Covenant will have an effectual knowledge of their Lord, which means all Israel will know the basis for their forgiveness. Such an effect will pro-

hibit the necessity of teaching one's brother about God. During the era of God's law, teaching was an inherited requirement for God's people. Moses clearly exhorted God's people in the wilderness to teach the commands of God to the next generation (Deuteronomy 6:7). But, when the New Covenant is in effect, such requirements will be nullified. All will know their God. This effect clearly qualifies as a temporal specification for fulfillment. They (all Israel) will know Him because they have been forgiven, so teaching is no longer necessary. Truly, one cannot say such an effect was testified at Pentecost because Israel still needed God's teaching. God provided it through the leadership of Peter when he taught them about the person of Christ, through the means of preaching. God, in a future day, warns Israel to guard themselves against the false teaching of men because there will be false Christ's who arise and teach them that

Christ is here (Matthew 24:23, 24). However, a teacher about Christ will no longer be necessary when God fulfills his New Covenant with Israel. They will know him because they have been forgiven of their iniquity.

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*They (all Israel) will know  
Him because they have  
been forgiven,*

---

The third effect of the terms of the New Covenant relates to the guarantee of the covenant. God on the basis of his unlimited character and wisdom, which is testified within creation, guarantees that the city of Jerusalem will be rebuilt and be consecrated to the Lord (Jeremiah 31: 35-40). A rebuilt city necessitates that it be first desecrated. So, before the city can be rebuilt according to the specifications

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of the New Covenant, it must be destroyed. Jeremiah, the one who records God's promise of the New Covenant, lived when Jerusalem faced its first desecration. It had been besieged by the Babylonians around 606 B.C. During that time, God gave Jeremiah some specifics regarding his plan for Israel as well as for the Babylonians who desecrated their land. His plan stated several things. First, their land would be totally desecrated for seventy years (Jeremiah 25:11); second, when the 70 years were accomplished the king of Babylon and his land would be judged; third, God's goodness will cause them to return to their land (Jeremiah 29:11-13). The third aspect testified of God's goodness to Israel, but its specific end is emphasized in general terms. It states that at the end of God's goodness Israel will call and seek the Lord, and then He, their Lord, will be found. When this end is accomplished, God would turn away their captivity and bring them back into the place where He had caused them to be carried

away. So, the lack of clarity on this end, gave Daniel concern to pray for a work of God that would turn away God's wrath on the city and allow God's goodness to shine upon it.

At the end of those 70 years of captivity, Daniel understood that God's wrath upon the city of Jerusalem was coming to an end after 70 years of desolation. He prayed on behalf of his people and his city (Daniel 9: 3-19). His petition was for God's anger to be turned away from their city, Jerusalem (v. 16). It was driven by his desire for God's goodness to shine upon the city once again. As he proclaimed this prayer, the angel Gabriel came and gave Daniel further understanding (Daniel 9:24-27). This understanding revealed further aspects related to God's dealing with Israel: 490 more years (70 weeks) were determined upon this people; it specified two things about the city: (1) a rebuilding of its street, wall, sanctuary; (2) another destruction of the city would take place by another nation other than Babylon (often referred to as the

Roman desecration by Titus in A.D. 70). Therefore, the effect of God's New Covenant guarantee, which relates to the city of Jerusalem, has yet to be realized by Israel.

## CONCLUSION

All parts of this covenant are important to one's view of fulfillment. Such fulfillment ultimately rests upon God's character and unconditional specifications of the covenant, which requires all specifications be met according its unconditional standard. Therefore, fulfillment cannot be met until the New Covenant accomplishes the following: it relates to Israel's constituency; it regards a certain time – when Israel no longer will need to teach his brother to know the Lord; and it guarantees a consecrated city -- Jerusalem.

---

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# Is Change Biblical?

— Barkev S. Trachian —



The term “change” is one of the most dominant themes in this election year. It has electrified voting blocks, ignited dialog, led voters to pass “a priori” judgment, and propelled presidential candidates to primary success. One television anchorman has called it the “buzz word, the pivotal issue of this election.” A former Speaker of the House of Representatives has just written a book entitled, *Real Change*.

However, an essential element missing from all this discussion is a true evaluation of the concept of change. Not much is said about its meaning, its purpose, and its impact. While the world heralds change as its “messianic” deliverance from social ills and as its “prophetic” path to a better life, the relativity of its message is as apparent as the transitory nature of its impact. A believer can assess the significance of change by looking at it from a divine perspective.

## THE DIVINE PERSPECTIVE

True change can occur only in the context of a divine perspective. The human perspective is incapable of meeting the human need. The primary reason for this failure is that man is

dead in trespasses and sins and utterly incapable of true change without the direct regenerative act of the Holy Spirit. True change starts with the new birth. Paul declares that by the works of the law no one is justified in God’s sight (Romans 3:20). The depravity of man makes it impossible for him to change his character by his own volition (Romans 7:18).

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*True change can occur only in the context of a divine perspective. The human perspective is incapable of meeting the human need.*

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By His death, Christ atoned for our sins (Romans 3:21-26). Therefore, God offers to every man His free gift of salvation (John 3:16). Paul declares in 2 Corinthians 5:17, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” God also provides for us the blessing of Christlikeness (Philippians 2:5). Paul sets this goal for us in Ephesians 4:13, “Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.” Then Paul describes

our ultimate change in 1 Corinthians 15, teaching us that we shall all be changed by putting on “incorruption” and “immortality.” Glorification is our true change.

## OUR CHALLENGE

Change in us should result in change through us. Jesus reminds us that we are the salt of the earth and the light of the world (Matthew 5:13, 14). We have a responsibility to impact the world with the Gospel. Many believers advocate change in the ministry as a necessary means for more effective impact. Some of us, however, receive change with an element of hesitation, skepticism, and even fear. Our reason for this reluctance is our unpleasant experiences with change. In a number of churches, the unrest is ongoing, as the inevitability of change collides with deeply held preferences. Examples are ample: modes of worship, styles of music, activities for youth, avenues of outreach, etc. Change processed biblically can revitalize a church, encourage believers, and increase the effectiveness of the ministry. Change processed through coercion can disenfranchise faithful members, split a church, and render the ministry ineffective.

How can we implement change in the ministry while maintaining unity? As in other aspects of our spiritual walk, we can implement positive change by following the example of Christ. Christ’s masterful style of relating to individuals as well as to the

masses has been studied extensively by psychologists, educators, and theologians. D. Carlson in the article "Jesus' Style of Relating" describes the Lord's style of implementing change as prophetic, pastoral, and priestly in nature.<sup>1</sup> Bob Briner and Ray Prichard in *The Leadership Lessons of Jesus* follow the ministry of Jesus as related to us in the Gospel of Mark.<sup>2</sup> Henry and Richard Blackaby in *Spiritual Leadership* sum up Jesus' ministry of change as "moving believers to God's agenda."<sup>3</sup>

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*Our Lord's goal was and still is to change people. Changing people is more important and much harder than changing things.*

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#### JESUS' MODEL

Our Lord's goal was and still is to change people. Changing people is

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more important and much harder than changing things. A pastor who is accepted by his congregation can implement change much more easily than one who is not. Paul Deschenes and Martha Rogers in their study of the teaching style of Jesus identified three components in our Lord's approach to implementing change: training a core group of disciples, sowing to the masses, and reaching the individual.<sup>4</sup>

#### Training a core group of disciples

Jesus shared His message of change first with a group of disciples (Matthew 4:19; 10:2-4). Our Lord established an intimate, intense, and interactive ministry with men who had accepted Him. These men had left everything to be with Him. Change is effective only if it continues even after the departure of its initiator. Jesus did not entrust this important task to the ingenuity or competencies of His disciples. He assured them of the coming

of the Holy Spirit, Who would direct them and empower them (Luke 12:12; Acts 1:8). He further encouraged them with the promise of His abiding presence (Matthew 28:20).

#### Sowing to the masses

Jesus also impacted the public. He had a confident public ministry. While He systematically prepared His disciples, He often spoke to the masses. Even before Jesus began His ministry, John the Baptist was preparing the masses for Jesus' arrival (Mark 1:7). Jesus' public baptism gave the masses an opportunity to hear God's authentication (Mark 1:11). Mark informs us that "all the multitude resorted unto Him, and He taught them" (Mark 2:13).

One of Jesus' most widely known sermons, "The Sermon on the Mount" is recorded in Matthew 5-10. This lengthy passage illustrates very vividly Jesus' method of implementing change through sowing to the masses. Jesus' purpose was to change

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the thinking of the public from the law of *talion* to the law of love.<sup>5</sup> The former is based on punishment; the latter is based on grace. The Law had been “an eye for an eye.” Jesus taught that love should be the principle governing our relationships (Matt. 5:38-48). Jesus asked for change.

### Reaching the individual

Jesus’ ultimate focus was and still is the individual. His encounters with Nicodemus, the rich young ruler, and the woman at the well illustrate Jesus’ interest in changing lives one at a time. Nicodemus had difficulty understanding the new birth. The rich young ruler was convinced that good works would earn him eternal life. The woman at the well had lost hope. In each instance, Jesus changed the perspectives of these individuals and led them from darkness to light.

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*We can implement  
positive change in  
our churches by  
following the example  
of Christ.*

---

### MINISTRY APPLICATION OF CHANGE

Jesus’ method of implementing change may be applied in our churches as well. Jesus introduced the message of redemption to a whole nation in just three years. His encounters with individuals were usually limited to one occasion. He was able to focus on the central issue in an individual’s life and lead that person to change his or her life perspective from dependence upon the Law to reliance on faith in Christ. In each case, Christ changed the individual’s understanding from the earthly level to the spiritual level. In the miracle of the feeding the 5000, the people needed bread. The objective of Jesus was to introduce them to the Bread of Life. In His encounter with the woman at the well, Jesus introduced the concept

of the Water of Life. The message never changes, but the methods may change if the church is spiritually ready for it. We can implement positive change in our churches by following the example of Christ.

### Training a Core Group of Church Leaders

Positive change requires the enthusiastic participation of the church leadership team. Discipling or mentoring the leaders can not only remove obstacles, but enhance change. The process of leadership training is not a brief, sporadic event but a permanent part of a church’s life. Identifying, nurturing, and equipping leaders can be among the most rewarding tasks of a pastor. By sharing his vision, sense of purpose, and direction with the leadership team, a pastor can build in the members of the team a sense of trust, confidence, and belonging. Empowering the disciples through His teaching and after His

departure through the power of the Holy Spirit, Jesus developed a core group of leaders who “turned the world upside down.” They represented a force which no Jewish authority or Roman military could stop. Positive change requires first training a core group of church leaders.

### Sowing to the Congregation

Jesus connected with the masses. The masses saw in Jesus a compassionate, caring, and confident leader who had a message of love, grace, and hope. Conflicts in churches occur often not about doctrinal or spiritual matters, but about personal and material issues. A successful pastor is one whose messages to the congregation produce spiritual maturity and wisdom. Change, with a focus on spiritual impact, introduced in a spiritually mature environment can be received more easily and enthusiastically than one introduced in an environment marked by hostility. Messages by the

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pastor which are delivered in fear or aggression at a time of change produce anxiety and distrust. Source credibility is a significant factor in a time of innovation and change. It is the duty of a pastor, with the guidance of the Holy Spirit, to sow the seed patiently, lovingly, and confidently. Biblically nourished believers welcome new opportunities for spiritual impact.

### Reaching the Individual

Jesus' primary focus was the individual. The core of His encounters with individuals was the destiny of the person's soul. In introducing, guiding, and implementing change, extreme care is needed to maintain the importance of the individual. Some members may need more compassion, explanation, and guidance than others. The body of Christ is precious in God's sight. Persuasion and pressure cannot replace the work of the Holy Spirit in the heart of a child of God. Since the

law of love does not make sense for those operating on the earthly level, changing the heart from the earthly to the spiritual is essential before true change occurs in an individual.

### CONCLUSION

Change is a natural characteristic of living organisms. True change can occur only through regeneration and continue through sanctification. In some of our churches, change is viewed with skepticism, resulting in disagreements. Christ has set the example for us on how to implement change. Our message does not change; however, our method of communication may change. Successful change requires change in the individual from the earthly thinking to spiritual thinking. Following Christ's example, we can implement change successfully by using a three step method: training a core group of church leaders, sowing

the seed to the congregation, and reaching the individual.

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*Dr. Barkev Trachian is the Director of Piedmont Baptist Graduate School in Winston-Salem, North Carolina (Piedmont is an IFCA member school). He was born in Syria in an Armenian/German missionary home.*

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# What Is A Toxic Leader?

— Kenneth O. Gangel —



A vast percentage of leadership books in both the secular and religious domains deal with how to move from average to good or good to great in your own leadership, or how to help other people on your team do just that. The same analysis holds true in periodical literature, both journals and magazines. That's why Jean Lipman-Blumen's book hit the market with a crash in 2004. The title alone suggests, one could say, an "alluring" analysis of something we have swept into the corner and refused to look at: *The Allure of Toxic Leaders: Why We Follow Destructive Bosses and Corrupt Politicians—and How We Can Survive Them*.

Defective Christian leaders rarely get their pictures in *Time* or *Newsweek* for defrauding employees or driving their ministries into bankruptcy, but make no mistake about it, we have toxic leaders in our midst. Lipman-Blumen wonders why people follow such leaders and decides they do so because of a desire for dependence, a need to play a more crucial role in the organization, and just plain fear.

What allows abusive leaders to survive, sometimes even thrive? There must be a "buffering sufferer" who takes the sting from the top and softens it for those below. Middle

management leaders can protect their people and make it possible for them to effectively carry out their work undeterred by storms at the top.

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*We must understand  
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But that stop-gap solution might not always work. We must understand the biblical and spiritual consequences of toxic leadership and attempt to at least cut the percentage of toxic leaders in the ranks of evangelical ministries. But first we have to begin with an understanding of the concept of toxic leadership. To be sure, toxic leaders are better described than defined, but toxicity is a clear term in the English language and I believe we can make the necessary crossover from the field of medicine to our understanding of leadership.

*The American Heritage Dictionary of the English Language* (3rd edition) defines it as follows. The adjective

*toxic* means "of, relating to, or caused by a toxin or other poison: . . . capable of causing injury or death." The word comes from the late Latin *toxicus* and from the Greek *toxikon*, both meaning poison. The noun *toxicity* simply means "the quality or condition of being toxic." The noun *toxin* describes "a poisonous substance, especially a protein, produced by living cells or organisms, capable of causing disease when introduced into the body tissues but often also capable of inducing neutralizing antibodies or antitoxins." We could go on, but you get the idea. Toxic often appears in connection with snake venom, alcohol, or fallout in the environment from the mishandling of heavy metals such as lead, or solvents such as carbon tetrachloride.

## CHARACTERISTICS OF A TOXIC LEADER

I have already mentioned a few of these above in my brief allusion to the work of Lipman-Blumen but the list of characteristics seems almost longer than we can treat. Furthermore, the complex blend of these personality traits in toxic leaders renders it impossible to pinpoint the exact problem through which the leader injects poison into the organization. The best we can do is acknowledge the presence of a toxic leader, then make an attempt to deal with it in whatever way possible to us at the time. So let me list ten qualities commonly found in toxic leaders in one or more blends, and then deal with each one separately in its own chapter. By the way, I intend

no severity growing or declining throughout this list. These are separate entities, each one no less or no more dangerous to ministry than the others.

### **The Deceptive Leader**

For this character trait we need no long sessions of debate or discussion; Scripture provides the perfect example in the third patriarch, Jacob. Surprised? The very fact that some readers thought I would start listing people like Hitler, Mussolini, Mao TseTung, or Saddam Hussein indicates already that we have the wrong concept of toxicity. A person with toxins in his or her body does not necessarily feel those toxins nor know their origin. If you have just been bitten by a Copperhead and you can clearly identify the snake to medical authorities, there is no guessing involved. But if you just go home night after night with a migraine headache and no physical cause can be found, you might be working for a toxic leader and, sometimes, the toxicity might be deception.

### **The Autocratic Leader**

Leaders given to total control of an organization, micro-managers, dictators, operate that way largely because they have an overly-developed ambition, or perhaps an inappropriate or inordinate ambition. This might be the most common kind of toxic leader in Christian organizations because they can hide behind the authority of ordination, office, or even a particular interpretation of Scripture. They warn you and other members of the staff not to “touch the Lord’s anointed” lest God bring some destructive horror into your life.

### **The Egotistic Leader**

Those familiar with the literature on leadership studies know that virtually every expert indicates leaders must have some touch of ego in order to take the point position and hold it through sun and storm. But let’s not confuse pride of workmanship with flat out arrogance.

### **The Incompetent Leader**

People in a subordinate relationship find it most difficult to harbor the nagging thought that the boss might not know as much about their jobs as they do. I’ve spent a good part of my life working with students who graduated and enter assistant or associate positions in churches and other organizations. In some cases they walk into ideal learning situations in which a veteran pastor full of wisdom can help them through the rocky early years. In others however, they sign on with a church cursed by a leadership vacuum in which there exists a “Judges-like atmosphere,” people doing that which seems right in their own eyes.

### **The Ignorant Leader**

A fine line exists between *incompetence* and *ignorance*. An incompetent leader simply does not know what to do. The ignorant leader simply does not know anything about leadership. He might be a walking encyclopedia

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## half-page

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in other areas, but incapable of understanding a specific arena of leadership. That explains why many faculty cannot function as administrators.

### **The Cruel Leader**

As indicated earlier, our minds immediately dance to this tune when we think about a word as nasty as *toxicity* in relation to Christian leaders. But thousands of people have seen cruel leaders in operation and still suffer the effects. I never fell into the curse of working for a cruel leader, but I did live with a cruel father during the earliest years of my life, so I have some personal sense of this disease.

### **The Evil Leader**

Some leaders simply lack integrity and authenticity regardless of their titles. Have we not seen world renowned pastors and television evangelists fall into adultery or theft with some regularity over the last several decades? Furthermore, evil leaders frequently come by their positions circuitously or even violently so their followers operate in fear right from the beginning. We'll have to take a close look at this one.

### **The Demanding Leader**

Almost all autocrats or cruel leaders are demanding, but not every demanding leader practices either cruel or autocratic leadership. We will focus on the so-called "perfectionists" who cannot stand errors in their own lives and ministries and therefore will not tolerate them in others. To be sure, one can more easily work with this person than some of the others, but the toxicity that emanates from such an environment destroys the team spirit we all want to develop in our organizations. Teams thrive on shared commitment. Without it, people perform as individuals; with it, they become a powerful unit of collective performance.

In every effective team, the members genuinely agree to become accountable with and to their teammates. The dynamic that keeps arising here notes that a working group depends on the performance of individuals, but an effective team is always worth more than the sum of its

parts. Leaders who foster team development in the right place at the right time prime their organizations for top performance. As Katzenbach and Smith once wrote in the *Harvard Business Review*, "The difference between teams that perform and other groups that don't is a subject to which most of us pay far too little attention".<sup>1</sup>

### **The Reckless Leader**

I'm tempted to say here that one can spot reckless leaders most clearly by laziness, but we know of many other forms of recklessness. We all find it difficult to serve lazy leaders if we are aggressive and eager to get the job done. But recklessness or carelessness can introduce toxicity to any organization. Titus learned this first hand about two thousand years ago and we can profit from his experience.

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*Toxic leaders may  
not be as harmless  
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achievement and great  
hope for the future*

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### **WHY WOULD PEOPLE WORK FOR A TOXIC LEADER?**

With the stench of the Enron disaster still in our nostrils, we have become accustomed to the ongoing lawsuits from employees who lost everything. Let's remember that most of the people who left Enron didn't drop out or voluntarily go to other businesses. They actually loved their jobs and felt they functioned at the center of action in such a gigantic corporation. But clearly toxic leadership ruled at Enron, so why did people stay?

### **Belief in the Unbelievable**

The old wisdom says when something looks too good to be true it probably is. Stock portfolios, retirement

packages, working conditions – everything seemed right and most of Enron's people felt they were functioning in one of the greatest companies ever built. That's why pastors are less likely to leave a large church than a small one. However, a large organization affords part of the draw for an autocratic toxic leader who needs full command until someone blows the whistle.

### **Following the Illusion**

Leaders too smart to believe in the unbelievable might fail to analyze the descriptions and analyses that toxic leaders communicate to their people. Toxic leaders may not be as harmless as doves, but they are often as smart as serpents. They create illusions of achievement and great hope for the future "If you just stick with me." We are, after all, an idol-worshiping people who glorify their heroes and heap riches upon them; why wouldn't we follow a leader in charge of some great business or ministry?

### **Desire for Dependence**

Some may recognize Lipman-Blumen's words. When asked why people follow or work for a toxic leader, she talks first about the *myth of independence* which still permeates a country that lost its independence to bureaucracy some time during the 20th century. The colonial patriots whose iron will and willingness to die for what they believed has given way to a shabby antinomian society willing to put up with the worst kind of immorality as long as they themselves are protected, fed and cared for.

### **Fear**

Again, I refer to one of Lipman-Blumen's answers when asked why people would work for a toxic leader. In one interview she refers to Harold Geneen of IT&T where employees were so frightened of the boss they became physically ill and couldn't sleep for nights before they needed to report to him. Toxic leaders do not dispel such fear, they encourage it.

### **No Other Options**

Sometimes we simply cannot find a way out. That applies to people in



ministry as well as people in business organizations. A single mom without a college degree may be required to hold on to her secretarial job even though the boss behaves like a monster.

### HOW TOXIC LEADERS CREATE TOXIC ORGANIZATIONS

Leading the parade to poor performance we usually find ineffective decision-making. I've often told doctoral students in leadership classes that an analysis of decision-making has become my primary way to analyze an organization, company or ministry. A team-centered ministry will immediately display genuine group decision-making as opposed to advisory groups who say what they wish and then leave the decision to a single leader. This remains one of the most misunderstood aspects of effective leadership.

We also recognize a toxic organization by its high levels of dissatisfaction and stress. These result from destructive human relations not unlike the relationships we see in dysfunctional families. People get discouraged, good people leave the organization, but

somehow, things just don't seem to improve. So we can specify that toxic organizations are:

- Helpless in making things better
- Not supportive emotionally or professionally
- Unable to identify the causes of the discomfort and pain
- Unable to leave the situation permanently and unable to solve problems permanently
- Consistently under attack<sup>2</sup>

A toxic organization does not fulfill its mission and it has virtually no capacity to handle serious problem-solving. Its whole climate militates against the kind of relationships essential for handling problems—poor communication, bad decision-making, and manipulative, self-centered leaders.

Bacal gets even more specific. The toxic organization is most often a relatively small work unit where there is considerable face-to-face interaction among the work unit members. This is because inter-personal relationships stand at the core of the sick

organization. If there is a low level of interaction, it is likely that a toxic organization will emerge.<sup>3</sup>

At the top of this pyramid are managers who tend to be cold and distant, sometimes deliberately so. Toxic managers avoid people and situations that may require explanation of their decisions or behavior. Whether or not she knows why she behaves as she does, the toxic manager confuses subordinates, thereby reducing the trust level and increasing the fear of punishment or failure.

Dan Chenoweth talks about the possibility of turning the situation around. One positive result of such a process is that the entire organization is impacted when anyone in a leadership role becomes humble and open to core changes. If you are the person that spotted the bully behavior and took action toward intervention, you may feel an incredible personal sense of reward. You may see yourself as a key player in the evolution of the human spirit of your company, and in its advancement toward a more sustainable 'human' culture that truly values learning, cooperation, and collaboration. Handing leadership development 'crutches' to a 'broken' leader can be the greatest gift you could ever give to that individual—and to your entire organization.<sup>4</sup>

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# Doors of Opportunity

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— Larry A. Tyler —



The year was 1970. I rejoiced that I had just graduated from college. My parents were proud of their son who had graduated in four years from the state university. As a graduation gift they gave me a Scofield Reference Bible. At that time, I did not realize the impact this gift would have on my life.

A few years later I became disenchanted with my life. Material things and pleasures no longer had the same appeal they once did. Moreover, I did not yet have a wife with whom to share life. I knew there must be more to life than I had experienced so far. Looking for answers, I decided to start reading the Scofield Reference Bible that my parents had given me.

I had not grown much in my faith although I had been genuinely saved at nine years of age. For the first time the words of Scripture were no longer boring. I was looking for answers, and I had come to the right place. Immediately, I had a hunger to know God's Word and for God, Himself. This marked the beginning of a lifetime of studying God's Word more intently. Up until this time, my life had been self-centered and selfishly motivated and I had not sought His direction. Now I knew that only

the Lord could bring purpose and meaning to life.

As the years went by, I continued to grow in my faith as well as in my knowledge of Scripture. After years of being a single man, I finally had reached another important milestone. In all sincerity I said to the Lord, "It doesn't matter if you ever provide a wife. Your grace is enough for me."

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*I knew it would  
be difficult. But I  
now was a part-time  
seminary student  
pursuing a M. Div.  
degree with a full-time  
job and a family.*

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Not long after this, the Lord provided the one that I had prayed for all those years. I began to realize why I had to wait for a wife. The denial of this natural desire had played an important part in my spiritual growth. The Lord knew exactly what was needed. I had needed an intimate knowledge and relationship with Him. This would not have happened if I had not faced some humbling experiences and emptiness after my college years.

Because I was grateful to the Lord for my wife, I volunteered to teach an

adult couples Sunday school class. How could a shy person do this? The answer can be found in the Lord's answer to Paul, "My strength is made perfect in weakness" (2 Corinthians 12:9). The Lord blessed that class. It grew in attendance from just a few couples to around thirty-five people in the first year. The Lord was giving me some "handfuls on purpose" (Ruth 2:16) as encouragement. My life had meaning and purpose. I sensed that I was being used to bring glory to the Lord.

With my wife beside me, I taught this couples class for fifteen years. During this time I had an increasing desire to know Scripture with more depth and to teach at a Bible College or Seminary. Amazingly, the Lord opened the doors for this desire to be realized. A seminary located in another state started an extension in the city where I was employed. The classes, however, were held during the time when I needed to be on my job at the state medical college. I decided I had nothing to lose by asking my superior if it would be possible to re-arrange my schedule. I asked him early one morning. He immediately responded in disapproval. Yet, I did not press the issue; I let it go. However, before the day was over, he had changed his mind. He said that I could try it for one year and see how it worked. I praised the Lord.

I knew it would be difficult. But the Lord had opened the door to fulfill the desire that He had put in my heart. I now was a part-time seminary student pursuing a M. Div. degree

with a full-time job and a family. Not for just one year, but for three years the Lord enabled me to study part-time at the seminary extension in my hometown. Then, the extension closed. How would I continue?

The best choice was to commute to the main campus which was three hundred miles away for weekend classes. This I did for two years. At that point I had taken all the courses that I could based on what was being offered. I had been studying now on a part-time basis for five years continuously. How could I continue to make progress toward my M. Div. degree?

---

*Would I be able to study at this level? I didn't know. One thing I did know. The Lord had opened another door, and by faith I was walking through it.*

---

For the next year, the Lord enabled me to find courses that I needed at other seminaries that would transfer to the one with which I had started. On Mondays, I had just enough time after work to drive to another city for an evening course. On Tuesdays, I would drive in another direction after work to take an evening course at a different city. I did this for one year. Then the Lord opened another door.

The medical college where I had been employed for twenty-five years had a budget deficit caused by the federal balanced budget amendment that had been passed a few years earlier. The remedy was to make a one time only offer for early retirement. Anyone who had twenty-five years of service was eligible for the offer. The Lord's timing was perfect. I could take an early retirement and move three hundred miles away to the main semi-

nary campus to complete my M. Div. studies. As a full-time seminary student, it took me one year to complete the requirements for my M. Div. degree. Next, I applied for the Ph.D. program at the same seminary. This degree would be needed if I were to teach on a seminary or graduate school level. Fortunately, I was accepted into the Biblical Studies/New Testament program. Would I be able to study at this level? I didn't know. One thing I did know. The Lord had opened another door, and by faith I was walking through it.

I soon discovered that keeping up with the studies of a full-time Ph.D. seminary student was like trying to drink from a water hydrant. It was overwhelming. But with the Lord's enablement I was able to earn my degree in five years. However, the Lord still was not through opening doors for me. At the graduation ceremony the title of the dissertation for each Ph.D. student had been listed under the name of the graduate in the bulletin. My topic had caught the eye of one of the Th.M. students who also was graduating and he decided to give me a call. I was happy to hear that he knew of a faculty opening in the graduate school at Piedmont Baptist College & Graduate School. Following this lead, I was hired as a member of the graduate school faculty for the next academic school year at Piedmont. The Lord had opened another door.

Obviously, the Lord took me, just an ordinary person, and extended exceedingly, abundant grace. The Lord opened the doors. Why did He do this? So that He would receive the glory, and so I could serve Him the rest of my life. Surely many others are considering a different career, one that serves the Lord. I hope to encourage you with this verse, "Delight yourself also in the Lord, and he shall give you the desires of your heart" (Ps. 37:4).

---

*Dr. Larry Tyler is now Professor of New Testament and Greek at Piedmont Baptist College and Graduate School, Winston-Salem, NC. (Piedmont is an IFCA member school). As his article states, this is the second career for him.*

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# Is Retirement For Everyone?

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— Hoyle E. Bowman —



**G**rowing up on a hundred-acre farm with my parents and five sisters was quite an experience. The crops of tobacco, cotton and vegetables gave very little income to my family of seven. We were very poor. In order to graduate from high school, I had to move into a small town, rent a room and work in a cotton mill to have money to graduate.

We were all faithful members of a liturgical church which emphasized works for salvation.

The night of graduation from high school (1944) found me with my bags packed and leaving for New York City to enter the Merchant Marines. Sailing the sea and joining the Marine Corp brought some purpose in my life but not any spiritual value.

After being discharged from the Marine Corp I was faced with what career to pursue. I considered enrolling in the college near us to prepare for being a forest ranger.

My life changed immediately after meeting a girl who seemingly had a

spiritual purpose in life. My eyes were opened to my lost condition as I observed her and heard her pastor preach the gospel of God's grace. My liturgical pastor preached that we should let our light shine (Matthew 5:16) but we in that church did not know what he was talking about because we did not even have a flashlight in our home. In October, 1949 I accepted Christ as my personal Savior (Ephesians 2:8, 9).

---

*Teaching full time  
for 43 years in  
the Bible college  
has kept me very busy  
during these years.*

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Very soon influences in my life helped me to understand that I needed a Biblical church in which to spiritually grow. I joined my wife's church. When the Vice President of Piedmont Bible College (now Piedmont Baptist College and Graduate School) visited our church, the Lord began immediately to deal with me about surrendering my life to some type of Christian ministry. Five

years later I graduated from that college with a Th.B. degree. The GI Bill, odd jobs, and my wife's employment sustained us financially during those five years. She also received the B.R.E. in 1955.

Dallas Theological Seminary in Texas seemed to be the Lord's leading at this time. After five years I graduated with the Th.M. degree in 1960. The next five years (1960-65) were spent in Orlando, Fla. establishing a church. Three men, their families, my wife, daughter and I were used to lead the church from these few to 276, our highest attendance in those five years.

The opportunity to move back to our Bible college alma mater for a teaching ministry in theology fulfilled a life-long dream for me. Several years passed and I began commuting to Grace Theological Seminary in Winona lake, IN graduating with a Th.D. in 1978. All the while, I retained my position at Piedmont Baptist College.

Teaching full time for 43 years in the Bible college as well as serving as interim pastor in 25 or more churches has kept my wife and me very busy during these years. What has been the secret of being able to keep such a busy schedule even though my wife and I just celebrated our 80th birthdays? The answer is that God has given us the health and has provided

the financial sustenance. Although we have been willing to work hard, our praise goes to our Heavenly Father who has made it all possible.

One has to believe in the providence of God when leaving a simple farm and spending nearly 15 years in preparation for the ministry of teaching. This teaching ministry has not only included Piedmont Baptist College in its undergraduate and graduate levels but also teaching in Alexandria, Egypt (where I will be going two more times in 2008), and in Bangladesh. If my Heavenly Father wills, I want to continue teaching/preaching until death or the Pretribulational Rapture (2 Timothy 4:7-8).

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*Dr. Hoyle Bowman is a Professor of Biblical Studies/Graduate Studies at Piedmont Baptist College and Graduate School in Winston-Salem, NC. (Piedmont is an IFCA member school).*

Rocky Mountain  
Bible Church Mission  
Ad

pick-up J/F 2008 ad

Calvary Bible  
Church - Flagstaff  
Ad

pick-up J/F 2008 ad

# Grace College & Seminary

New ad emailed to  
GPC on 1/16/2008

*We Welcome These Men and  
Churches to our Fellowship*

**NEW MEMBERS**

Rev. Michael J. Gormican  
2201 Woodcrest Dr.  
Portage, WI 53901

Mr. Henry (Hank) J. Zeck  
58238 Ash Road  
Osceola, IN 46561

Pastor Marc S. Livingston  
3844 W. Vermontville Hwy  
Charlotte, MI 48813

Mr. Scott W. Wilson  
6419 S. Vinewood St. #307  
Littleton, CO 80120

**NEW CHURCHES**

First Fundamental Bible  
Church El Monte  
14020 Carnell St  
Whittier CA 90605

Faith Bible Church  
401 Angel Way  
Rio, WI 53960

**Arabic Bible Outreach  
Ministry**

emailed to GPC

2/1/08

**Bridge to Life Ministries**

pick-up J/F 2008 ad

## ❧ DEATH OF HIS SAINTS ❧



**MELVIN  
EFAW**

Melvin Vance Efav was born on July 28, 1914, in Mannington, West Virginia. Both he and his future wife, Mildred Kalar, graduated from Belmont High School in Belmont, Ohio.

After attending the Moody Bible Institute, Mel spent a summer leading the singing and holding children's meetings in the Metropolitan Tabernacle in Detroit. Known in those days as "The Boy Baritone," he was actively engaged in serving the Lord singing and playing the piano. In September 1935, he came to the Cross Tabernacle in Huntington intending to be there for just a few weeks; he stayed for 3 years. During this time, on August 15, 1937, Mel married his high school sweetheart, Mildred. She has been a tremendous asset and encouragement to his ministry through these years.

A group of believers had been meeting on the west side of town in a storefront building known as the Fourteenth Street Mission. In February, 1939, a small group of men was appointed to serve as a board and a call was extended to Mel Efav to become the pastor. On the first Sunday in March 1939, he began preaching for them and at that time the name was changed to Grace Gospel Church. The building soon overflowed and in June 1939 the services were moved to a tent on the property where the present sanctuary now stands. A building was begun and in November 1939, the first services were held in the unfinished struc-

ture. Since that time, two educational buildings and an activities building have been added to the original building which later was completely remodeled. The church grew steadily and the attendance was regularly over 1,000 every Sunday in its heyday.

Melvin Efav was ordained to the ministry on September 24, 1940 at Mannington, WV. On June 2, 1971, he was awarded the Doctor of Divinity degree by Bob Jones University. He served on the boards of the Appalachian Bible College, the India Mission, the Kentucky Mountain Mission as well as on the Executive Committee of the Independent Fundamental Churches of America.

Dr. Efav was a gifted expositor of the Word and under his ministry, scores of people have gone out to serve the Lord around the world. World missions have always had a prominent part in his life and a large portion of the giving from the church has gone to world missions in the support of hundreds of missionaries, many of whom grew up in Grace Gospel Church.

When he retired from the pastorate on August 30, 1981, Mel Efav traveled extensively in an itinerant ministry holding Bible conferences, helping small churches, and often visiting mission fields. For two years he was interim pastor at Calvary Baptist Church in Wayne, WV until poor health caused him to step aside. God called him home on November 12, 2007. He is survived by his devoted helpmate, Mildred of 70 years, a son, a daughter, seven grandchildren, and fifteen great-grandchildren.



**CHITTIBABU  
RACHARLA**

Chittibabu Racharla, a dear national pastor in India went to be with the Lord on November 28, 2007 after a long illness. He was born on July 1, 1957. He was a member of IFCA International. He is survived by his wife, Sushela and two daughters – one in college and one in 9th grade.



**BOYD MARTIN  
WHITE**

Boyd White was born in Allen, Nebraska on August 16, 1927. He was drafted into the Army after high school. Shortly after returning from the army he met Betty Saxon. They married on March 6, 1950 and together committed their lives to fulltime Christian service. Boyd attended Northwestern Bible College preparing for the ministry. He pastored churches in Wilcox, Nebraska, Dubois and Pawnee City, Nebraska. He joined IFCA in September of 1960 and served on the Executive Committee. In 1966 the family moved to Newton, Kansas where Boyd pastored the Bible Baptist Church. After a few years they returned to Lincoln, Nebraska where they ministered at Grace Community Church until 1982. They then once again pastored at Bible Baptist Church in Newton, KS.

In 1987 Boyd was diagnosed with Parkinson's disease and had voice difficulties. He retired from preaching. But he never retired from stepping into new opportunities for ministry

and sharing the gospel. He also liked farming and they were able to live in the country near their sons.

Though constrained from preaching with his voice, Boyd never stopped preaching with his life. When he couldn't whisper the Good News to someone, he would pray for them. He was deeply devoted to and faithfully loved his wife Betty. They ministered side by side for over 56 years until he passed away. He is survived by his wife, two sons, a daughter and grandchildren.



**ROBERT E. MURPHEY**

Robert E. Murphey went home to be with the Lord on Saturday, December 1, 2007 after a three year

illness. He had recently moved to Michigan City, IN after a 50 year pastoral ministry, the last 25 being in the suburbs of Cleveland, OH.

He was born March 2, 1925 in Willoughby, OH. He graduated from Bryan College and went on to graduate from Dallas Seminary. He was ordained in 1954 and pastored five churches: Morgan Township Bible Church, Malden IN; Pines Bible Church, Michigan City, IN; Palatine Bible Church, Palatine, IL; and Riverview Church, Novelty, OH. He also served as coordinator of Moody Bible Institute's Cleveland Evening School extension and taught for 17 years. He was a 50-year member of IFCA and served as both secretary and member of the Credentials Committee for several years. He also pioneered and directed an IFCA ministry in Ohio.

He is survived by his wife of 59

years, Ruth, 2 sons who are both ministers and 2 daughters. He also leaves 13 grandchildren and three great-grandchildren. He was known to all who knew and loved him simply as "Pastor," and he was it in every sense of the word. One person said, "Bob had a pastor's heart and established a record for years of ministry. He would not have been content just to retire and sit around." Instead he retired in heaven.

## Mesa Hills Bible Church

pick-up J/A 2007 ad

# UIM

pick-up J/F 2008 ad



# The Church's Priority

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There is an interesting truth taught in Acts 1:1, where Luke writes, "of all that Jesus began both to do and teach." The word "began" suggests that Jesus started something He intended to keep going. What did Jesus begin to do and teach? What is it He intends to continue?

There are at least seven key statements in the Gospels where Jesus specifically states His purpose in coming to earth. First, in Matthew 9:13 Jesus states that He came to "call...sinners to repentance." This is supported from Mark 1:14-15 where Jesus began His ministry preaching "repent and believe the Gospel." In Matthew 18:11 Jesus declares "For the Son of man is come to save that which is lost." In Matthew 20:28 Jesus says that He came "to minister and to give His life a ransom for many."

In Luke 9:56 we find Jesus' fourth statement. He proclaims that He did "not come to destroy men's lives but to save them." Next we hear Jesus tell Zaccheus, recorded in Luke 19:10, that He is come "to seek and to save that which was lost." Here Jesus emphasizes that He is "seeking" the lost. This is clearly illustrated in Luke 15 where our Lord gives the stories of

a lost sheep, a lost coin, and a lost son.

The sixth statement is found in John 3:17 where we read that Jesus was sent "that the world through Him might be saved." Here the scope of God's purpose in sending Jesus is revealed. Finally in John 10:10 Jesus reveals His purpose by declaring "I am come that they might have life, and that they may have it more abundantly."

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*There are at least seven key statements in the Gospels where Jesus specifically states His purpose in coming to earth.*

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Now note Jesus' words to His disciples in John 20:21 in the upper room after His resurrection. Jesus said, "as the Father has sent me, even so send I you." The stated purpose of God in

Christ was to save the lost. That which Jesus "began to do and to teach" is now transferred to the shoulders of the disciples and thus passed on to us. While we cannot die for sin, we are now commissioned to carry the Gospel of salvation to the ends of the earth. (Mark 16:15)

What Jesus began is to be continued by His followers. What a challenge! The priority ministry of the Church, passed on to us, is to glorify God by our obedience in taking His Gospel to the lost world as He did and instructed us to do. (Matthew 28:19-20) Let's band together within IFCA International to advance the purpose of our Lord Jesus Christ and "do and teach" so that the "world through Him might be saved." (John 3:17)

Rev. Chester Martin  
IFCA Evangelism Committee

## 2008 IFCA CHURCH EXTENSION CONFERENCE

June 18-20, 2008

Eugene, OR, Hilton Hotel

Sponsored by: IFCA Church Extension Council

Contact Church Extension Council Chairman Fran Gardner Jr for information about registration

(941) 351-1453 sarasotagardner@hotmail.com

# Fellowship News

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The Iowa Regional recently met and enjoyed a great time of fellowship. Here they are being led by Regional President Cleggwart Mitchell.



Jenison (MI) Bible Church recently dedicated their new sanctuary. It will seat 600 people and took 30,000 blocks, 200 tons of steel, 2300 yards of carpet, 5 miles of conduit, and has a 40 foot peak in the sanctuary. Pictured here with Les Lofquist are former pastors Rich McCarrell and Lee Buer and current pastor Bruce Baker. The church was founded with a Bible Study of three people in December, 1969 by IBM missionary Joe Smith.



The Mayfair Bible Church of Flushing, MI recently completed a beautiful new addition and in honor of the event, the pastoral staff had this photo taken. The Senior Pastor is Dean Stewart (in the middle) whose wife Peggy is granddaughter of IFCA co-founder Billy McCarrell.



The Arizona Regional recently met with Dr. Richard Grubbs as the featured speaker. Pictured here (L to R): Dr. Wayne Morgan, elder at Richard Grubbs' church in Lubbock, TX, AZ Regional officers Bruce Long, John Summers, Mike Calvin, Jerry Adams, Richard Grubbs, Jeff Conolly, and Russ Kaufman.



The leaders of the Independent Fundamental Churches of Korea (IFCK) met with Pastor Nam-min Cho of Los Angeles as speaker. These faithful men of God are pictured here: Dr. Paul Yoon, Pastor Kim, Pastor Hyoung-ro Yoon, Pastor Nam-min Cho, and Pastor Kyoung-tae Kim.



Here is one of the meetings with the IFCK churches, Pastor Nam-min Cho of Los Angeles preaching.

# Source of Light



Britney Cross, an apprentice at Source of Light Ministries, spends time in the ministry's order department, where she helps with distribution of SLM's Bible lessons throughout the U.S. and abroad.



Adam Oakley, an apprentice at Source of Light Ministries, lends a hand in the ministry's print shop.

Students in Extreme Assignment, the missionary apprenticeship program at Source of Light Ministries, spend their morning in class, where they are taught basic Bible courses through lectures, seminars and independent study. They also represent SLM at Mission Conferences in churches.



Student missionaries at Source of Light Ministries International of Madison, Georgia, help promote the apprenticeship program, called Extreme Assignment, as well as the whole SLM mission of publishing and distributing Bible lessons worldwide. Participating are, from left, Britney Cross, an apprentice; Judy Strausbaugh, EA coordinator; Seung Hun Jeon, a foreign exchange student from South Korea; and Adam Oakley, an apprentice. Extreme Assignment is open to college-age people with a heart for missions. The students live, study and work at SLM headquarters for a full year with the goal of acquiring an associate's degree in Christian ministry, as well as practical skills and Biblical knowledge that can be applied in mission fields both in the U.S. and abroad. Extreme Assignment is accepting applications for the 2008-2009 program year. To order an application or for more information about Source of Light Ministries International and Extreme Assignment, contact coordinator Judy Strausbaugh at [apprentice@sourcelight.org](mailto:apprentice@sourcelight.org) or call 706-342-0397.

# Report from Iraq

— LT Mike Amedick, CHC (USN) —

*Chaplain Mike Amedick is a Naval Academy graduate. He served as a surface warfare line officer, then as a civilian pastor and now as a Navy Chaplain serving with the Marines in Iraq. Mike has been told his next assignment is to the Naval Academy.*

It is five years since I became a Navy chaplain. Soon I will transition to a shore-based chapel and away, at least for a while, from “operational” ministry. By “operational” I mean service with units that go places and engage in fighting. I spent my first 27 months as a chaplain assigned to a destroyer squadron, ministering to over 1,500 sailors on five ships. For the past 2 years I have served with a Marine infantry battalion of about 1,000 Marines. Before I move ashore I thought it would be helpful to jot down a few things.

## PRESENCE WITH A PURPOSE

In the Chaplain Corps you will hear a lot about having a “ministry of presence.” This phrase can mean “a reminder of the holy.” For an operational chaplain having a ministry of presence means being out of the office and being where the troops are. In the Navy it’s having a “deck plate ministry.” With the Marines it means being out in the field with them. This type of presence is vital to a successful ministry for several reasons.

First, if Marines or sailors are going to seek out a chaplain for counseling, they have to remember that they have a chaplain in the first place. Moreover, they are far more likely to share their problems with a chaplain if they have already chatted with him about other things – upcoming assignments for the unit, sports, or their families.

Second, the best way to advertise church services is by walking around and telling people about them. Word of mouth is far more effective than flyers or another email to be deleted.

Finally, a ministry of presence includes time with a unit’s leaders – the commanding officers, executive officers, senior enlisted advisors. As a chaplain, most of your authority is moral, not formal. Still, you can get a lot accomplished for your troops by speaking to those leaders with formal authority. That requires building a rapport with those leaders.

## OPERATIONAL PREACHING

Before I became a chaplain I was the pastor of a small Bible church for five years. Preaching in an operational setting is not completely different from preaching in a church, but there are some differences.

### Length of messages.

In my church, my morning messages were 30-35 minutes long and they stretched to 45 minutes in the evening. It would be tough to go that long in an operational setting. On a ship with a regularly scheduled service you might have a service that lasts an hour so your message could probably be as long as 30 minutes, depending on how the service is arranged. In the field however, with Marines sitting around in 100 plus degree heat wearing flak jackets and Kevlar helmets, 15 minutes is about as long as you would want to go.

### Content

A second consideration is the content of the messages. In my church I could count on a stable congregation from service to service. I had a good

idea of their level of Scriptural knowledge and theological understanding. I could assume that they would understand an allusion to King David or that they would know who the Apostle Paul was. My Sailors and Marines come from a wide variety of church backgrounds. Their level of biblical illiteracy is astounding. That’s OK though. It just means that my messages have to focus on major Bible themes. I would not get far dissecting the problems with the mid-trib rapture position or the nuances of an aorist infinitive. But there is plenty of opportunity to preach on sin and salvation, the holiness of God, the glory of Christ, the work of the Spirit, and all other vital issues.

One final note on preaching: each message needs to stand on its own. In an operational setting the congregation is fluid. Those who come to your service may not be able to come back for several weeks; make sure you give them a message that stands on its own.

## FRUSTRATIONS

Yes, there are some frustrations with being an operational chaplain. Three of them can include:

### Deployments

Deployments are actually not so much a frustration as they are a hardship. There is no getting around it; it is tough to be away from your family for six or seven months at a time, or, in some cases, a year. Technology helps – email is readily available on ships and shore and even the most remote sites in Iraq have access to phones. Still, deployments are an undeniable cost of being a chaplain. I’ve missed my second daughter’s birthday three years

*Continued on page 41*

# Think About It

— Travis Huseby —

IFCA NATIONAL YOUTH REPRESENTATIVE



As youth pastors and leaders who work hard to run youth ministries, it's good to think about why we do what we do. Is there any connection between what we want to see as a result of our time spent each week with our teens (that quickly turns into years) and what we actually do? This article encourages you to think critically about youth ministry.

How many of us started out in youth ministry because "we love working with teens" or "we just had a heart for teens?" This is commendable, but many who start out this way do so without any goals or ways to measure whether their efforts are harvesting spiritual results. After many years of youth ministry, a person could find himself wondering, "Why am I doing this?"

Bob MacRae, the Youth Ministry advisor at Moody Bible Institute says, "If you want to see how effective your youth ministry is, gauge it by what the students are doing one to four years after they have left your ministry, instead of the immediate response." It is easy for our students to "look" like believers, "talk" like believers, and "respond" like believers, when they are in our youth ministries because of the youth ministry's constant reinforcement. But when a student leaves the protective bubble of the youth group we see what has truly affected their lives. Therefore, it would be good for us to think what we want our teens to learn and what they will take away from our youth ministry. Also, we need to remember that we are only a part of their maturation process. Parents are first and foremost responsible for the upbringing of their children, especially in spiritual matters.

Some of us are pouring so much time into "youth ministries" that yield few spiritual results. Some of us are "getting it done" in our Wednesday night pro-

grams and Sunday school lessons, but we're not affecting the growth process of our students. It's time to think about what the students need to know before they leave our youth program so that they are able to stand independently when it comes to Bible study methods, theology, and Christian living. We need to provide the proper teaching and training to achieve that goal.

Many youth pastors and leaders want their students to know, love and pattern their lives after God's Word. However, youth ministries should be places where the students are equipped for Bible study, not just taught Bible studies. What if we could see students leaving our youth ministries who know how to rightly divide the word of truth because they know how to study it for themselves? I believe we would begin to see a generation of young people equipped for life in a more complete way, which would reflect the heart and soul of why many of us began our journey into youth ministry.

It is my heart's desire that IFCA youth ministry world-wide would reflect

## IFCA Youth Convention 2008

JUNE 23- 28, 2008 GEORGE FOX UNIVERSITY, PORTLAND, OR

Theme: "For Me to Live is Christ"

Speaker: Chris Bauer, Senior Pastor, Santa Rosa (CA) Bible Church • [www.ifcayouth.com](http://www.ifcayouth.com)

the old adage: "Give a man a fish, and you feed him for a day. Teach a man to fish and you feed him for a lifetime." This principle is true in youth ministry as well.

### CONCERNING BIBLE STUDY

It takes a little more work to teach students how to study the Bible, as you are studying the Bible, but the results are astounding! Good teaching from the Word is essential, but our students need to know how to reproduce this on their own. If all a student knows about the Bible is what he has been taught, but he does not how to study and search the Scriptures on his own, his theology may crumble at the first firm presentation of unsound doctrine. Too many Christians have a lot of passion for God and His truth but dabble in bad theology because of bad Bible study methods later in life.

### CONCERNING SERVICE

It takes a little more work to allow students to serve and to mentor them along

in that service as opposed to just teaching them to serve. But it's the students serving now who will mature into adults who serve in much greater numbers than those who were only taught about service.

### CONCERNING CHRISTIAN LIVING

It takes a little more work to explain sanctification and reinforce that explanation in tangible ways than to simply teach a few lessons on why we should be set apart from the world around us. If we can put into practice these ideals of separation when it comes to movies, music, dating...and have open discussions about obeying God's Word we will see students move into adulthood with some very practical tools regarding sanctification. If we only teach about it we may not see teens respond to the Holy Spirit and yield their lives to Him.

It would be a great idea for you to think about what God wants you to impart to the students in your group.

Identify your passion for God, His Word, and His church and how He has equipped you as a leader. Then seek to pass this on to your students. Set up some goals to measure whether you are communicating effectively and watch your effectiveness grow.

At the IFCA National Youth Convention, held during the last full week of June each year, we strive to be an encouragement to your youth ministry. We want to see students encouraged and equipped to live for Christ and serve in His church so that when they graduate they can, and hopefully will, serve as adults in our churches! If you have never joined us, or if it's been a number of years, come and see how our convention can fit all year long into a philosophy of youth ministry that gets teens "involved" in biblical Christianity, not simply talking about it.

Check us out at [www.ifcayouth.com](http://www.ifcayouth.com)!

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*Continued from page 38*

running and I have been deployed for three of the past four Thanksgivings.

### Fluid Schedules

Operational units have fluid schedules – "Sunday" means whatever day (or night) you happen to be at a unit's site. I've planned services only to have to reschedule them because of a score of different operational requirements – underway replenishments, unit movements, a gunnery exercise. Some people thrive on uncertainty. I'm not one of them. I console myself that at my next assignment there will be a Protestant service in the chapel every Sunday morning at 11 o'clock and nothing else will be scheduled to conflict with that. But in an operational setting, flexibility is required.

### Commanders

I've been fortunate with my commanders. None of them have been antagonistic towards chaplains though I have heard of a few that have been. If you run into one of them, there are some things to keep in mind. First, the beauty of the military is that everyone has a rotation date. If you

don't like your boss, either he or you will be moving before too long, so it's not forever. Second, there are ways to work around the problem. You may be able to find an ally in an executive officer or sergeant major. Third, it's important to remember that as a chaplain you are there to support the commander, not the other way around. Most commanders do a good job providing chaplains with the support they need. Finally, you will find that most commanders – and all the good ones – care more about their troops than you do. That may sound strange, because chaplains certainly care about the troops. But a commander of a ship or a battalion has paid 20 years of dues to the service. His command tour will likely be the pinnacle of his career. You will find that commanders care passionately about their ships, squadrons, or battalions, and that they care passionately about their troops.

So, yes there are some frustrations and, there are some hardships. There are some things that I dearly miss about ministry in a local church. But consider some of the things I have been able to do in the past five years:

- I have preached God's Word in a hurricane ravaged city.
- I have preached in deserts in Africa, Kuwait, Jordan, Pakistan, and Iraq.
- I have counseled hundreds of Sailors and Marines on every imaginable (and some unimaginable) issue.
- I have visited Scotland, Spain, Marseilles, Toulon, Rome, Naples, Cyprus, Greece, Dubai, Oman, Bahrain, and Abu Dhabi.
- I have sailed through a fierce storm in the North Atlantic.
- I have comforted hundreds of evacuees fleeing a Beirut ravaged by war.
- I have conducted a sunrise Easter service in the Mediterranean Sea.

I first became interested in the Navy when I was attracted to the sense of adventure and purpose at the Naval Academy and as a Navy line officer. I find that same sense of adventure and purpose to be true of the Navy Chaplain Corps. Perhaps you will too.

*If you want to learn more about becoming a chaplain please contact Warren Dane, Director of Chaplaincy. [chaplain@ifca.org](mailto:chaplain@ifca.org)*

# IFCA International Annual 2008 Convention Registration

Hilton Eugene & Conference Center, Eugene, Oregon  
June 20 - 24, 2008

Send form and your payment in full to IFCA, PO Box 810, Grandville, MI 49468-0810

Name \_\_\_\_\_  
(LAST) (FIRST) (TITLE)

Name \_\_\_\_\_  
(LAST) (FIRST) (TITLE)

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

\_\_\_\_ Please check if this is your first IFCA Convention that you have attended.

Child Registration Infant-age 12 (Children 13 and older should attend the IFCA Youth Convention or pay the adult registration fee.)

Name \_\_\_\_\_ Age \_\_\_\_\_ Name \_\_\_\_\_ Age \_\_\_\_\_

Name \_\_\_\_\_ Age \_\_\_\_\_ Name \_\_\_\_\_ Age \_\_\_\_\_

## REGISTRATION & MEALS

### Adult Registration Fees

#### Weekly Registration (5 days)

Number of Adults \_\_\_\_\_ x \$72                      \$ \_\_\_\_\_  
 (after May 23rd \$82)

**OR**

#### Daily Registration (per day per adult)

Number of Adults \_\_\_\_\_ x \$26                      \$ \_\_\_\_\_

### Child Registration

(infant - age 12) \_\_\_\_\_ x \$35                      \$ \_\_\_\_\_  
 (after May 23rd \$45)

### Weekly Meal Tickets (includes Ladies Luncheon)

#### Guests staying in the hotel

Number of Adults \_\_\_\_\_ x \$92                      \$ \_\_\_\_\_  
 Children (ages 4-12) \_\_\_\_\_ x \$56                      \$ \_\_\_\_\_

#### Guests not staying in the hotel

Number of Adults \_\_\_\_\_ x \$102                      \$ \_\_\_\_\_  
 Children (ages 4-12) \_\_\_\_\_ x \$66                      \$ \_\_\_\_\_

Ladies Luncheon Ticket only \_\_\_\_\_ x \$18                      \$ \_\_\_\_\_

**Total Amount Due**    \$ \_\_\_\_\_

## IMPORTANT NOTE

*You must contact the hotel to make room reservations for the convention. **This form is for IFCA Convention Registration and Meals only.** Thank you.*

# 2008 IFCA INTERNATIONAL ANNUAL CONVENTION INFORMATION

## LOCATION

Hilton Eugene & Conference Center  
66 East 6th Ave.  
Eugene, OR 97401  
Phone 1-800-445-8667 to make reservations,  
request the IFCA INTERNATIONAL GROUP RATE.

## HOTEL

The Hilton Eugene & Conference Center is prepared to meet all the room needs of individuals and families attending the 2008 IFCA Adult Convention. Each of their guest rooms is appointed with amenities for your comfort and convenience. Every room features a hair dryer, iron & ironing board, in room coffee maker, internet access and voice mail. Other hotel features pool and fitness room.

The room rate is \$79.00 single or double per night plus tax currently at 10.5%. This group rate will be available Wednesday, June 18, 2008 through Wednesday, June 25, 2008 based on availability. You can book your reservations online at [www.hilton.com/en/hi/groups/personalized/EUGEHHF-IFCA-20080616/index.html](http://www.hilton.com/en/hi/groups/personalized/EUGEHHF-IFCA-20080616/index.html) For the Group/Convention code enter IFCA to get the \$79 rate. You can also call Hilton central reservations at 1-800-445-8667. If you are making reservations outside of the dates listed above, please call the Hilton Eugene directly at 1-800-937-6660 (M – F 7am to 4pm PST). You must request the IFCA INTERNATIONAL GROUP RATE. **The hotel is holding a block of rooms for our convention through, May 23, 2008.** After that cut-off date, the hotel will release the unreserved rooms for general sales. Plan to make reservations early to avoid the higher rates or the room block being full.

Check-in time is 3:00 pm and check-out time is noon.

## MEALS

The package includes four dinners and three lunches inclusive. The Meal Plan begins with dinner on Friday, June 20, and ends with dinner, on Monday, June 23, 2008. No breakfast provided.

Pricing: Weekly Meal Ticket for those who are guests staying in the hotel, adults \$92.00 and children ages 4 - 12, \$56.00. Children 3 and under, may eat off their parents plate for free.

For those who are not guests staying in the Hilton Eugene & Conference Center, the weekly meal ticket is adult \$102.00 and children ages 4 - 12, \$66.00

## WOMEN CONFERENCE

As you send in your registration, you will be mailed the details regarding the 2008 Women's IFCA Conference. If you are not going to pre-register, please email Miriam Lofquist ([miriam@ifca.org](mailto:miriam@ifca.org)) and she can email you the information prior to your arrival at the convention. If you are unable to attend the convention, please consider participating in our Special Project. Information about this Special Project can be obtained by contacting [miriam@ifca.org](mailto:miriam@ifca.org) or calling the Home Office at 616-531-1840.

## CHILD CARE

A nursery program will be provided for Infant – 3 yrs of age. Don and Angela Stephens will be overseeing both nursery and children's ministry. For those 4 – 12 yrs of age, Child Evangelism will present one lesson each day and Don will have other activities for the children. They also plan to have two church vans for possible field trips with the children during the convention. Parents are urged to pre-register children on the form found in this VOICE magazine so sufficient materials and personnel can be available for Child Care. If you are not able to pre-register, please contact the IFCA Home Office (616-531-1840) and give us a count of the number of children you will be bringing to the convention.

## YOUTH CONVENTION

The IFCA Youth Convention will be held at George Fox University. Please visit the IFCA Youth Convention website at [www.ifcayouth.com](http://www.ifcayouth.com) for additional information and registration form.

## TRANSPORTATION

The Hilton Eugene provides complimentary shuttle service to and from the Eugene airport. Just call from the concierge phone after you pick up your luggage. It will take 15 minutes for them to get to the airport.

## PARKING

Complimentary on-site parking

## POLICY ON FACILITY USE

Use of facilities does not imply endorsement of the doctrines or associations of an organization.