

SHIELD OF FAITH MISSION INTERNATIONAL

**SFMI**

**Prayer/News  
UPDATE**

Fulfilling the Great Commission Through Establishing New Testament Churches

# **The Word Was Made Flesh and Dwelt Among Us**

**The Word Was Made Flesh and Dwelt Among Us**

P. 2

**Looking at Our Resources**

P. 5

**Meet the Board**

P. 4

**Paul's Final Charge**

P. 7

**Missionary Reports**

P. 9

**A Mighty Nation**

P. 12

**July/August 2008**

• P.O. Box 144 • Bend, OR 97709 • (541) 382-7081 •  
• Email [sfmi@sfmiusa.org](mailto:sfmi@sfmiusa.org) • fax (541) 382-4471 •

# The Word Was Made Flesh and Dwelt Among Us

By Dick York



There is one mediator between God and men, *the man* Christ Jesus. (1 Timothy 2:5)

Our salvation hinges on the truth that there was a perfect man to pay the penalty for depraved humanity. If God could have justified the salvation of mankind without the death penalty being administered to man, there would have been no need for the birth of the Lord Jesus as the seed of David through human parentage, nor for His death on the cross as a man forsaken by God.

Sometime very shortly after the beginning of human history, Adam made the decision to hearken to Eve's invitation to eat of the fruit of the tree of the knowledge of good and evil in an act of disobedience to God. The Bible says that by that one **man's** disobedience many were made sinners. Now it would take the obedience of another **man**, his counterpart, for many to be made righteous.

At the very moment that Adam sinned, God was already prepared with the solution that He had purposed from before the foundation of the world. It involved someone that He called "**The seed of the Woman.**" He would be called that because He would be an absolutely *human* being, born of a human mother, as all human beings are, but without a human father. God would be His Father. The apostle Paul describes Jesus as being made of a woman, **made under the law**, to redeem them that are under the law (Galatians 4:4-5).

It seems that, except for sin, He was to be of the same substance as the sinners He was to redeem. Hebrews 2:16,17 tells us, "verily He took not on him the nature of angels; but He took on him **the seed of Abraham.** Wherefore *in all things* it behoved Him to be made like unto his brethren...." Romans 1:3 likewise tells us that "Jesus Christ was made of **the seed of David** according to the flesh."

The difference between those He came to save and He who came to save them was that He was the only descendant of Adam who did not share the sin of Adam's nature. He was **a man as Adam had been before the fall.** He was, in fact, the Word of God made flesh. As a consequence, there was in Christ at the same time, in the same person, the

Word of God and a descendent of Adam.

In His human lineage, the Bible traces His genealogy from Adam through Seth, through Abraham, Isaac, Jacob, Boaz, Jesse, David, and finally through Mary, the woman whose seed He was, as prophesied in Genesis 3:15. In the creation, the Word of God acted quite exclusive of the humanity in which He would appear. And there would also be a time when that humanity would fulfill His purpose distinct from the Deity He had manifested to the world. That time would be at the Cross where Jesus would cry out, "Eli, Eli, lama sabachthani! My God, My God, why hast thou forsaken me?" There, *as man*, Jesus died for Adam's race. And, as Paul noted in 2 Corinthians 5:14, if one died for all, then were all dead.

God did not die that day; man died. The whole human race was executed in the person of the Lord Jesus Christ. That, according to the Scriptures, was the purpose of the incarnation. He came to die, something immortality cannot do.

When referring to the sacrifice that was made for sin at Calvary, Scripture makes much of the *body* of the Lord Jesus. It was His physical being that was put to death, the seed of the woman, Mary's son. Because it is not possible that the blood of bulls and goats should take away sin, Jesus said to the Father when He came into the world, "Sacrifice and offering thou wouldst not, but **a body hast thou prepared** for me."<sup>1</sup> The Apostle Paul wrote, "He who knew no sin was made sin for us."<sup>2</sup> The apostle Peter explains how "[Jesus] his own self bare our sins in His own body on the tree."<sup>3</sup> When Jesus went to the Cross, it was so that the body that bore our sins—indeed that had literally been made sin—might be destroyed. Paul said, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."<sup>4</sup> That body that went to the Cross was the body of sin, made that way for us, that we might be made the righteousness of God in Him.<sup>4</sup>

It is understandable that the saints are sometimes defensive about the Deity of Christ since there are many cultish attacks on the person

of our Lord Jesus from those who would diminish Him and make Him nothing more than one of the prophets or a mere man. And who is able to understand perfectly or to articulate adequately the one person in all of history who is 100 percent God and 100 percent man. There can be no greater mystery than that. But to grasp the glorious truth of the gospel we must realize what He did **as a man**, and why. Is there a distinction made in Scripture between the Deity and humanity of Christ? Can I adequately discuss it? Perhaps not, but I will try.

The paragraph that follows is not, as some might see it, a rebuttal of the Deity of Christ but rather an underscoring of the importance of His humanity in the accomplishing of our redemption.

The Body that God prepared for Jesus, unlike the eternal Word, had a beginning in the womb of Mary. It was to be identified as the incarnation of the Word and was even called Emmanuel, "God with us." But, at the same time, it was to be distinctly human. In Romans 1:3, 4 Paul said, "He was *made of the seed of David according to the flesh*; and declared to be the Son of God...according to the Holy Spirit." The writer of Hebrews describes Him as the seed of Abraham.<sup>5</sup>

The Bible refers to "the Son of man" 95 times, and many of these are Jesus referring to Himself. Forty seven times it speaks of the "Son of God," most of these are other people referring to Jesus. The phrase, "God the Son" never appears in Scripture, but this is the title that seems to be the object of most defensiveness among those who struggle against any emphasis on Jesus' humanity.

The Apostle John identifies the Godhead in I John 5:7 as the Father, **the Word** and the Holy Ghost. The Word was made flesh and dwelt among us, and in His incarnation He is called the Son of God. The Bible declares that "In him dwelleth all the fullness of the Godhead bodily."<sup>6</sup>

Before His birth, the Bible tells us, He was "in the form of God [and] thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."<sup>7</sup>

No reputation? Obedient? Death? None of these words describe God. They describe the man. He came into the world to be the last (terminal) Adam

and to die as a man (the perfect man) for all of Adam's race. The reason He is called the last Adam is because, in God's view, His death was the death of every member of Adam's race. When He died, we all died. If one died for all, then were all dead.<sup>8</sup>

There is nothing that is more worthy of our emotional response than is the gospel story. It is a love story of the greatest magnitude. To be moved to tears by the gifted preaching of the Cross is a good thing. But it is more than a love story to be received with much emotion. It is facts upon which faith can repose, and the hardest fact is that at Calvary God put **man** to death. The righteous judgment of God was poured out upon **Adam's race**, represented fully by **the last Adam**. The perfect man was made sin for us and, as sin

personified, was executed to satisfy the righteous sentence of God upon Adam's guilty race. Sin was condemned in the flesh of the man Christ Jesus.

Although God was in Christ reconciling the world unto Himself, it was not God who died at Calvary; it was the

humanity in which God had revealed Himself. The man Jesus cried out, "My God, My God, why hast thou forsaken me?" and with the full tale of the sins of the human race upon him, the last Adam died under God's extreme penalty for sin. What a marvelous mystery!

Man of sorrows, what a name for the Son of God who came, ruined sinners to reclaim. Hallelujah, What a Savior!


If the story had ended at Calvary, God's justice would have been satisfied, but His plan to bring many sons into glory would not have been accomplished. The whole purpose for creation would have failed. It would have been a tragic end for Adam's race because when the last Adam died, Adam's entire race died with Him. It would have been a hopeless end indeed.

But now the penalty was paid. Adam's blemished race was put away. The one man who qualified to die for all had taken all men with him to the grave. Adam's humanity was dead. When Jesus' body was crucified, the veil was torn and the way into the holiest place was opened. But now that all were dead, who would enter in?

That is the gospel, friend. That is why there was a resurrection. Jesus was raised from the dead by

**If the story had ended at Calvary, God's justice would have been satisfied, but His plan to bring many sons into glory would not have been accomplished. The whole purpose for creation would have failed. It would have been a tragic end for Adam's race...**

the glory of the Father.<sup>9</sup> In His resurrected body He is “**The second man**”—no longer identified with Adam. He is the head of a whole new race, the new creation. He is the first begotten from the dead,<sup>10</sup> and now, all who are in Christ by faith are made alive with Him. No wonder Paul wrote, “Therefore if any man be in Christ he is a new creature, old things are passed away and all things are become new.”<sup>11</sup> Our glorious hope is in that Man who was dead but is alive forevermore. There is one God, and one mediator between God and men, **the man** Christ Jesus who gave Himself a ransom for all.<sup>12</sup>

It is essential that we recognize the significance of the humanity of Jesus Christ, who died as a man by the righteous decree of a holy God. It is not just something that happened **for** us but something that happened **to** us. By **man** came death, and by **man** came the resurrection from the dead.<sup>13</sup> Through the death and the resurrection of the man Christ Jesus, God has brought many sons into glory.<sup>14</sup> 

## Endnotes

- 1 Hebrews 10:4,5
- 2 II Corinthians 5:21
- 3 I Peter 2:24.
- 4 Romans 6:6
- 5 Hebrews 2:16
- 6 Colossians 2:9
- 7 Philippians 2:6-8
- 8 II Corinthians 5:14
- 9 Romans 6:4
- 10 Revelation 1:5
- 11 II Corinthians 5:17
- 12 I Timothy 2:5,6
- 13 I Corinthians 15:21
- 14 Hebrews 2:10

## Meet the Board:

### *God's Revelation of Grace to Jerry Skiles*



People influence me. When I think of God's message to me, it is hard to separate the gospel message from the people He used in expressing that message to me.

My mother had a huge influence on my understanding of God. I think of her as an old-fashioned Christian.

She loved her family; she was the provider of my earliest needs. When I was hungry, she gave food; when I hurt, she comforted. She made sure I was clothed and warm. She met my needs. She believed in Jesus. She was a moral compass. When things were beyond her ability, she prayed. She loved me. She took me to church and Sunday school.

My Father was a thinker. He liked to understand things; he would not tolerate slothful thinking. He did not understand the gospel and would question the people and motives of those who represented it. He tempered my faith. God used him in my life; my father influenced me with his love.

My Sunday school teachers influenced me with Bible stories. I learned about God and men in the Bible and their relationship to God. My memories of my time in that environment are

positive. There was usually a snack to eat and they were kind to me.

I remember seeing Billy Graham teaching on TV when I was seven. I remember a pastor in the church Mom attended creating fear of hell in my soul. I remember responding yes to the question, “Do you believe in Jesus, the Son of the Living God?” When I was eight or nine, I was baptized.

During my teenage years, God's Word did not influence my behavior. I had a Bible beside my bed, but reading it caused anxiety. I didn't like anxiety. The few Christians in my circle of friends during that time would try to influence me to receive Jesus as my Savior, but I knew He was my Savior already. They were confused that I called Jesus my Savior but continued living in a manner they did not approve of. They would upset my stability when they questioned the sincerity of my salvation experience or the fact that I could not put an exact date my decision. I was not secure when people pointed out the difference between Christ's commands and my obedience. I had no trouble knowing that I was living short of God's righteous demands; I knew I was a sinner and worthy of hell. I knew I needed a Savior, and that my Savior was Jesus.

As I became more involved in the Christian

*Continued on page 6*



# Looking at Our Resources

By Jim Lucas

When we have resources, we know we can do many things. Most of the time, however, we are not satisfied with the resources we have and lose heart and vision. The scripture says, “Where there is no vision the people perish” (Proverbs 29:18). Most of the time, people don’t perish because they are poor but because they have lost heart.

In our travels, we have visited many poor countries and met all types of people. The people we meet who impress us the most aren’t the ones who have much (and are doing little), but it’s the ones who seem to have so little and yet accomplish so much. Some people just don’t think about what they don’t have—they are too busy using what they do have.

I have seen very clean, nice homes made out of mud or sticks and the people living in them happy, industrious, and generous. Then we have been in homes made with expensive materials—but the homes were dirty and unkempt, and the people living there were discontent, selfish, and complaining.

Resources are like the manna that our Father gave to the children of Israel. If they gathered a sufficient amount for the day, it was great. But when they gathered more than they needed it bred worms and stank (Exodus 16:17-21).

It seems the more you have, the less value it has, because you think you need more. If you think something is good, you will enjoy it; but if you think you need more, then you don’t enjoy what you have. You have despised your provision, thinking it is not enough—this is what makes adultery so evil when one lusts after someone other than their spouse. They have despised the one who is worthy of their love. What our heavenly Father has given unto us is worthy of our appreciation—what He hasn’t given is not to be considered.

Our heavenly Father has entrusted us with some very valuable resources. The problem is that with something freely given, the value of the gift is often diminished in the eyes of the receiver. Do you remember times you went out of your way to get a gift for a friend and how disappointed you were when they never wore the dress or used the tool? They thanked you and told you they liked it, but they never used it.

The greatest resources we have are not the things that are temporary but the things that are eternal.

Unfortunately, we have a tendency to attach more importance to the things that are the least important. Jesus didn’t die on the cross just to give us a more comfortable life here on the earth; but He has given us eternal life. When we love this world, we are despising this wonderful gift of life. The greatest resource we have is “Christ in you, your hope of glory!” How often is He denied in the hearts of those who have received Him when they ignore His will to do their own.

Jesus taught us that “man does not live by bread alone but by every word that proceeds from the mouth of God.” The word of God is an absolute and necessary resource given to us by the Father. Do we love it and hide it in our hearts? Do we love it as much as our daily food? How about prayer? Is it a great resource? Consider what Jesus said, “And whatsoever you ask in my name, that will I do, that the Father may be glorified in the Son” (John 14:13).

We must consider what our most valuable resources are; then we need to contemplate what we are going to do with them. For example, our bodies are given to us by God; and we are told to “*present your bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

The secret to a fruitful, peaceful life is obedience to the will of God. Jesus said, “If you love me, keep my commandments.” If we fail to present our bodies to God, can we say He has our heart? Or can we expect the peace of God that passes all understanding to rule in our hearts?

The body, however, is not the most important thing; your soul is much more important.

Consider this teaching of Jesus: “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Matthew 10:28). When one truly consider his soul as a valuable resource, he does everything he can to make sure it is kept safe. The one thing that will destroy our souls is sin or unrighteousness. This helps us to understand why Jesus said, “Blessed are they which do hunger and thirst for righteousness for they shall be filled” (Matthew 5:6).

Once we have found righteousness in Christ, the soul is filled with the Holy Spirit. Then, the fruit of the Spirit is revealed in us. The fruit of the Spirit is essential. Without it, we are nothing. But the person

who has the fruit of the Spirit is complete in Christ and is blessed with all spiritual blessing in Christ Jesus.

Another great resource we have in Christ are the gifts of the Spirit. We are told to desire spiritual gifts, as these gifts are good and enable us to be used of God in miraculous ways. We are also, however, told to covet the best gifts; and in 1 Corinthians 13, we see that love, faith, and hope are the best gifts. These gifts are the essential gifts, for without them we can do nothing. These gifts are the evidence of the fullness of the Spirit, or the fruit of the Spirit. If we hunger and thirst for righteousness, the promise is that we shall be filled.

We should stay away from doctrines that cause us to think too much on earthly things, and we should withdraw from those who teach such things. The love of money is the root of all evil—a very easy sin to get caught up in. Some people get deceived

by human reasoning and say that they are gathering up things for the building of the Kingdom of God. We need to be careful because our own hearts are deceitful: “The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” (Jeremiah 17:9,10).

There are many false prophets today who would not agree with doctrine that is sound and established on the Word of God. Paul speaks of them: “Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. [There is nothing godly with heaping up treasures.] But godliness with contentment is great gain” (1 Timothy 6:5,6). This is true gain, which will benefit us for eternity. 🌍

“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses” (1 Timothy 9-12). We are pilgrims and this world is not our home. In the mean time let us patiently wait for the return of our Lord Jesus, who will not tarry. “But let *patience* have her perfect work, that ye may be perfect and entire, wanting nothing” (James 1:4).

#### *Skiles, continued from page 4*

community, I discovered that some Christians who communicate the Bible message love to collect trophies. Those trophies are the people that they “influenced or led to the Lord.” I am sure that I disappointed some as they saw me not responding to their message.

In my early twenties, my wife and I came in contact with people who were wholly committed to Christ’s Kingdom. They were young people, who loved Jesus and sought to serve others. They were friends; they also lived and taught the gospel of grace.

During my mid-twenties, God’s Word, the Bible, began to have preeminence in my life. I began to see that while God used men, they were fallible. All were flawed. The Word, Jesus, became the only thing that I saw was perfect.

The insecurities of my salvation melted away as I discovered from God’s Word my perfect salvation brought about by Jesus, the author and finisher of it all. My sins I could not deny, but I looked at the payment for my sins on Calvary. I learned God was eternal. He did not move through time; time was

confined in Him. He loved me at the Cross 2,000 years ago just as He loves me today. The mystery of God’s grace is too large for me to comprehend. I can only grow in the grace and knowledge of it. I saw that God’s peace was for all men, regardless of themselves. Salvation became Christ plus nothing.

People influence me. When I reflect over my life and how I came to be a Christian, I discover my greatest vulnerability was when people loved me. God is Love. God’s love touched my life through the person of Jesus Christ. Christ’s love continues to flow from those who follow Him. 🌍





# Paul's Final Charge

By Steve Montgomery



The Apostle Paul summed up his ministry in unequivocal terms when, in Ephesians 5:32, he stated simply, "I speak concerning Christ and the church."

From the time that Paul, blinded and numbed by the sobering vision on the Damascus road, met Ananias, confirmed his commitment to Christ, and began to meet with the believers in Damascus (Acts 9:10-19), his walk with the Lord was a walk with the Lord's people. When he left Damascus for Jerusalem, he immediately "assayed to join himself to the disciples" (Acts 9:26); and when the initial roadblocks to fellowship were taken away, he was "with them coming in and going out at Jerusalem" (Acts 9:28). After a hiatus in Tarsus, we find Paul assembling with the church in Antioch and teaching many (Acts 11:26). When he was called to an apostolic ministry, he dedicated himself for perhaps 40 years to establishing and strengthening churches in new areas and charging those churches to multiply throughout their region (2 Corinthians 10:13-16). Of the thirteen Pauline epistles we have, nine are written to local congregations. For Paul, to love and serve the Lord Jesus meant to love and serve the church.

On his second missionary journey, Paul was reacquainted with the young man Timothy. Paul had apparently led Timothy's grandmother and mother to Christ on his first trip through the region, and at that time Timothy also believed. Paul, returning to the region after a prolonged absence, found a zealous young man, fervent in his love for Christ and the church. Timothy's testimony was known in his home town of Lystra and in the town of Iconium, 18 miles away. While 18 miles may not seem much today, one wonders what it cost Timothy to travel by foot, donkey, or on horseback to visit the congregation of Iconium. Paul was impressed by this young man and desired him to come along on the missionary journey he was undertaking. The elders of the church were in agreement, so they and Paul laid hands on Timothy, prayed for him, and the church sent him out under Paul's authority (1 Timothy 4:14, 2 Timothy 1:6).

Thus began a life-long friendship and partnership, with Paul discipling Timothy both by word and by deed, while Timothy served Paul in errands of increasing responsibility. The relationship of discipler

to disciple became one of father to son, and Paul was able to say these stunning words when he spoke of Timothy to the Philippians: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

"For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel."

Note that phrase: "I have no man *like-minded*, who will naturally care for your state."

To be like-minded with the Apostle Paul meant to give oneself body, soul, and spirit to building up the church of Jesus Christ, that God might receive the maximum glory. Paul had once listed the difficulties and trials he endured in exercising his apostolic ministry, ending the long list of sufferings by adding, "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Corinthians 11:28). The other things—the beatings, the shipwrecks, the weariness—were things "without," on the outside, but the thing that weighed on Paul's *heart* was the well-being of all the churches. He told the Corinthians "Ye are in our hearts to die and live with you" (2 Corinthians 7:3); and to the Thessalonians he stated, "For now we live, if ye stand fast in the Lord" (1 Thessalonians 3:8). In 2 Timothy 2:10, Paul declares, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Timothy, after years at the Apostle Paul's side, had caught Paul's heart and had learned to naturally—genuinely, faithfully, sincerely—care for the state of the churches.

Thus we can attach special significance to Paul's two epistles to Timothy. As we read First and Second Timothy, we find that years have passed. Paul is now "Paul the aged," and he writes to his most faithful disciple and, apart from Christ himself, his dearest friend. These are probably Paul's final epistles, and in the second, he knows clearly he is facing death. A single word, appearing several times in First Timothy, sets the theme for both of these epistles. That word in Greek is "*paragello*," which means

“to transmit a message along from one to another” (Thayers), “to hand on an announcement from one to another” (Vines). In Paul’s letters to Timothy, it is often translated in the King James as *a charge*:

1 Timothy 1:3: “...that thou mightest *charge* some that they teach no other doctrine.”

1 Timothy 1:18: “This *charge* I commit unto thee, son Timothy...”

1 Timothy 5:7: “And these things give in *charge*...”

1 Timothy 5:21: “I *charge* thee before God, and the Lord Jesus Christ...”

1 Timothy 6:13: “I give thee *charge* in the sight of God...”

1 Timothy 6:17: “*Charge* them that are rich in this world, that...”

Two additional times the same word appears in the first epistle to Timothy, in 1:5 and 4:11, where it is translated “commandment” and “command,” respectively. This word appears more in First Timothy than in any other letter of Paul. Clearly, Paul is giving a charge to Timothy. From a wealth of experience and fellowship with the Lord, Paul is handing on a message, charging his son in the faith to fight the good fight (1 Timothy 6:12, 2 Timothy 4:7).

It is Paul passing the baton.



In a time when heresy was pouring into the church of Jesus Christ, when Paul’s message was being set aside by people who wanted rather to have their ears tickled (2 Timothy 4:3), when preaching the Good News was seen as a way to personal wealth and riches were touted as evidence of faith (1 Timothy 6: 3-5), when even the most basic doctrines of the faith were being questioned or abandoned (2 Timothy 2: 18), the apostle turns to his dear friend and disciple and charges him: “Thou therefore my son...”

While First Timothy contains various charges, the second epistle to Timothy seems to major on just one, expressed in a variety of ways but all returning to the basic challenge: Be strong.

“Stir up the gift...” (1:6), “Be not ashamed...”

(1:8), “Hold fast...” (1:13), “That good thing which was committed unto thee keep...” (1:14), “Be strong...” (2:1) ...commit... endure... strive... labour... consider... remember... study... flee... instruct... continue... preach... and so on.

The order. The command. The charge.

That charge, which Paul passed to Timothy, has, by the grace and protection of God, survived to be passed on to us. We have the apostle’s charge, with all of its authority and power. We, too, are in a time when the straightforward teaching of the Scripture is being set aside by some who seem to desire only to have their ears tickled, when wealth is held out as evidence of spirituality, and when basic teachings of the Bible are being rejected by professing believers and Christian leaders. This is a time for us to allow the words of the Apostle Paul, given by inspiration of the Holy Spirit, to delve deep down into our hearts. The church of Jesus Christ in many parts of the world is in danger, and those who love Christ and His people cannot do better than to read, study, learn, and apply the epistles written to Timothy.

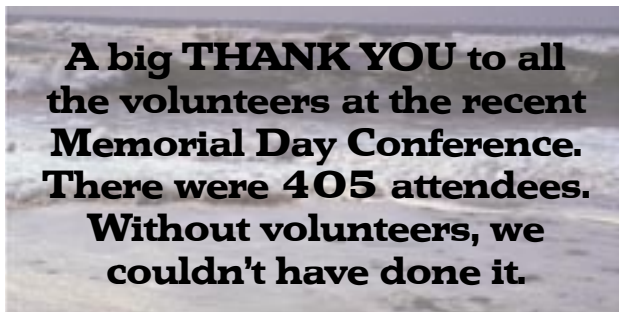
And to take up the charge. A charge to you, to me, and to the Body of Christ.

Will we take up that charge?

Hear the Apostle Paul charging you and me to be strong, to fight the good fight, and to “consider what I say and the Lord give you understanding in all things.” (2 Timothy 2:7). 🙏



Some scenes from around Guadalajara.





# Missionary Reports



months, and then you have to leave the country for a time. Thankfully, there is an immigration office nearby, and we were able to have it taken care of without leaving town. We will have to leave

the country in August, though, but we want to travel to Togo to do some ministry there with the men who just left us. Plus, we want to follow up on the new church in the Volta region, of which we hear that there are three new believers added! Please pray for the Lucas's and Timothy's paperwork, though, as it is still in progress and has been so for some time now.

David and Marion Kangni arrive this weekend from Germany. They have not seen their building since all the work has been done, so we hope that they will be pleasantly surprised. Jim and Fran's granddaughter also arrives this weekend for a stay, and Soryn and Prentice are looking forward to having her here.

We thank the Lord for you all and your faithfulness in prayer on our behalf. Also, the letters and boxes that we have received have been a real blessing and treat for us. May the Lord richly bless you all.

*In His service, The Skip Voetberg Family  
Julie, for all the Voetbergs* 🌍

## News from Ghana, West Africa Skip and Julie Voetberg and family

Greetings Saints,

The Lord has been faithfully merciful to us and is our source for everything that pertains to life and godliness, and we have been doing well here both in the Lord and physically. Prentice did have a light bout with malaria, but the Lord brought her through it without much suffering.

The first group of disciples left. They were a huge blessing to have around. Besides their hunger for the things of the Lord, they were very diligent workers—painting, cleaning, and helping to plant a small garden. But the greatest blessing was their faithful witness to the community of Tamsso, the area just outside of Tarkwa where we are situated. We will surely be reaping the harvest of their labors for some time, as we have many new contacts to follow up. That could be an area of prayer—that we would be able to keep up with this. We are planning to begin the next session on June 9, and we would like the Lord to bring us some more faithful men to teach and to help in the follow-up. The Bible study on Thursday continues to grow and be profitable.

During our break, we have done some follow-up and evangelism, while also getting a few things done around the house, such as putting up some netting on our beds (now that the rainy season is here, we have been getting bit a lot more), plus more painting and general clean up. Also, praise the Lord, we were able to get our tourist visas extended for three more months, which is not the norm here. They usually only give them for two

## News from Valle de Juarez Mexico Ed and Abby Drysdale

*What do I write?* I thought, as I stared blankly at the computer. What things merit being put into a newsletter?

Do I tell about Doña Teresa and her husband, Alfonso and the Bible studies we've been having in their ice cream shop? How do I show people the joy of someone saying, "I love to read the Bible; will you teach me more?" Or do I tell about the opportunities we've had with the kindergarten teacher Rosi and her roommate Flor, proving that hauling rocks and shoveling dirt has helped to soften their hearts? What do I write—when telling isn't enough, when showing is required? That compassion in action and spiritual awakening go hand in hand.

Do I talk about the hope I feel as the Lord adds more people to our Friday night Bible study? What words would describe how moving it is to see people learning gospel concepts for the first time?

It's the little things that keep me going. Like Judith passing on the tract on Roman Catholicism to her sister. It's she being the one person who isn't embarrassed to say she's meeting with the "hallelujahs!" It's both husband and wife studying the



## Missionary Reports continued...



Bible together. It's working with people who stand by their word—if they say they'll come, they come.

Or do I share about Don José and Raquel? My struggle to minister the Bible to a man who can't read, who at 75 is still hurting over being abandoned and abused as a child? Should I mentioned that he treats me as a son? He gets after me for not washing my car and worries that I'll be "taken" by the mechanic.

What answers do you give to Raquel when she asks how to pray? "What do I pray, when I need help just to make it up the hill?" she asked. "How do I get faith?" Will I be able to describe Raquel, after watching a film on Catholicism? "Sixty years I've been taught that!" she said. Can you picture the joy at the dawning of truth? "The cross really did work, didn't it?"

Would you feel the excitement in seeing a seed sprout? Or understand the temptation to drown it with water? Or pull on it to see if it's growing? Are you anxious to know if it will take root?

It's even harder to tell of the change in myself. Can a missionary say that I've struggled to "do" for God more than "be" for Him? That the work of the Lord is to believe on Him whom He sent—nothing more. His love for me doesn't end with saving me from hell. It dawned on me that if I do not understand His love for me, then I will never be able to live a life of faith. Faith is trust. Trust comes from knowing that His love goes beyond my failures and inadequacies. Would you believe that the things I preach are lacking in my own life?


Do I put in the newsletter the financial struggles we're experiencing? If I don't mention it, how can I tell of the peace and joy God has given me as I learn to be without? It has brought me to say, "Lord, I will trust You. No matter what." To learn that contentment is a matter of the heart—not my checkbook or my geographical location.

Do I dare to ask for God's blessing in my life? Do I share the longing of my heart? That Jesus will get the reward He deserves. That the work He does in me will show through my life in compassion, and bring forth an awakening of who He is. The question then shouldn't be "what merits being in a newsletter; but rather *Who?*" Who is like unto God in Glory and Holiness? Who is like unto God in doing wonders?

*Yours in Christ Jesus,  
Ed, Abby, and the kids*

For those who would like to contact us:

**Email Address:** [drysdaleed@yahoo.com](mailto:drysdaleed@yahoo.com) or [abbydrysdale@yahoo.com](mailto:abbydrysdale@yahoo.com)

Call within the U.S. (541) 306-3987 

### News From Loreto, Mexico

#### Mike and Faith Ball

Dear ones,

We hope this finds you well and depending daily on our Lord for all of your needs. The family is doing fine, finishing up the homeschool year. TJ has been helping out in a store belonging to a brother whose wife is recuperating from childbirth. TJ plans to head up to the States at the end of May to counsel in a Summer Bible camp. Austin is still in Oregon at the Shield of Faith training program. He enjoys the classes and is learning a lot. He desires prayer that he might discern the Lord's will for him after the training. Personally, he would like to go to Ghana to help out Jim Lucas with the work there. Ethan is growing fast, keeping us all entertained with his smiles and babbling.

We have a garden planted—looking forward to corn and beans soon. There are already flowers on the beans, but the corn is still small. We don't know if it will grow enough for a good crop or not. Here in Loreto, we are getting closer to naming some elders. Please pray for two men that Mike is considering for eldership, Manolo and Juan Jose. Both have a heart to serve and are sensitive to the needs of the people. Pray for Manolo that he would be able to balance the needs of the church with all of his other activities. He is involved in politics and also community service. Pray for Juan José to see the importance of fulfilling his word and following through on his commitments. We ask you to pray for him as father and husband, that he would be able to govern his house well. His older daughter (who is 15) has committed herself to the Lord, taking the step of baptism; but his younger daughter (who is 14) has had some problems with attitudes and worldliness. Pray that both of these men would mature in the Word and ministry.

Please pray for the young people. There's a group of about eight besides ours. They meet at our house on

Saturday for study and fun time together. We would like to see one of the men teaching the young people.

The preaching and studies continue in Villa Garcia. There is now another couple who have come to the studies. He (Lalo) says he is a Christian, and his wife is interested but is still committed to her idols. She wants to listen to the studies but still pray to the virgin and the saints.

There are four brethren from here in Loreto that go out Wednesdays to preach door to door. Since we wrote last, the recently saved couple have been baptized along with their 13-year-old son and three other young people, which include our own Feilynn and Borden. Please continue to pray for Asaf and Karina, two young people from two different families, who left home to live with their unsaved significant others. May the Lord continue to bless you all.

*In Christ,*

*Mike and Faith Ball* 🙏

### News From Mexico

#### Len and Marcia Sali

“Now the parable is this: The seed is the word of God....But he who received the seed on good ground is he who hears the word and understands it, who indeed bears fruit....”

The wise farmer works diligently to prepare the soil for the seed. He understands that good seed planted in good soil will bear fruit. He loosens and conditions the soil, readying it for the seeds he will sow. He toils in the fields by faith, trusting that the Lord of the Harvest, who called him to this work, will bring to fruition each precious seed.

For more information about being involved in agricultural work in Central Mexico and Asia please contact Steve Montgomery:

[stevemontgomery@mxyahoo.com](mailto:stevemontgomery@mxyahoo.com)



### Ghana, West Africa

Dear Prayer Warriors,

The weapons of our warfare are mighty to the pulling down of strongholds! The forces of darkness are fleeing before us not for anything that we are doing but simply because you are praying.

We are grateful for your faithfulness to pray for the outreach of the gospel and the making of disciples in West Africa. We also are grateful for those who have sent monetary support. The expenses have been many, but our Father has been supplying abundantly. We have been here almost five months now, and the gates of hell are weakening. Some have been saved

from their sin, and inroads have been made into the hearts of several who should be saved soon.

*Jim and Fran Lucas*

### Bible Expo News and Prayer Needs

#### François Marcoux

We are planning a few Bible Expos around the Quebec City area for this summer for the upcoming 400th anniversary of Quebec City. We are also planning a few trips to share the gospel in at least two native reservations, one in Manawan and another in Wasikaganish. We appreciate your prayers in this regard and for the activities already mentioned.

### News From Other Fields

#### [We received this report from an acquaintance in New Tribes Mission.]

On May 29, New Tribes Steve and Carolyn Crockett presented good news of Christ's death, burial and resurrection to the Moi people of West Papua New Guinea. Here is what happened:

When the roll is called up yonder, these are some Moi names you'll probably hear....

Daipupu	Wakayopome	Dagamee
Weiwa	Bunebido	Okabatagiwo
Witawa	Bumaabeo	Odedi
Meima	Amboi	Minawagii
Apatadi	Mbawabo	Wayauu
Buumani	Awaya	Aiyaioma
Upiyawogi	Timii	Ayaupiya
Daukabatu	Demaa	Baikau
Bubai	Dokepiya	Bakapati
Ekeniai	Poapobido	Bubauwa
Boombi	Widii	Baa-uwo
Embitouko	Ekaatougui	Tinaikatuma
Pibidimaniwo	Magae	Ditopiya
Paiye	Abuakapiya	Kekedeu
Daubeo	Dopui	Bootobabi
Wakapadi	Botobatadi	Yanepui
Dimatadi	Maniwoi	etc.

Many gave clear testimony of what Christ did for them on the Cross. Only the Lord knows hearts, but we are thrilled about the work GOD has done. Below is a picture of the rejoicing/hooting/hollering that took place right after the gospel presentation! They sang well into the night last night about... Yesiusi (Jesus). I'm sure the angels were, too!

—Bob Nyberg





# A Mighty Nation & Your Part In It

Matt Jacobson

## Part 1 of 2

**Was it God’s intention that His church would ever be feeble and few? Clearly, this is Satan’s desire; but is this our Lord’s desire also? Did the God who commanded, “. . . have dominion” somehow soften up over time and quietly slip into the religious culture of soft sermons, mood lighting, and a people indistinguishable from the world? While referring to the West, not even the most sympathetic observer would ever use the words “mighty” and “Church” together. Is this what our Lord wants from His people – from you and me?**

The present reality of the church in North America and the entire western world is almost altogether apart from His intention. So, what has gone wrong? Why are there so few? Why do we look out on society and see the church contracting on the fringes of our culture? There are reasons. For every true follower of Jesus, the current state of the church should elicit a humble alarm—perhaps, especially, because it is altogether unnecessary and entirely of our own making.

The church is small in number and in spiritual power. It is a fact. If we wish to address this challenge, there are only two possible methods: conversion of the lost and procreation. That’s it. Before we put all of our eggs in the conversion basket, let’s ask a question. Do you know, personally, ten people who have lead one person to Jesus Christ in the last five years? And, while you’re thinking, also ask yourself, “How many have I led to our Lord in the same time period?” Reality tends to bring our theories into focus. These questions are in no way meant to disparage the work the church is called to do in the Great Commission. We must be faithful with our witness, even if there are few conversions.

If conversion is the only method we are committed to in our pursuit of a mighty people for God’s glory, however, the church will remain few when compared to the culture at large. Why? Because that is only *half* of what God told us to do. We act as if we are smarter than God and don’t need to use the methods He told us to use to achieve His ends. Isn’t it just like us to try anything other than to directly obey our Lord?

So, what of the “other” avenue? Yes, I am speaking of procreation. What does the Bible have to say about children? Before we consider this question, let’s first review what the church teaches about children—not what is casually stated about children but what is actually taught by the conservative evangelical church in the West. What is the church’s Doctrine of Children? We may never be able to find it written down in a doctrinal statement, but this is not necessary when attempting to discern established doctrine. To discover a core belief, all that is required is to observe what is done. From observation, we can ascertain the Doctrine of Children espoused by the church.

It takes little effort to learn that when it comes to the subject of children, the modern evangelical Church believes that is a private, personal decision—nobody’s business but yours. Polite Christian conversation recognizes the subject as off limits, unless you invite the discussion. Factors that are typically considered for this “private” decision include your particular age, financial status, personal life ambitions, sense of readiness or being able to handle it—really, any personal preference. When children are a threat to any of these, they are unwanted and aggressively prevented. Regardless of how often or intensely the church declares that “We just lu-u-uve children,” the Doctrine of Children in the conservative protestant church is: **Some, One, or None—When and Where I Want.** Whatever anyone decides is considered a legitimate, God-approved choice. Protest if you will, but this is exactly what

most in the church believe and what is taught, either by direct preaching from the pulpit or, *de facto*, by silence. Great effort is expended to present this Doctrine in a spiritually appealing light.

Now there is an exception to almost every rule. Your circumstances may be unique. But we are not discussing the exceptions, here. We are discussing the normal life of the people of God. The life of the Apostle Paul wasn't "normal." He was an exception. If God has called you to be an exception to the normal life of the people of God, then praise Him! And let no man dissuade you from your calling. But let us at the same time reflect on the fact that the vast majority of the men and women in the church are not exceptions to the normal life of a godly disciple. It is also critical to recognize that being an exception is a calling, not a choice.

Do we say we are led by the Spirit? There is a sure-fire way to find out. There is never disunity between what the Scripture tells us and where the Spirit leads us. If we find ourselves living in a manner out of sync with the Scriptures, we must take the time to ask ourselves, "How did we get here?" Furthermore, when the true followers of Jesus discover that their lives don't conform to what the Scriptures demand, they are moved to action. Astute men who understand the times will take the time to apprehend why we are as we are and then *do something about it*. Are you one of these? Does our Lord want His people to be feeble and few, or does He want His people to be a Mighty Nation?

Even if our Lord tells us to sit and wait, then we'd better do nothing in that particular circumstance. But sit, walk, or run, obedience always requires action. Our Lord promised the Land of Canaan to the children of Israel. But they didn't yet have it. Then He gave it to them. They still didn't have it. He then told them to go in and take possession of it. He told them to act, and only after they had been obedient did they possess what was already theirs. A right understanding and nodding our heads to what we believe to be true (children are a blessing from the Lord) is only the beginning and is a disobedient gesture (see Matt. 21:28 – 31) unless followed by obedient action. Could it be that our current enfeebled state is due to the church having ignored what our Lord told us to do? Could it be that we are so caught up in so many things, many of them good, that we have neglected the most basic things we have been told to do?

Just like the children of Israel, some of whom were afraid of giants in the land, we can't justify our inaction by focusing on the obstacles. Action is required. We have something to do, but don't misunderstand the urgent call. This is no battle cry about how we must elbow our way into the political process to get the right people elected in order to have the kind of society desired by our Lord. What we have before us is vastly more important than a life devoted to political conquest. We are discussing the dominion


of the righteousness of Jesus Christ on earth and God's stated methods for achieving it. Where are the laborers for the harvest?

At times, we get so familiar with mighty things, that they lose their power to move us. So it is with one of God's first commands. In fact, we are so familiar with it that we blow it off or blow right past it without a second thought. The raw truth is that it could be torn out of our Bibles without affecting the lives of most people who go on Sunday morning to a building they call "the church."

That command, "*And you, be you fruitful, and multiply; bring forth abundantly in the earth, and multiply therein*" (Genesis 9:7).

"Oh, that," some say. "That's just the Old Testament. They needed a lot of children back then, you know, to tend the sheep. We're under 'grace' now. We're free in Jesus." By which they mean that they can do what they want, irrespective of the Text. But let's pause for a moment and consider the nature of authority. When an earthly king gives a command, it stands until it is rescinded or he is overthrown, superseded, or dies. Who has authority to rescind the king's command? No one does, save the king. So, for starters, if we are to entertain the idea that this command is now irrelevant to the people of God, then those making this claim (with a few exceptions, nearly every evangelical pastor in North America) must offer proof for one of the following:

- 1) *When and how God was overthrown, or*
- 2) *Where God rescinded the command, or*
- 3) *Why this command is now irrelevant, or*
- 4) *Who superseded God*

The answer to the question must come from the Text, the Text, or the Text. If we are to come to a right understanding, our answers must be based on the Bible— not from our emotional reactions masquerading as logic. And, an answer *must* be given. This is no frivolous issue to be lightly dismissed. This isn't one of those "angels on pinheads" debates for which religion is famous. The stakes for the people of God couldn't be higher and the implications exceedingly painful to face. If we get this one wrong, we will find ourselves living in direct opposition to our Commander-in-Chief, Lord of Sabbaoth. 



# Labor Day Weekend Conference 2008 Shield of Faith Mission International

Riverview Bible Camp, 408771 SR 20, Cusick, WA 99119

Friday, Aug. 29 – Monday, Sept. 1

Registrars: Brian Martell / Peggy Martell

Mailing address: 2124C Addy-Gifford Rd.  
Addy, WA. 99101

Phone or fax: 1-509-935-6456  
call first before faxing.

How it Works: Arrivals begin at 4:00 p.m., Friday, Aug. 29. The first meeting begins at 7:00 p.m. There will be no meal served Friday night. Please feel free to bring snacks. Saturday morning is our first meal, and Monday lunch is our last meal. We have spaces available for RVs. There are family cabins and lodging for others. Bring your own bedding, or bedding can be provided for those in need. Riverview Bible Camp is a non-smoking facility. Pets are not allowed. Copy as many forms as you need. Mail completed forms to the registrar (address above). We look forward to seeing you this year. Register early!

### Family Registration

Last Name: \_\_\_\_\_ First: \_\_\_\_\_ Home Phone: (    ) \_\_\_\_\_ - \_\_\_\_\_  
 Address \_\_\_\_\_ Work Phone: (    ) \_\_\_\_\_ - \_\_\_\_\_  
 City: \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_ Email \_\_\_\_\_ @ \_\_\_\_\_

### Please include infants

Spouse: \_\_\_\_\_

Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____
Child: _____	Age: _____	Child: _____	Age: _____

### Circle Choices

Nights staying over:	Friday Night	Saturday Night	Sunday Night
Sleeping arrangements needed:	Room	Tent	RV
Meals:	Saturday breakfast	Sunday Breakfast	Monday Breakfast
	Saturday Lunch	Sunday Lunch	Monday Lunch
	Saturday Dinner	Sunday Dinner	

Special needs:  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

**RELEASE AND ARBITRATION AGREEMENT (Must be signed by all attendees)**

In consideration of and RIVERVIEW BIBLE CAMP & RETREAT MINISTRIES, I for myself, or the minor child named below, forever waive, release and discharge «Name», RIVERVIEW BIBLE CAMP & RETREAT MINISTRIES (and its parent corporation) from any/all injuries, claims, disputes, liabilities, or actions resulting from «Name» or RIVERVIEW providing services for me and for my benefit regardless of location for the dates identified above. I attest and verify that I have full knowledge of the risks and dangers involved; that I assume such risks, and that I will assume and pay my own medical and emergency expenses, in the event of an accident, illness or other incapacity, regardless of whether I have authorized such expenses.

Any controversy arising out of, connected to, or relating to any matters herein of the transactions between me and the above named parties or on behalf of the minor child named below, of this Release/Waiver, or the breach thereof, including, but not limited to any claims of violations of Federal and/or State Law, as well as any common law claims shall be settled by arbitration through Christian Conciliation Services; and in accordance with this paragraph a judgment based upon the arbitrator's award may be entered in any court having jurisdiction thereof in accordance with the provisions of R.C.W. 7.04. This agreement shall be construed and interpreted under the laws of the State of Washington. **I HAVE READ THIS WAIVER AND RELEASE CAREFULLY, AND UNDERSTAND IT.**

\_\_\_\_\_  
Print Participant's Name Birthdate: MO DAY YEAR

Signature : \_\_\_\_\_ Date: \_\_\_\_\_

**(Must have Parent/Guardian Signature if participant named above is under 18)**

**RELEASE AND ARBITRATION AGREEMENT (Must be signed by all attendees)**

In consideration of or RIVERVIEW BIBLE CAMP & RETREAT MINISTRIES, I for myself, or the minor child named below, forever waive, release and discharge «Name», RIVERVIEW BIBLE CAMP & RETREAT MINISTRIES (and its parent corporation) from any/all injuries, claims, disputes, liabilities, or actions resulting from «Name» or RIVERVIEW providing services for me and for my benefit regardless of location for the dates identified above. I attest and verify that I have full knowledge of the risks and dangers involved; that I assume such risks, and that I will assume and pay my own medical and emergency expenses, in the event of an accident, illness or other incapacity, regardless of whether I have authorized such expenses.

Any controversy arising out of, connected to, or relating to any matters herein of the transactions between me and the above named parties or on behalf of the minor child named below, of this Release/Waiver, or the breach thereof, including, but not limited to any claims of violations of Federal and/or State Law, as well as any common law claims shall be settled by arbitration through Christian Conciliation Services; and in accordance with this paragraph a judgment based upon the arbitrator's award may be entered in any court having jurisdiction thereof in accordance with the provisions of R.C.W. 7.04. This agreement shall be construed and interpreted under the laws of the State of Washington. **I HAVE READ THIS WAIVER AND RELEASE CAREFULLY, AND UNDERSTAND IT.**

\_\_\_\_\_  
Print Participant's Name Birthdate: MO DAY YEAR

Signature : \_\_\_\_\_ Date: \_\_\_\_\_

**(Must have Parent/Guardian Signature if participant named above is under 18)**

## Important 2008 Labor Day Conference Information (Please read.)

This year we have had to relocate because of the number of participants. Consequently, there are some additional requirements that each of us must fulfill. Riverview requires that each attendee (or the legal guardian of each minor attendee) sign the accompanying insurance waiver (**previous page**), releasing the campground of legal responsibility in the event of accident or injury. You may make as many copies as you need for your family and send them along with your conference registration form.

### Directions to Riverview Bible Camp from Spokane, WA.

- From the North Division Y, take Highway 2 North for 27 miles.
- Turn Left at the Highway 2/Highway 211 junction, travel North on 211 for 15 miles.
- Turn Left at the Highway 211/Highway 20 junction, travel North on 20 for 13 miles. Welcome to Riverview!!!

It is our purpose to make the conference as affordable as possible. Therefore, there is no charge. We want everyone to come and participate in the fellowship of the saints regardless of financial status. It works well if everyone does what he is able to do. Although the conference is without charge, there are considerable expenses to be met. For those who are able to give nothing, you are welcome and even encouraged to

come. For those who have only the “widow’s mite,” it is enough, but we expect everyone to contribute what he can. When the children of Israel were provided for with manna from heaven, those who gathered much had nothing left over, and they that gathered little had no lack. Thank you for doing your best. (Proverbs 11:24)



**Shield of Faith Mission International**  
**P.O. Box 144**  
**Bend, Oregon, 97709**

**Return Service Requested**

Non-profit Org.  
U.S. Postage  
**PAID**  
Bend, Oregon  
Permit No. 118