

# mission:world

**ONE** LORD  
FAITH  
MISSION  
2019 BMA NATIONAL MEETING

March - April 2019 ::: The Great Commission Magazine of the BMA





# ONE LORD FAITH MISSION

BY: Donny Parrish  
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**I**n Joshua 14, the Bible records a classic scene of faith that took place as the land of Canaan was being divided among the tribes of Israel. Caleb approaches God's leader, Joshua, and reminds him of the promise made to him many years ago. It was a promise that Moses had made to Caleb because of his faith in God during a time of extreme testing. Caleb had urged the nation of Israel to fight a battle when it seemed that the odds were stacked against them. Israel believed God's man and a great battle was won. Now Caleb was once again believing God for a new mountain to be conquered, a new battle to be won. "Now therefore give me this mountain, whereof the Lord spake in that day..." (Joshua 14:12).

The leaders of Baptist Missionary Association (BMA) America have mountains that they believe that God has presented to them as well. Prayers have been offered for direction. Strategies and plans have been made under His leadership. In this edition of mission:world magazine you'll read about these opportunities that God has

given your leaders for 2019. You'll get some insight into the plans and operational moves anticipated to ensure success. And you'll learn how your church can partner with each department so that their success can be your success, too.

I'm glad that Caleb had a dream. I'm glad that it was a long-term plan, a long-term strategy of success. And I'm blessed every time I read Joshua 14 and hear Caleb's intention to make certain that the promise made to him by Moses so long ago would become a reality. "Give me this mountain!"

Your leadership team at BMA America blesses me every day! These folks believe that God will do what He promised that He would do. They are not afraid to dream big for His honor and glory. As you read about their dreams and plans for 2019, would you commit to pray that the Mighty Warrior would make these ministry plans become reality? Let's all work together to make His Great Name famous to the nations of the world!

## BMA FAMILY OF MINISTRIES

To help fulfill the Great Commission, the people of the BMA have created a family of ministries. Each has a unique directive, but all have the same Great Commission purpose.

**BMA Missions** seeks to facilitate churches in fulfilling the Great Commission through assessment, training, coaching, and missionary care.

**Lifeword** assists in taking the gospel throughout the world through radio, television, the internet, and mobile devices.

**DiscipleGuide** partners with BMA churches to maximize their Great Commission potential by providing camps, conferences, consulting, and curriculum.

**BMA Seminary** equips students to become pastors, missionaries, and church leaders.

**Moral Action** makes sure that the views of BMA Baptists are heard in the halls of Washington, D.C.

**Ministers Resource Services** helps meet the financial planning needs of BMA pastors and staffs.

**BMA Foundation** is the endowment instrument for all of the ministries of the Baptist Missionary Association.



Volume 7 - Issue 2  
March - April 2019  
www.bmaamerica.org

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Published bi-monthly by the  
Baptist Missionary  
Association of America,  
611 Locust Street  
Conway, AR 72034

Entered as Periodical Rate at  
Conway, Arkansas.

Periodical Postage paid at  
Conway, Arkansas,  
and at additional mailing offices.

**POSTMASTER**  
Send address changes to:  
**Mission:World**  
P.O. Box 1188  
Conway, Arkansas 72033  
501.329.6891

**Email**  
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**ONE LORD  
FAITH  
MISSION**

BY: Jeff Swart  
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**A**fter three years of prayer concerning the theme for the 2019 Baptist Missionary Association (BMA) of America's National Meeting, I believe God would have it to be, "One Lord, One Faith, One Mission" which was adapted from Ephesians 4:5. From this verse of Scripture, I draw your attention to four important words:

**"One"**

The Greek word *heis* (hice—Strong's #1520) is translated in our text (Ephesians 4:5) as "one" and refers to a single unit, not two or more. The word *one* occurs three times in our theme and refers to "singleness" or "unity." The "unity" of God's people is a theme that is found in both the Old and New Testaments. The psalmist declared, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1). In Ephesians 4, believers are encouraged to be in "unity" by words and phrases such as, "forbearing one another," "keep[ing] the unity of the Spirit," and "one body...one Spirit...one hope of your calling."

Because we believe in the autonomy of the local church, there will always be some differences between us. Satan would have us focus on certain minor issues where we differ so that we do not unite together around the fundamentals for which we came together in the first place.

On the night of His arrest, Jesus prayed to the Father in heaven on behalf of His disciples: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me...that they may be one, even as we are one" (John 17:21,22). Jesus prayed that believers might experience the same kind of spiritual unity that the Trinity shared. So, the unity of the Trinity is a pattern for unity among believers.

In a *Peanuts* cartoon, Lucy demands that Linus change television channels and then threatens him with her fist if he doesn't. "What makes you think you can walk right in here and take over?" asks Linus. "These five fingers," says Lucy. "Individually they are nothing, but when I curl them together like this into a single unit, they form a weapon that is terrible to behold." "What channel do you want?" asks Linus. Turning away, Linus looks at his fingers and says, "Why can't you guys get organized like that?"

Why can't the churches of the BMA of America get organized like the fingers on Lucy's hand? If we could get organized "...into a single unit...[we] would form a [spiritual] weapon that is terrible to behold." The first word of our theme is *one*.



# ONE LORD

## “Lord”

The second word of our theme is *Lord*. The Greek word *kurios* (koo-ree-os—Strong’s #2962) is translated into English as “Lord” and this Greek word means “to have power or authority over.”

The Scriptures are crystal clear that Jesus Christ, and He alone, is Lord. The Apostle Paul declared that Jesus was Lord when he wrote: “And he [Jesus] is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence” (Colossians 1:17,18).

Because Jesus is Lord, we should surrender to His lordship. Thomas A. Kempis actually gave a great definition of lordship when he prayed, “As Thou wilt; what Thou wilt; when Thou wilt.”

If one were to tune 100 pianos to a single tuning fork, all 100 pianos would be in tune with each other. The pianos would be in one accord, not because they are tuned to each other, but because they are all tuned to a higher standard to which each piano must submit—a tuning fork. The most beautiful melody is played when believers are in tune with God—for when we are in tune with Him—we are in tune with one another! The second word of our theme is *Lord*.

# ONE FAITH

## “Faith”

The third word of our theme is *faith*. The Greek word *pistis* (pis-tis—Strong’s #4102) is translated in our text as “faith” and it could refer to “faith” in the subjective sense—the content of our belief that Jesus is the only way to be saved or it could refer to “faith” in the objective sense—the Bible is the accepted body of divine truth. Either interpretation could apply to us. BMA Baptists believe that Jesus is the only way to be saved; and yet, we also believe that the Bible is God’s inspired, inerrant body of truth given by God to man.

God has not promised to bless men; He has not promised to bless programs; and He has not promised to bless good ideas. But God has promised to bless His Word. Therefore, we must never quit preaching the Word of God!

It is the preaching of the gospel that is, “...the power of God unto salvation to everyone that believeth...” (Romans 1:16). Paul said that, “...faith cometh by hearing, and hearing by the word of God” (Romans 10:17). And Paul told Timothy to “Preach the word...” (II Timothy 4:2).



If revival ever comes to America it will be because our pulpits are aflame with the man of God, preaching the Word of God, to the people of God! America is lost and the only hope we have is the gospel of the Lord Jesus Christ!

Our “unity” is based on the common experience of salvation by grace through faith in the shed blood of Jesus Christ and our enduring belief in the inspired Word of God. It was our common doctrinal beliefs that brought us together, has kept us together, and will keep us together until Jesus comes. We believe that it does matter what a believer and a church believes! We cherish our doctrinal “unity.” The third word of our theme is *faith*.

# ONE MISSION

## “Mission”

The final word of our theme is *mission*. Just before His ascension back to the Father in heaven, Jesus commanded His disciples: “...Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matthew 28:18-20). This passage of Scripture is affectionally referred to as the “Great Commission.” While vision is unique to every church—our mission is the same. The mission of the churches of the Lord Jesus Christ is to take the gospel to the world. The vision is the unique ways that God equips His churches to accomplish the mission.

As BMA Baptists, we are our committed to our God-given mission. Essentially, the church has many responsibilities but only one mission. A church that is not focused on the world is a church that is not founded on the Word.

Professor J. Herbert Kane made this observation: “We must never forget that God is a missionary God. The Bible is a missionary book. The gospel is a missionary message. The church is a missionary institution. When the church of the Lord Jesus Christ ceases to be missionary minded, it has betrayed its God-given trust.”

If God wills the evangelization of the world, and a believer or a church refuses to support missions, then they are directly opposed to the will of God!

Christ alone can save the world, but Christ cannot save the world alone. Christ needs partners. Will you be one? The final word of our theme is *mission*.

## Conclusion

The theme of the 2019 National Meeting of the churches of the BMA of America focuses on our unity. We are united under the lordship of Jesus Christ. We are united in one faith—a set of doctrinal beliefs that marks us as unique. We are united in one mission—to take the gospel to every person by every available means.



# ONE M

BY: Dr. John David Smith  
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# MISSION

**M**ission declares what we are here to accomplish. Vision declares where and to what extent we will work toward fulfilling our mission. Values declare what we believe and defend as they relate to our mission. May I say to you, whether written or not, we tend to be very values-based in our lives and ministries in the United States. This carries both positive and negative consequences. On the positive side, it is important to know what you believe and why. It is also important to have the capability to defend what you believe. On the negative side, values that are an end unto themselves (this means they have nothing to do with a clear mission) lead us down a road that is typically marked by a lack of direction, legalism, and an overall disconnection with the culture we are to engage with the gospel. *Our vision and values must be forged on the anvil of our mission!* Otherwise, we are going to have

a long list  
of good

intentions that, at best, are nothing more than an expression of self-righteousness, and, at worst, mere religious blah blah. Mission informs and inspires; vision dreams and directs; values guide and guard. Let me be even more direct. If you think that your sound doctrine is going to inspire and inform you as to what you are supposed to be doing, you are expecting from your values something that only a clear mission can provide. Many of us only know how to operate in the realm of the guided and guarded reality of our values. We can pound our chests in supposed intellectual and spiritual knowledge with the best of the Pharisees while our neighbors go to hell because we lack mission. Our values are not an end unto themselves. Our values should guide and guard our mission, not try to stand alone! What is this *one mission*? How did Christ define this *one mission* that is to inspire and inform us?

*The one mission is about following Jesus, not religious forms.* The gospel, as given by Christ, is a gospel that is completely





wrapped in His personal mission. In Mark 4 when Jesus called His first disciples, He said “Follow me and I will make you fishers of men.” Note that the “following” is the starting point of faith. Jesus didn’t say “pray a simple prayer, raise your hand, or sign the card” if you want to go to heaven. He said, “Follow Me!” He also goes on to say in this simple phrase that following Him is to embrace His mission. When He said “I will make you fishers of men,” He was simply saying that if you follow Me, you will be a participant in the *one mission*. Jesus defines this *one mission* many times throughout His ministry; we will note just a few in this article. In Matthew 28:19-20, the passage that we refer to as the Great Commission, Jesus clearly commands us to go to the nations and make disciples...that is to make followers of Him. *One mission!* In Luke 24, we have the account of two disillusioned disciples on the road to Emmaus. Jesus spends the necessary time with these two in order to remind them of His story and their place in that story. Chapter 24 culminates with Jesus appearing to His disciples as a group and reminding them that the message of repentance and remission of sins must be preached to all nations. He spoke these words to the disciples He had made. *One mission!* In John 20, Jesus looks His disciples in the eyes one more time and says to them, “As the

Father sent me, I send you.” *One mission!* When our religious “values” stand alone, religious forms (the external things) occupy first place in our lives. In the absence of *one mission*, things like church buildings, worship styles, dress codes, and other outward stuff claim all of our energy and cause us to wander with no direction, be imprisoned by legalism, and live disconnected from the culture we are supposed to engage with the gospel. The *one mission* is about following Jesus, not religious forms.

*The one mission precedes all theology.* Martin Kahler, the German theologian, stated it this way, “Mission is the mother of *all* theology.” In our western culture where academia is exalted, we lose perspective here very quickly. We have forgotten in our pseudo-intellectual milieu that the revelation of God (His Word) is inerrant, our theological systems are not. Revelation is of God; theological systems are of men. Sooner or later, from dispensationalism to monergism, your theological system is going to take you beyond the boundaries of Scripture to defend it, harmonize it, or propagate it. I know that hurts our feelings—theologies are not inerrant. The point here is not that mission replaces theology; the point is that mission precedes theology. Sound theology is an absolute essential, but it does not drive mission; mission drives theology.







*Christ came on mission, and He passed the privilege of that mission to us.*

Christ came on *mission*, and He passed the privilege of that mission to us. His first words were “follow me.” He then spent the remainder of His time with those disciples teaching them the finer points of belief and behavior. Basically, all of the epistles of the New Testament, where we have the bulk of sound doctrine, were preceded by someone on *mission*. The Gospels are the record of Christ on *mission*, both His redemptive mission and His disciple-making mission. The book of Acts is the book of *mission* as the gospel is proclaimed to the known world, disciples are made, leaders are developed, and churches are started. In all of these places mentioned in the New Testament, the gospel arrived first (*mission*) then the clarifying element of the theology came afterwards.

To the Romans it was declared that the only righteousness is the righteousness of God. The gospel most likely arrived in Rome through believers who were present in Jerusalem on the Day of Pentecost and other early Christians some 20 years before the epistle was written. In 1 and 2 Corinthians the theme is varied and includes doctrinal and practical lessons. This letter was written some five years after the churches were started in and around Corinth. To the Galatians it was stated that justification is by faith, not by the works of the Mosaic Law. The epistle to the Galatians (the exact same churches Paul had started on his first missionary journey in the mid 40s of the first century) was written around eight to ten

years later. To the Ephesians Paul wrote about grace, adoption, and faith. Maturing in their faith was also a vital theme. This letter was written to the church at Ephesus near the year 62 AD, some eight years after the church was started. You get the picture. We could continue through every book of the New Testament. We mention just one more, the book of Titus. To Titus, who was left on the Island of Crete to put in order the things that remained and to appoint elders in all of the cities, Paul gave clear qualifications of elders (pastors) and advice for daily living as followers of Christ. I think every sermon I have ever heard from Titus was about the qualifications for elders from chapter 1. They are there, and they are vital. However, have you ever thought that if someone had not been faithful on *mission* to start churches in all the cities on Crete, that list of qualifications would have been useless? At least in Crete? *Mission* drives theology; theology does not drive *mission*! All of the fledgling churches in the New Testament were busy making disciples and starting churches; they were on *mission*.

Our *one mission* is given by Christ. Our *one mission* is not a line item in our church budget; it is the reason our church exists. Our *one mission* is all about a relationship that motivates us to follow with all we have. Our values do not stand alone; they must guide and guard the *one mission*. Why do I as a follower of Christ, my church, and our association exist? *One mission*!



BY: Donny Parrish  
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# THIS GOSPEL...

## SHALL BE PREACHED IN ALL THE WORLD!

*“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Matthew 24:3*

That's not a bad question to ask the King of the Universe, is it? I think that if I had been in the disciples' shoes and had had the opportunity to ask the Son of God a question, that might just have been the one I would have begun with. “When will this world come to an end?” Here was Jesus response:

*“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14*

This wasn't the only thing Jesus told the disciples that day about when the end would come. But, all of the other things that He mentioned to them were signs of the end. This statement was not only a sign, but a prerequisite. Jesus said that the Good News about the Kingdom would be preached throughout the whole world, so that all nations would hear it; and then the end would come.

At Lifeword, that statement by Jesus has gripped our hearts. It is driving us to discover and create more opportunities for the world to hear the Good News. It is motivating us to think in ways that Lifeword has never thought before. Presently Lifeword shares the gospel daily in 43 languages through over 100 unique gospel programs—121 countries, 2 billion people, 25 percent of the population of the world can hear and understand a Lifeword broadcast. Think of that! Isn't that amazing?

In reality, one-fourth of the world being able to hear, that's a great thing...but it's not good enough. There are millions, billions of people who have never heard the story of Jesus.

So, Lifeword is changing the way that we deliver the message of Jesus. The internet is giving us a platform to talk to people we have never had the opportunity to talk to before. And the Lifeword Cloud is the delivery system that is making all this possible. In 2018, we had a year of construction for Lifeword—Phase One of building the Lifeword Cloud. In 2019, we will begin Phase Two for the Lifeword Cloud...implementation.



## Lifeword Cloud, Phase Two

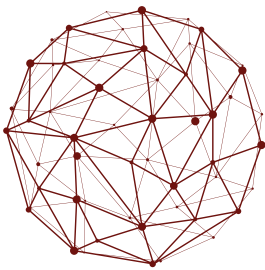
In Phase One of the Lifeword Cloud, the Lifeword Team collaborated with engineers from around the world to build the structure, the tool that would eventually become the centerpiece of the way we do our ministry. The world is getting their information and entertainment from the internet. Smartphones have become the delivery system. In Phase One we built the tool to become our platform to deliver the message of Jesus to those billions of smartphone users around the planet. In Phase Two, we will begin to implement.

In 2019, Phase Two of the Lifeword Cloud implementation will center around five major goals. All of these goals will be focused on providing quality gospel content through easy accessibility and expansion of our media footprint around the world.

### *Goal Number One—*

#### *Development of the Lifeword App*

Presently most people in the United States that listen or watch a Lifeword production do so on Facebook. Facebook has become a tremendous tool for Lifeword to get the gospel to people who speak English and Spanish. Over half a million viewers a week tune in to one of our Facebook programs. We want to make all of Lifeword's programming and future podcasts, Bible studies, and blogs easier for people to access. Developing the Lifeword App will allow people to easily access Lifeword in all its media formats. The Lifeword App will be one of our top priorities this year.

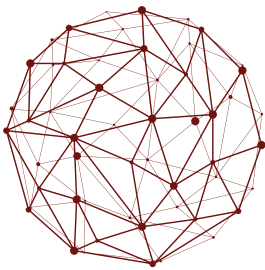


### *Goal Number Two—*

#### *Development of Lifeword Publishing*

People consume media in many different ways. Listeners and watchers...those have been the two groups of media consumers that Lifeword has focused on through the years to communicate the message of Jesus. Now, in Phase Two of the Lifeword Cloud, we will begin to focus on another group of media consumers—readers!

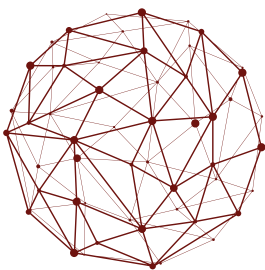
The Lifeword Team has been watching for people in the internet sphere who display the unique gift of writing blogs. We will be asking them to join our team as daily and weekly bloggers for Lifeword. Their subject material will vary dependent on their area of expertise and what our Digital Strategy Team tells us people are interested in reading. Look for Lifeword Publishing to emerge as one of our digital efforts to tell His story in 2019.



### *Goal Number Three—*

#### *Development of Lifeword Podcasting*

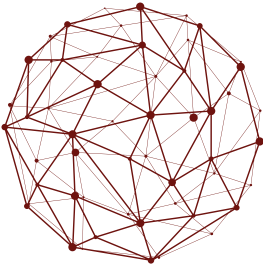
Just as media platforms have changed, the way that people consume media through those platforms has also changed and is changing. People are watching internet media. People are reading internet media. And, people are listening to internet media. And, an art form that seemed to be long gone, has reemerged as a popular powerful tool for digital communication—story telling. Today we call it podcasting.



I've heard my parents talk about sitting around the radio waiting for their favorite radio show to come on. There would be shows (stories) acted out in audio form that would be engaging and entertaining. Those days went away as the age of television entered our world. Today podcasting has brought that skill of audio communication back to the stage. Stories, information, opinions—as many variations of storytelling as you can imagine—they are all on display through podcasts. Look for Lifeworld to use the Lifeworld Cloud to present the gospel through podcasting in 2019.

**Goal Number Four—  
Development of new social media venues**

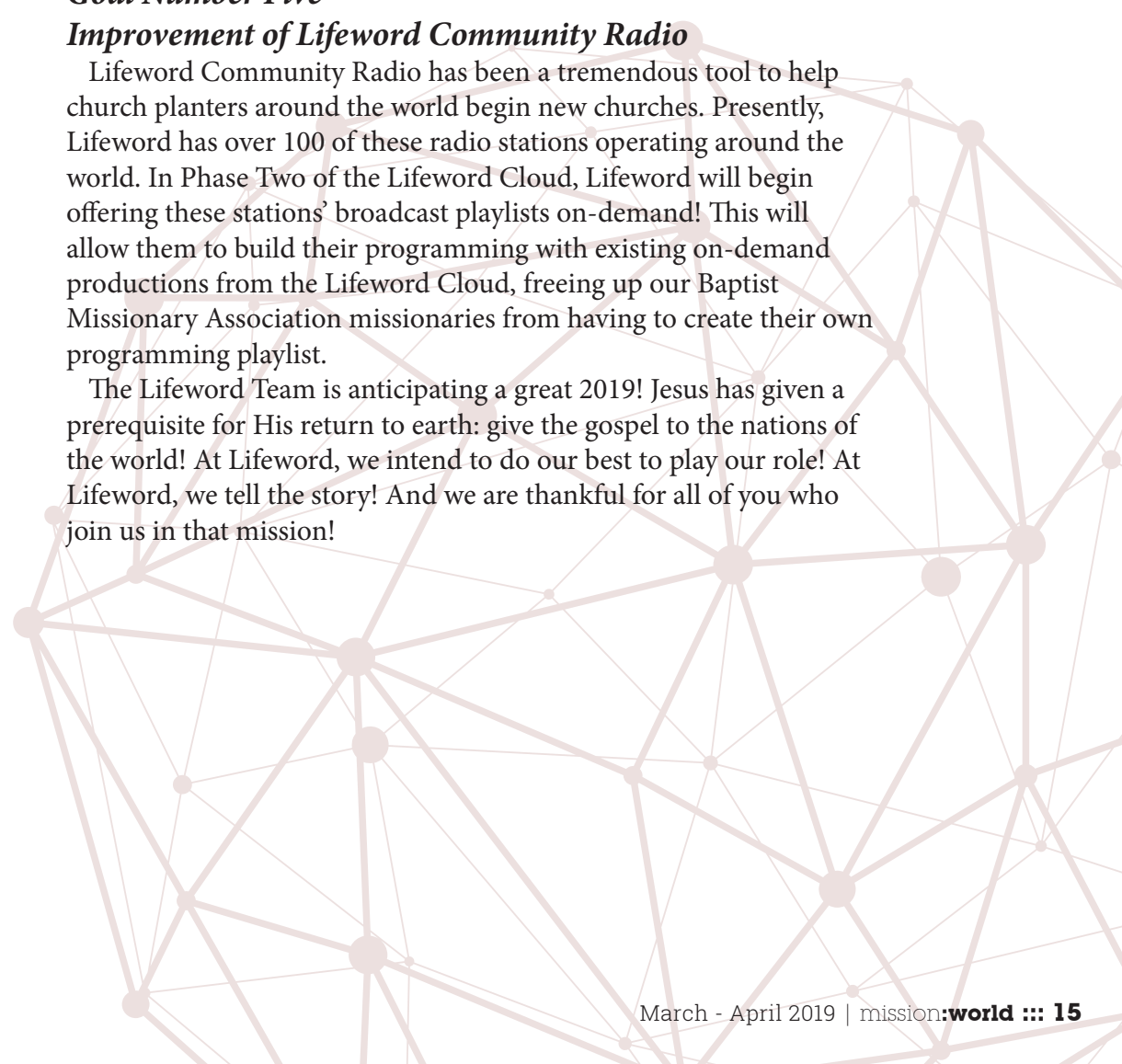
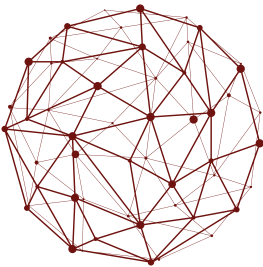
There are so many new and exciting social media platforms emerging that it's almost impossible to keep up with all of them. Each of these platforms have their own unique media demographic that consumes their product. Making use of these platforms will allow Lifeworld to target the message of Jesus to specific target audiences. Facebook has been our primary social media outlet, but look for Lifeworld programming on Twitter, Youtube, and Instagram in 2019.



**Goal Number Five—  
Improvement of Lifeworld Community Radio**

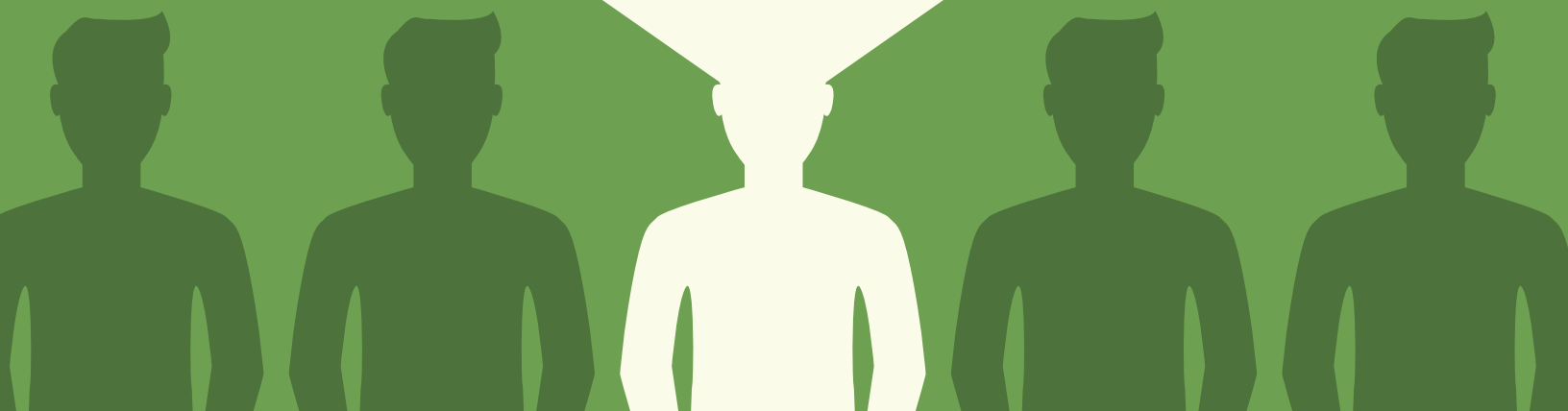
Lifeworld Community Radio has been a tremendous tool to help church planters around the world begin new churches. Presently, Lifeworld has over 100 of these radio stations operating around the world. In Phase Two of the Lifeworld Cloud, Lifeworld will begin offering these stations' broadcast playlists on-demand! This will allow them to build their programming with existing on-demand productions from the Lifeworld Cloud, freeing up our Baptist Missionary Association missionaries from having to create their own programming playlist.

The Lifeworld Team is anticipating a great 2019! Jesus has given a prerequisite for His return to earth: give the gospel to the nations of the world! At Lifeworld, we intend to do our best to play our role! At Lifeworld, we tell the story! And we are thankful for all of you who join us in that mission!



# Biblical Servant Leadership

BY: Dr. Steve Crawley  
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**F**or churches of Jesus Christ to embrace a mantra of “One Lord, One Faith, One Mission” requires a special leader—one who understands Biblical Servant Leadership (BSL). While Servant Leadership (SL) has gained much traction in recent years, there is a vast difference between BSL and SL.

The so-called father of the SL movement was Robert Greenleaf. After a long career with AT&T, Greenleaf entered a second career devoted to developing the servant model of leadership. His seminal essay, *The Servant as Leader*, was published in 1970. He proposed that the most effective leaders—those he considered true servant leaders—seek to be first a servant, not simply deciding to engage in acts of service. His work emphasized listening, persuasion, empathy, and a host of other soft leadership skills. In 1976, Paulist Press published *Servant Leadership*, a book that combined his works and essays and became prominent in leadership circles. Greenleaf, who became a Quaker later in his life, claimed that he had learned Judeo-Christian principles but that his theory of leadership was for people of all faiths, as well as for secular institutions. While Greenleaf’s view of leadership is refreshing compared to the narcissistic styles common today, SL is not the same as BSL. Servant leaders focus on serving individuals; Biblical servant leaders focus on serving God.

In order to draw a clear distinction between SL and BSL, consider the following:

1. BSL is derived solely from the Bible and follows the example of Jesus. Before serving God’s mission or God’s people, BSL is about serving God (Luke 22:42).
2. BSL is “taking the initiative to influence people to grow in holiness and to promote the extension of God’s kingdom in the world” (Howell, 2003).
3. BSL requires a proven character. “God cares more about our character than our skills, personality, or intelligence because biblically, character is a matter of the heart” (Blackaby & Wilkes, 2012).
4. BSL is based on a doxological motive. The impetus to leading is based on a passion for God and His honor (Matthew 22:37).
5. BSL is based on loving concern for the spiritual welfare of others (1 Corinthians 13).
6. BSL is driven by a divine agenda of making disciples (Matthew 28:18-20).
7. BSL is carried out in humility. While also common to servant leaders, biblical servant leaders give up personal power to empower others for the mission of God (Ford, 1991).
8. BSL is about getting people onto God’s agenda (Blackaby & Blackaby, 2001).

In the end, SL and BSL, while sharing some similarities, are not the same. The best distinction is that biblical servant leaders are filled with and seek to be led by the Holy Spirit as “Christ lives in them” (Galatians 2:20). The distinction is further accentuated in Paul’s question from Galatians 1:10— “Are we seeking to serve man or God?” He goes on to answer, “If we are seeking to serve man, we cannot be a servant of Jesus Christ.” Thus, while the focus of SL is more about the towel, the focus of BSL is more about the cross.



A close-up photograph of a person's hands holding a glowing incandescent light bulb. The bulb is held in a brass-colored metal socket. The person's hair is visible at the bottom of the frame. The background is a dark, textured grey.

# Thinking Long-term Together About Our One Mission

BY: Charles Attebery  
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Article II of the Statement of Principles of Cooperation for the Baptist Missionary Association (BMA) of America states that the association's purpose is to provide cooperating departments and agencies that will inspire a mission vision and assist each local church in carrying out the Great Commission found in Matthew 28:19-20.

Jesus Christ established the church during His earthly ministry and issued the commission Himself. It has been in existence since that time and will continue until God calls an end to the church age. Therefore, I believe it is very important that we think long-term about our purpose since only God knows when that will happen.

Although each department or agency has its specific assignment designed to help accomplish the association's purpose, the need for financial resources is common to all. It is expensive for our BMA Missions department to send missionaries around the world; for our BMA Seminary to provide high quality educational opportunities; for DiscipleGuide to provide high quality literature, conferences, and camping opportunities; and for Lifeword to send the gospel around the globe by various broadcast media. In addition, financial resources are required for Ministers Resource Services and Moral Action to carry out their assignments as agencies of the association. All departments and agencies could do more if additional financial resources were available.

The BMA Foundation exists to develop a significant endowment fund for the benefit of our departments. Endowment bequests and contributions are never spent. They are invested and annual earnings from the investments are used to provide supplemental funding to BMA departments. That means they are a source of long-term support. Those bequests and contributions will literally keep giving until the Lord returns.

While the annual budgets of the departments and agencies are normally met primarily by contributions from our churches, the BMA Foundation's endowment fund is being built

primarily by bequests and contributions from individuals. As Americans, we have the privilege of directing how what we leave behind will be used. We do that through legal wills, trust agreements, and other estate planning documents.

The BMA Foundation provides a complementary estate planning program for members of our churches; and through the end of 2017, individuals have included bequests totaling \$7.3 million to BMA departments and agencies. Funds from those bequests will be realized as God calls home those who have made them. If those funds were available now and experienced a return of just five percent they would generate \$365,000 annually in supplemental income to our departments and agencies. While that is a significant amount, we are praying that God will allow us to build a much larger endowment to do even more in reaching people with the gospel.

Individuals who are at least 70 and 1/2 years old can take advantage of the Charitable IRA Rollover to help build the endowment. The Charitable IRA Rollover is a special provision in the tax laws which allows donors of that age to exclude from taxable income Traditional IRA rollovers that are made directly to a qualified nonprofit organization, and the value of those rollovers counts toward their required minimum distribution. The BMA Foundation is listed as a qualified organization to receive IRA Rollovers.

Charitable gift annuities are another way individuals can help build the endowment. These annuities provide the donor with a set amount of income for life and then the amount of the gift remaining at the time of the donor's death goes into the endowment fund. These gifts provide some very favorable tax savings to donors both when the gift is made and as they receive income from the annuity.

There are still other ways to contribute and help build a significant endowment fund. Please contact Charles Attebery, BMA Foundation Executive Director at (501) 472-2183 or [charles@bmaamerica.org](mailto:charles@bmaamerica.org) for additional information.



# SOAR19



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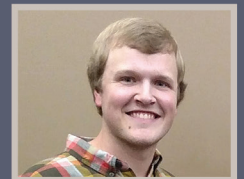
**THE RATLIFF BOYS**  
PRECON



**SOAR BREAKOUTS**




**YUKON**  
SOAR VILLAGE ARTIST



**LANDON RIDDLE**  
EMCEE





BY: Eric Johnson  
BMA Missions  
bmamissions.org

# ONE HEARTBEAT

**O**ne! What a small and yet phenomenal word. The word *one* is repeated twenty times in the book of Ephesians. We know from the Bible and from history that the churches of the New Testament were impacting their world with the gospel and were poised to impact the world. Yet, as was the case for all the churches in the New Testament, there was a growing risk for the church in Ephesus. Most of the references to the word *one* in Ephesians are speaking to the unity that exists in Christ with other believers in the church. They were no longer two (Jew and Gentile) but instead, in Christ, the two have been

made *one*. God has always been about reaching people from all nations, but this concept was new to many people in the New Testament. There were many issues that the churches would face, but God was showing them a new thing.

By the grace of God, Baptist Missionary Association (BMA) churches are impacting the world with the gospel. Starting new churches is the beating heart of BMA Missions. Through the ministry of local churches, the gospel is proclaimed to the world, disciples of Christ are made, and the kingdom grows.



We can see this work of church planting happening on three levels in international missions.

1. Individual local churches planting new churches. I recently returned from the Philippines where we had a church planting mentorship training. There, as in other places where I travel, I am often encouraged that church planting is the expectation of every church. Many people are hearing the gospel as churches continue to start churches.
2. National churches working together to plant churches in their countries. These churches are pooling their resources and combining efforts in order to reach places where it would be impossible for one church to reach on her own. We call this association. Over the years in BMA work, God has grown associations of churches in many countries that are working together to plant churches in new areas of their respective countries. Working together isn't always easy, but there are great opportunities in this approach. National churches have intimate knowledge of the mission field because they are from there. They are already equipped with the language and cultural skills for their given context. Associations also help provide a nearby support and accountability structure for those who are being sent. We are blessed to be able to partner with national associations of churches to grow the Lord's work in these countries.
3. National churches working together to plant churches in other countries. There is a growing number of national BMA churches that are sending church planters to other countries through their associations. There is a growing global vision in BMA churches around the world. A few years ago, the prospect of national associations being able to send missionaries to the nations was just a dream. Today, BMA churches in Costa Rica, Guatemala, Brazil, Mexico, as well as in the African Continent, and Asia are sending missionaries beyond their borders. This is a new and growing development in BMA missions. This greater vision is made possible

as churches work together. Together we can do more. Together we can reach more people with the message of Christ. Together we can reach farther than we ever have before.

As was taking place in Asia Minor during the ministry of the Apostles, the Lord continues to grow His church. More places are being impacted with the gospel. Even with all of the things we have to praise God for in BMA missions, we have only just begun to see what God can do through His churches.

God is opening doors for the gospel that previously were closed. There are many changes taking place around the world that present us with distinct challenges and yet great opportunities for the gospel.

A shift in the geographical center of Christianity has been steadily taking place.

In the early 1900s, 83 percent of professed Christians lived in Europe and North America. It is projected that by 2050, 72 percent of those who call themselves Christian will live in Africa, Asia, and Latin America. There is an openness in much of the world that is relatively new historically speaking. There are many reasons for this, and false religion is growing there; but as God's people we should gather that the Lord has called us to preach the gospel unto them.

Add to this that these very countries are exploding in population. There is a steady trend of urbanization as people move from their traditional homelands to large cities. In the year 2000, an estimated 47 percent of the world's population lived in a city. That number is steadily growing and by the year 2030 it is believed that more than 60 percent of the world will live in cities. The world's population is now approaching 8 billion people. The majority of them do not know the Lord. The harvest is plentiful. To the glory of God, every one of them needs to hear the gospel of Christ.

God has called us to this time! It is an exciting time for missions. Please continue to pray and support BMA Missions. May the Lord use His churches in the BMA of America to share the message of Christ to more people than we have before.

# MY VISION FOR OUR CHURCHES



BY: Larry Barker  
BMA Missions  
[bmamissions.org](http://bmamissions.org)

Larry Barker leads an Activate training.

**I**t is a vision to see healthy discipleship-based multiplication of disciples, leaders, and churches. It is not only a vision for launching and birthing new churches but to also see our association of churches gain momentum while sustaining biblical health and growth. It is a vision to see even more cooperation among our churches and leaders in developing a plan that will multiply our impact and cause us to be even more generous with our resources.

This vision is based on our mission (*why we exist*) and fosters a willingness for total sacrifice in its fulfillment. This vision continues to move forward by clearly articulating our preferred future (*where we are headed*), developing a strategy (*how we will get there*), and lastly by building teams (*who will get us there*). This vision causes us to courageously follow Christ by continually stepping out in faith. We build a mentoring culture that supports and encourages one another.

This vision focuses *first on helping pastors and church leaders get healthy*. It involves teaching one another how to sustain our spiritual vitality. In this fast-paced multi-tasking world we live in it is very easy to get distracted and to become spiritually drained. Stillness is the precondition to His presence (Psalm 46:10). We need our focus to be fixed on Him and not allow our activity to rob us of our worship and adoration. How are you protecting your intimacy with Christ?

If the leader is not healthy then those who are following cannot expect to be healthy either. Paul encouraged those around him to follow him as he followed Christ. Your people need to see that you have spent time with Jesus. We must protect our time alone with the Lord daily and not allow anyone or anything to hijack this crucial discipline away from you. This vision sees the wisdom of planning a prayer retreat every three months to recharge and refocus.



*Second, we must focus on the health of our church families* to ensure a sustained health and growth. This will require one-on-one discipleship with men teaching men and women teaching women. Right now, most of us operate in a two-circle system that incorporates the big circle (corporate worship) and a mid-size circle (small groups); but we are missing out on the small circle of intimate relationships. It is estimated that only one percent of evangelicals disciple anyone!

Focusing on the individual family units will require discipling men and women to be who God called them to be so that they can disciple their children. Without discipleship we are not getting the personalized and customized attention Jesus gave Peter, “who do you say that I am?” This vision does not talk about discipleship but instead disciples consistently and faithfully. Are we willing to change and pour our lives into others?

We must get to a level of conversation and accountability that we typically do not have in our current structure! Most people will never be as transparent or as open as they need to be in a group.

It takes time (up to six months) for a relationship to bear the weight of truth! Steve McCoy of Small Circle Discipleship says that 93 percent of American men have no best friend! This is a vision that sees men living out I Corinthians 16:13 and ladies fulfilling Titus 2:3-5.

*This is a vision that sees our churches developing three to five-year plans that describe their preferred future of seeing transformed lives through biblical multiplication.* Some only see this as number driven goals, but it is much deeper than that. What kind of disciples would you like to be producing in three to five years? How will you see this through to the fourth generation as described in II Timothy 2:2? What does a discipleship plan that helps individuals, families, and church leaders to walk with the Lord and multiply more disciples look like?

This vision means we help one another, encourage one another, and pray for one another. It means that we believe in it, prioritize it, and then work on developing the skill sets we need to fulfill God’s vision for us.



Group of Texas pastors finish DCPI training.





# Churches Planting Churches in Africa

BY: Phil Knott  
BMA Missions  
[bmamissions.org](http://bmamissions.org)

I sat outside the house near Kumasi, Ghana where I was staying along with several pastors. This was a daily routine after the sun had gone down. With the power off and no fans it was certainly too hot to stay inside, and the evening breeze felt good after a long day of conferences and training sessions. This is our on-going role in Africa, helping to raise the level of pastoral ministry and to train and mobilize churches to plant new churches. I love these times with faithful and dedicated men of God—hearing in their own words the challenges, setbacks, and triumphs of the gospel. And I love to hear their experiences of conversion.

John Nondia shared this: “I was a grown man with a wife and kids by the time Christianity came to

my village.” He then described how pagan they were, worshipping ancestors. When they needed a favor or blessing, they would go to the village priest or soothsayer, form a little idol out of the dirt, and pour out libations of water and the blood of fowls and sometimes animals, invoking the spirit-god of their ancestors. When they killed the guinea fowl or chicken, it would flop around, and the position in which the bird died might indicate blessing or curse, favor or no favor from the spirit-god. Herbs and roots, white for some things and dark colored roots for others, were used in potions.

Then a Christian missionary came. “They gave us rice and food, so we all became Christians.” “Rice Christians” he explained, then





added, “We built a church building, and after a few months the missionary left and I became the leader of the congregation. But I was really no different than before. We still worshipped our idols. At that time, in order to earn some money for my family, I traveled to a distant city and would stay for a few days loading and unloading trucks. They paid us each day, and each day I would get drunk and spend most of my money. I also smoked cigarettes, chewed *khat* and slept with prostitutes. Then I would go back home to my family and my church.”

“I was the leader of the church. Because of that I started reading my Bible and God began to convict me. I knew that what I was doing was not right, something was

wrong with me. One night that conviction was so great I could not sleep. I read the Bible, page after page, and then I came to that place in Corinthians. These words just jumped out at me!”

*Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

—1 Corinthians 6:9-11

“I fell down on my knees and cried out to God, and I prayed the words of that verse I had just read, ‘*Oh, God, wash me, cleanse me in the name of the Lord Jesus Christ and by your Spirit.*’ And He did save me by His grace.”

John concludes his personal testimony, “I was changed from that moment on. I prayed every day; I read the Bible with more understanding; and I preached repentance from sin. I saw the gospel triumph in the lives of many others; we turned from our idols, and from that day on I never drank another drop of liquor, never smoked another cigarette,

never chewed, and was never again unfaithful to my wife.”

### Good News

Joseph Eniowo is taking those first steps of planting a new church in the city of Ibadan, Nigeria. This is part of the missionary effort of the New Beginnings Baptist Church in Accra, Ghana in partnership with Baptist Missionary Association (BMA) of America Missions. It is just one of many examples of *Churches Planting Churches*, a plan for starting new churches we are working hard to help implement in West Africa. Joseph writes about the new work:

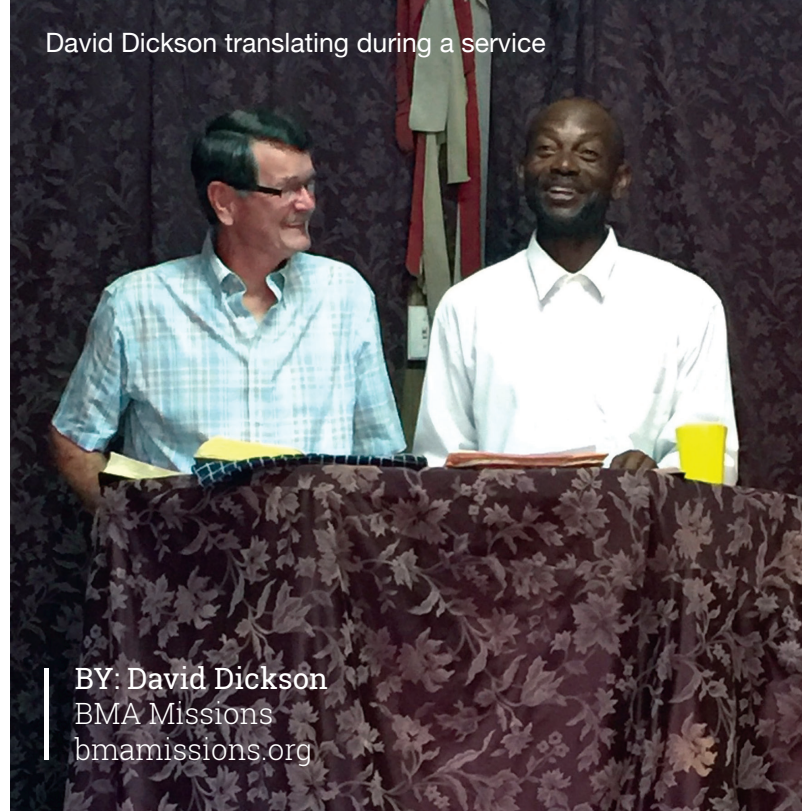
First, I wish to inform you about our new converts; the Lord Jesus has opened the hearts of five people to the gospel and they have become part of our fellowship. The number is still growing. Some of the parents of children who attend have shown interest in joining us. Second, let me tell you about Children Evangelism. I have reached out to some parents in my neighborhood introducing them and their children to the *Mailbox Explorer Club* (ages 5-12) and the response has been so amazing because parents are ever willing to release their kids. I believe the number shall grow within a short time. Third, we are also needing a new Bible study venue. Pray that the Lord will guide us in that.”



# A United Vision in Latin America

It's really pretty amazing how much we are alike. When you reflect on the multitude of differences that exist in the numerous countries, ethnicities, and languages where the Baptist Missionary Association (BMA) of America is investing in missions, you might expect to find stark contrasts in many areas. Wouldn't it be logical to expect a few discordant notes involving the three pillars of "One Lord, One Faith, One Mission" in some areas? In reality, our churches and missions in Latin America are evidence that although differences may exist in how a worship service is conducted or in the methods

David Dickson translating during a service



BY: David Dickson  
BMA Missions  
bmamissions.org

used to conduct missions, the differences are much less significant than the similarities. In fact, many of the stories of missions in Latin America would sound familiar to those faithful men and women serving in Asia, Africa, Europe, or North America.

For example, many of our national pastors in Latin America serve in their home town where they minister to their extended family and neighbors they have known for years. In March of this year, Pastor Guido Samudio returned to his hometown of Pasto, Colombia along with his Guatemalan wife and their two daughters, after serving many years

in Guatemala. One of the first conversions recorded after his arrival in Pasto was his younger brother. His parents, even though they have not made professions of faith, are faithful to attend services in the mission. Former schoolmates and old friends have been extremely receptive to the gospel message, their interest due in part to the transformation they have observed in Brother



Recent recognition of some national pastors in Latin America.





David and Shelly Dickson with Pastor Alfredo Luis Didier from Puerto Rico.

Guido. How many other missionaries around the globe have returned to their own hometowns to reach out to their relatives and childhood friends?

Most missionaries serving in Latin America are either bi-vocational or completely self-supported. In Ecuador, Pastor Marco Tamay supports himself with income from his mechanic shop. Garifuna Pastor Cruz Norales, from San Juan, Honduras, besides being an effective preacher and pastor, is also a sought after contractor. And that gives him a source of income in addition to the modest pastoral salary he receives from his congregation. Brother Cesar Lacayo, pastor of a Belizean English-Spanish-Garifuna congregation, works long hours in construction, in order to support his family and be able to minister to a small congregation composed of the poorest of the poor. But, if any of these men were asked what their profession is, the answer would not be mechanic, contractor, or construction worker; it would be “pastor.” The respect they have earned through their sacrificial service is not in the least diminished because they are unable to give all of their time to ministry.

By the end of this year, five nations in Central America (Nicaragua, El Salvador, Honduras, Guatemala, and Costa Rica) will all have had their own national day of missions. Although each country has its own individual way of celebrating missions and missionaries, the common thread in all

of those celebrations has been the joy over progress being made, souls being saved, new believers being baptized, and new missions being started. Two of the countries, Costa Rica and Guatemala, have their own foreign missionaries serving in Peru and Colombia. A passion for missions is not limited by geography, culture, or language. And it’s certainly not limited to the United States.

As they have matured spiritually, our churches of Latin America are assuming responsibility for conducting and financing their own missions efforts. Although Mexico and Brazil have had national associations for many years, other fields are just beginning to organize their own national associations. They are grappling with limited budgets, the responsibility of missions supervision, and leadership training. Does any of that sound familiar?

But the clearest evidence of our united vision of “One Lord, One Faith, One Mission” is on full display when congregations all over Latin America and the world come together to worship. Yes, there will be some obvious differences: musical instruments and their volume during worship services will vary. Some congregations will feel more comfortable sitting on the floor, while others prefer chairs or pews. Appropriate Sunday attire will range from modest shorts to suits and ties. But, when the preacher or missionary stands in the pulpit with a Bible in his hand and “rightly divides the word of truth” the differences fade away and we are reminded once again of what unites us—One Lord, One Faith, One Mission.



Pastor Guido Samudio and family serving in Columbia.





BY: Michael Hight  
BMA Missions  
[bmamissions.org](http://bmamissions.org)

# A UNITED VISION FOR MULTICULTURAL CHURCHES IN NORTH AMERICA



**T**he President of the Baptist Missionary Association (BMA) of America has chosen “One Lord, One Faith, One Mission,” for this year’s theme. Working as an association is something new for many of our Hispanic pastors. Most of the people we have were not raised in a BMA church. That is a result of two things. First, the Hispanic work in North America has been a result of mission work over the last twenty years that has focused on growing a work from the field and not other churches. And second, the slow evolution of the immigration movement makes many of our pastors and missionaries serve in areas where they are separated from an abundance of other BMA Hispanic works. However, this is not a negative; it is a positive. The enthusiasm and motivation that exists among our Hispanic pastors is growing. They are excited about working together and they are learning what it means to be an association. The idea of working together as autonomous churches, each one fulfilling their local vision, and deciding to willingly partner together for the fulfillment of the Great Commission is an historically Baptist distinctive and one on which the BMA prides itself.

Instead of a ruling ecclesial body that makes decisions from the top-down, we are an association that encourages full participation at the local church level. This is extremely liberating for leaders who have never been exposed to that kind of teamwork. Truly we can do greater things together than we can apart. A spirit of competition should not exist between the churches in an association, but rather a heartfelt comradery among fellow servants of the Lord.

The vision casting of being a team of Hispanic missions, churches, and leaders has been several years in the making; but God has been faithful to send leaders who have been willing to work together. We have been praying for a spirit of harmony and a vision for greater things. God is answering this prayer as more and more of our Hispanic pastors are taking ownership of their roles in the association and choosing to work together.

The Lord has added many new members to our Hispanic Missions team. Elvis Garcia has joined the work as an assistant coordinator and his input has been invaluable. We have guys at the state level that are serving as a catalyst team that meets every quarter for training and vision casting. These meetings result in more participation between the states at different levels and events. More of a team spirit is developing and the future for the Hispanic work in North America has never looked brighter.

However, in the midst of God’s blessings, there are always challenges. The immigration debate has polarized America, and all of our pastors are ministering to people directly affected by the current circumstances. I bring this up because I stand in awe of our Hispanic leaders. Many of them are unknown by the larger association but they continue to reach people for Christ, disciple them, and release them to serve God. They are strengthening our association by a growing involvement and we have made great progress in encouraging their participation.

As we look at the future together, Hispanic church planting has several prayer requests and challenges for the association. Our greatest hope is to see Hispanic churches and leaders have an even greater contributing part within the BMA. We do not want to see a separate association, but rather one that embraces the challenges and opportunities of multicultural ministry here in the United States. For this to happen, two things must occur. First, our Hispanic brethren need to be encouraged and included in what we are doing on the national, state, and local levels. They need to feel like they are a part of the BMA and not just a ministry of the BMA. That can only happen by intentional actions that seek to build bridges to these great servants of God. Second, we need our churches to avoid the divisive political spirit that exists concerning immigration and continue to make passionate decisions to be faithful to the Great Commission that includes all ethnic groups. We must focus on the fact that we have “One Lord, One Faith, and One Mission.”



Buddy Johnson mentoring church planters in Costa Rica.



BY: Buddy Johnson  
BMA Missions  
bmamissions.org

# ONE VISION: PLANT NEW CHURCH PLANTERS

The most important institution in the world today is the church of the Lord Jesus Christ. She has been ignored, minimized, denigrated, persecuted, and belittled by unbelieving communities around the world. People just do not understand the importance of the church nor the real purpose for which she was founded. Naturally she was commissioned by Jesus to make disciples in all the world. She is His bride, which He will come for in the future. However, it is often overlooked that she is the vehicle through which He receives glory. Ephesians 3:20-21 says, “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end.” He gets glory through the obedient function of the church. Our desire is to give Him the glory He deserves. We do it through the church. Therefore, we strive to plant more churches because *more churches equals more glory* for our Lord.



Mentoring church planters in Chile

We work hard to help people all over the world to plant more churches. During the almost thirty years that my family and I worked in Mexico, we worked with our Aztec brethren to plant many churches and many of those churches have daughter churches. Since returning to the United States, we have been working to help train other people all over the world to plant more churches. Many of the people we have trained over the past 13 years have planted new churches where Jesus gets more glory. We have trained more than 300 people per year; as a result, many new churches in dozens of countries have been started. I use material provided to us by the brethren of Dynamic Church Planting International. This material includes most of the things I learned as I struggled to plant new churches in Mexico. There are five different tracts of materials we teach in conjunction with church planting. Essentials is for men who are interested in planting a church. Churches Planting Churches is for churches that want to plant a daughter church. Mentoring a Church Planter is for pastors and leaders who wish to “mentor” a church planter. Beginning a Church Planting Movement is for missionaries who go to an unevangelized area of the world and begin planting multiple churches. Growing New Churches is for new churches that are struggling to grow after being started. Each of these courses requires three full days of study. After completing the course, we “certify” selected leaders to teach the material to other people. Again, the more people trained to plant churches, the greater possibility of new churches that will bring glory to our Lord.



Church Planting training in Brazil.



During the past year, the Lord has helped us train many people in one or the other of these areas of church planting. We had two trainings in Chile and one in Peru, Honduras, Uruguay, Paraguay, Ghana, Costa Rica, Cambodia, Mississippi, Mexico, Texas, and Brazil. Imaging with me! If only ten percent of those people who have been trained to plant churches during the past year were to plant a church, that would be almost forty new churches planted in these countries.

My life has been enriched by the enthusiasm of the people who share their vision to plant new churches in order to give more glory to our Lord Jesus Christ. My daily prayer is for God to use them to plant more churches that will win more people and will plant more churches in order to give our Master more glory. Will you join us in praying for God’s provision for those who have a great desire to plant churches but have very limited resources with which to work? II Timothy 2:2 challenges me to “teach what I have learned to faithful men who will be able to teach others also.” No other institution in the world can satisfy the work of giving glory to the Lord. *More churches, more glory!*





# A VISION FOR OUR PEOPLE TO GO!

BY: Angela Rice  
BMMI  
bmmissions.org

**J**esus came and said to them, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.”

I grew up my whole life in church and never really understood this Great Commandment fully until I accompanied my daughter on a Volunteer Student Missions (VSM) trip. She could not wait to go and serve with our missionaries. But, as an overprotective mom, I could not send her without also going with her. Emily and I began to raise money in 2012 for our first trip in 2013—five thousand dollars. At the time, that much money seemed impossible to raise; but we both felt called to take this trip. We stepped out in faith and we began to fundraise. God provided the funds needed for this trip. Our plan was to go and meet our missionaries, serve with them for a couple of weeks, and then come home. But that is not at all what happened.

In two weeks, God captured our hearts for the people of Peru. I learned things about intentional missions that I had never experienced. I loved watching my daughter experience and fall in love with another culture. And then, unexpectedly, God spoke to us both about being on mission in our own community. This short-term missions trip changed everything. I have never been the same. My heart is drawn to people.





The next year, my second daughter Mary joined us in Peru. Raising funds for three people to go? No problem! God provided every penny. Since that time, we have returned every year to Peru to serve with our missionaries and to encourage the people we have met.

I had a question posed to me recently: Is a short-term missions trip really worth it? Why raise all of that money to go on a missions trip instead of simply sending those funds to a missionary? Well, my answer is, it is totally worth it. We should be generous in our giving to missions. I believe that my short-term trip opened my eyes to the vast needs of our missionaries. Short-term missions is two-fold. It helps our missionaries develop relationships with people in their community and it is encouraging to the missionary family. However, for the person going as a short-term missionary, the experience is life-changing. It opens your eyes to things that you would never know otherwise. It helps you see

your community as a mission field. It is one thing to hear about the nations; it is another thing to experience it. God has called many of our missionaries to full-time service as a result of their short-term trips. So, yes, short-term missions is totally worth every dollar and any amount of effort that you might spend.

In 2019, we have more options than ever before for you to experience a short-term missions trip!

**Volunteer Student Missions (VSM)** sent out over 100 students and leaders last year to serve with our missionaries. We are praying that God will send us more people to serve. We have 15 invitations from missionaries around the world to serve with them in 2019. We still have openings available if you or your students are interested.

**Baptist Medical Missions International (BMMI)** serves our missionaries by providing medical clinics around the world. Many people have heard the gospel message through BMMI. Every person that attends a BMMI clinic hears the gospel, unless we are serving in a country where they request us to not share the gospel. We need medical personnel and dental personnel to travel with us. Must you have a medical background to serve with BMMI? No. We also need people to fill prescriptions in the pharmacy, help with crowd control, and assist in many other areas.





# Baptist Medical Missions International

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## 2019 BMMI Schedule

<b>Pakse, Laos</b>	January 13 -23	<b>Honduras</b>	May 31 - June 8
<b>Dumaguete, Philippines</b> <b>Bacolod, Philippines</b>	March 4-17	<b>Atalalya, Peru</b>	July 31-August 11
<b>El Salvador</b>	April 22-28	<b>Greece</b>	November 1-8

## 2020 BMMI Schedule

**Thailand** January 2020

*\*\*All dates are subject to change. Please watch [bmamissions.org/bmmi](http://bmamissions.org/bmmi) for updated information or call our office at 501-455-2977.*

## Volunteer Student Missions

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**Romania – June 19 – July 2.** Our VSM team to Romania will be working with missionaries Dani and Daniela Bagosi and Bryan and Pam Risner. Our students will assist in a summer camp for children.


**Philippines – July 5 – 23.** This team will work with Philippine missionaries Danny and Rita Ballard. They will travel around Manila and surrounding areas doing Vacation Bible School-type days in public schools and churches.

**Honduras/El Salvador – June 10 – 21.** This group will start in Honduras working with our missionaries Denis Lopez and family. They will be working with the churches in the Guarifina Villages for a few days, then will travel to El Salvador to work with Pastor Rigoberto Cruz and family to minister in communities in El Salvador.

**Peru – Dates to be determined.** Our team to Peru will work with missionaries Johnmichael and Angela Poulin, doing Vacation Bible Schools and family nights to the churches and communities they work with.

**Pasco, Washington – July 18 – 24.** We will work with BMA Pastor Brad Faulk and his family ministering to the tri-cities. This group will do outreach projects and a Backyard Bible Club.

**Atlanta, GA – Dates to be determined.** This team will be working with Pastor Todd Cox, church planter in Cummins, GA, and with Pastor Jamshad Haydat, in Atlanta. During the time with Pastor Todd, the team will serve with Stonepoint Church at different areas around town. Stonepoint Church loves to serve the community. Pastor Jamshad will lead the team to diverse neighborhoods to meet with people from different countries that live in Atlanta. They will do Backyard Bible Clubs in these communities.



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## SHORT-TERM MISSIONS HAS SOME OTHER OPPORTUNITIES THAT WE ARE WORKING ON IN 2019:

- We are partnering with Just the Crumbs to provide BMA disaster relief. To join a team of first responders to be notified in the event of a disaster, visit [need the website] and sign up to get notifications.
- We are partnering with a BMA church in Northwest Arkansas that is working with sister churches in the community to provide emergency shelter with a path to permanent housing to the homeless community in their area. Pray for them as they continue to prepare for this ministry. They hope to start in the summer months of 2019.
- For the past two years, we have served with Brother Bryan Atwood, pastor of Campground Baptist Church in Gulfport, Mississippi. Campground sponsors Mardi Gras Missions where they go to three different locations before the parades and talk to people about Christ. They provide Bibles to everyone that wants one. This has been a ministry of the church for many years and we are thankful that this is open to others to join.

For more information on short-term missions, visit our website at [bmamissions.org](http://bmamissions.org) and look under the ministry tab. If I can answer any questions, I would love to. My contact info is [angela@bmamissions.org](mailto:angela@bmamissions.org) or (501) 455-4977.





# THE VISION FOR HEALTHY MISSIONARIES

**MISSIONARY**  
*Care*

BY: Jerry Kidd  
Missionary Care  
[bmamissions.org](http://bmamissions.org)



The greatest calling we have is that of introducing people to Christ, discipling them, and training them to disciple others. There is no more important work in all the world. That is precisely the ministry that our missionaries are accomplishing. So, if this is the greatest calling and the most important work, it stands to reason that those who are doing this work should have an effective support system. Missionary Care is a part of that essential system.

We believe that Missionary Care is ongoing preparation to equip missionary personnel so that they may be fruitful in life and ministry. Our desire is that we may come alongside our missionaries to help them be as prepared as they can possibly be in order that they might stay as long as they can possibly stay in order that they might reach as many as they can possibly reach to the glory of our heavenly Father.

Your Missionary Care Team participates in an extensive pre-field preparation and orientation training. The team serves as a liaison between the missionary candidate and professional counselors for evaluation and family life coordinators. We help each family establish support systems before they leave for their field of service.

The team facilitates communication with sending churches, the executive director, the director of operations, and missionary personnel to ensure that proper relations and communications are carried out.

We believe it is our responsibility to supply resources for spiritual, emotional, physical, and psychological health, and to provide out-sourced conferences including security, counseling, and debriefing.

Our goal is to see that each missionary has a personal coach and to encourage a continued coaching relationship.

Our Missionary Care Team would like to facilitate regional field conferences to encourage, strengthen, and refuel missionaries and their families.

It is our privilege to manage the availability of Christian counseling for marriage, family, emotional, and security crisis issues.

Missionary Care comes alongside for overall support for the spiritual, physical, emotional, and familial life of our missionaries with the help of our local Baptist Missionary Association (BMA) churches.

An offering to Missionary Care is one of the most far-reaching contributions you can give to missions because it affects our entire missionary staff, both national and international. The ministry of Missionary Care touches the missionary, his wife, his children, and the field work.

Dr. John David Smith says, "Missionary Care has been directly responsible for prolonging the ministry of several BMA of America missionaries in recent years. This proactive effort toward strengthening the spiritual, physical, emotional, and family life of our missionaries is Bible-based ministry at its best. Our Missionary Care team serves as the 'missionary medic' to those who are serving on the front lines around the world."

In these last days as the attacks of Satan are intensifying, he is waging spiritual warfare in the most crucial areas, which are the front lines where our missionaries are working. It is our responsibility, more than ever before, to stand with our missionaries and to lift our voices in unison "One Lord, One Faith, One Mission."



# AUTONOMOUS BUT **NOT** ALONE



BY: Dr. Charley Holmes  
BMA Seminary  
[bmats.edu](http://bmats.edu)



What is the difference between the Baptist Missionary Association (BMA) and other groups of Baptists? I have been asked that question many times over my years as head of the Seminary. However, *the frequency has increased dramatically in the last 2-3 years*. There is no way to read the minds of those asking, but my sense is that the question recurs as a result of the intense upheaval in Baptist life.

In the last few weeks I have posed that question to more than one pastor with terminal seminary degrees. Each time the answer has been, “I really don’t know and the topics of independency, associationalism, and conventionism were never addressed in seminary classes.” *Astonishing!*

If someone in your community visited your church this Sunday and asked what the difference is between your church and all the other Baptist churches in the country, how would you answer?

You and your church, local, state, and national association need to be able to give a clear and convincing answer as to why our churches are autonomous but not alone. Can you? Why does it matter? If you don’t have a principled position for existing you will simply be absorbed into other groups which do.

BMA churches are associational Baptists—autonomous but not alone—and distinct from the other major veins of Baptist practice. The three main theories of Baptist practice are independency, conventionism, and associationalism.

First, let’s talk about independency. Almost all Baptist churches claim independency. Independency at its root means that churches are sufficient in themselves to receive and eject members at the vote of the congregation and sufficient in themselves to call or dismiss pastors, deacons, and other church officers without interference from a higher authority. Baptists have no area-wide bishops or presbyteries which exist to control or discipline churches or pastors as are in Methodists, Presbyterians, Assemblies of God, etc. Again, nearly all Baptist churches claim autonomy, but differences arise in how these churches relate to one another. Strict independents refuse any formal affiliation with other churches, yet they will fellowship one with another

in a friendly manner without any real accountability to each other. They do not participate formally in associations or conventions.

Many Baptist churches in the United States, especially in the South, while remaining autonomous, see scriptural basis for entering into voluntary, but formal, associations. These associations, in the founding, existed primarily to help one another and to hold one another accountable to the Scriptures. They helped one another primarily in providing a forum for discussions of practical application of Bible doctrine and helping find pastors for church vacancies. They also promoted ministerial education for young men for future pastorates. Collective mission activity as we know it today was usually further down the list of priorities. The associations did not claim authority over individual congregations (i.e., to select their pastors, eject members, or control church property), but held the option to eject a church which departed from orthodox beliefs and practices.

Associations of Baptist churches have existed to help one another since Colonial times. The first association in America was the Philadelphia Baptist Association which was founded in 1707. The first association in the southern colonies was the Charleston Baptist Association which was founded in 1751.

These first associations in America were structured after English Baptist associations—one of which existed as early as 1650. Churches in the English and early American associations have detailed, comprehensive doctrinal statements, as well as standards for church and associational practices. These standards were based in Scripture, primarily.

In the late 1700s, for some Baptists, missionary zeal began to take priority over doctrinal purity and biblical practice. Baptists to this point had a very high view of Scripture and, therefore, its authoritative nature for all church practice. They felt that the Scriptures equipped churches and pastors for every good work and that they should not go beyond the Scriptures (1 Corinthians 4 and 2 Timothy 3).



When the churches were slow, or even reluctant, in advancing aggressive evangelistic enterprises in foreign lands, zealous believers began to organize what were called “societies” of individuals to do the work of evangelism and church planting. They worked to finance and commission missionaries independent from local church authority. These societies were similar to other issue-based organizations of the time, such as temperance societies, groups promoting orphanages, or Bible publishing houses. They were well-intentioned but willing to go “beyond the Scriptures” and operate outside the authority of New Testament churches.

The zeal crossed the Atlantic at the turn of the nineteenth century and the societies adopted the secular terminology of “conventions.” The first mission conventions based their membership on individuals not churches. Practically anyone could be a member and vote on commissioning missionaries and raising funds for church planting. Convention members could be individuals, religious publishers, churches—almost anyone willing to pay a membership fee and attend to vote. Many Baptists view this innovation as going beyond the Scriptures and as unbiblical. They preferred the time-tested and Scripture-based template of independent churches freely associating together.

The most influential society, or as we might say today “missions club,” was the Triennial Convention of 1814. This society/convention grew in popularity until the development of the abolitionist movement in the early/mid-1800s. The national convention split over this issue when they passed a resolution that forbade commissioning missionaries who were slave owners. This resolution was the impetus for the inauguration of the Southern Baptist Convention (SBC) in 1845. The founding documents of this society state that their purpose, among other things, was “to elicit, combine, and direct the energies of our people in the most effective manner.” This statement is still in their current doctrinal statement.

As the nineteenth century closed and the twentieth opened, many Baptist churches and local associations began to resist the growing bureaucracy and the SBC’s decline into liberalism. A movement to restore biblical authority regarding the primacy

of the local church began to gather strength in the South and Southwest United States. This resurgence of the autonomy and authority of churches resulted in what we enjoy today as the BMA of America.

While thinking on the issues of independency, conventionism, and associationalism, one must not look at these things through the lens of modernity, popularity, or pragmatism. The issue is not what makes the most socially or politically powerful organization or which raises the most money for evangelistic, benevolent, or social engineering enterprises. Rather the question is which is the most biblically faithful. The primary biblical texts are Acts 11 and 15, Romans 15, 1 Corinthians 12, and 2 Corinthians 8.

Strict independency is sub-biblical in that it discourages churches from assisting one another in solving practical issues and holding each other accountable to biblical doctrine. Conventionalism is extra-biblical in that it creates a religious organization of men which supplants the obligation and prerogative of New Testament churches to carry on the Lord’s work until He returns. Associations of New Testament churches existing together to assist one another and hold one another accountable to the Bible best represent the teachings of the New Testament. Our churches are autonomous but not alone.

And concerning the worship of God: there is but one lawgiver, which is able to save and destroy, *James 4:12*; which is Jesus Christ, who hath given laws and rules sufficient in His word for His worship; and for any to make more, were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough for His house: (*The First London Confession of Faith 1644*).

The BMA Seminary by mandate of the BMA of America bylaws and by conviction is the only accredited school that believes in and is committed to teaching these principles to the next generation of pastors and missionaries.

(Due to space constraints, the next installment will address the foundational Baptist belief in the sufficiency of the Scriptures and why this matters.)



# SOME OF OUR STUDENTS WHO BENEFIT WHEN YOU GIVE



**Bro. Wesley Burke** - *I feel that my training at the seminary is step one of my mission toward that type of life giving work...I pray the gospel is shared with more boldness, more disciples are made who make disciples, and that above all else that all glory be ascribed to God...*

## Needs with which you can help and for which you can pray:

- New roof for classroom area - \$150,000
- New air conditioning units for Kellar Library - \$7,000 each
- New pastor/missionary scholarship funds – donations of \$100 or any amount

## What does BMA Seminary strive to produce?

- Historical Associational Baptist Convictions
- Sound, Christ-centered expository preachers
- Sound, Christ-centered worship, regulated by Scripture
- Skilled disciple-makers

**Bro. Adam Isch** - *I hope my education will allow me to continue to serve my local Church as a minister, teacher, and mentor to all who seek to grow in Christ and above all I want to be ready, willing, and able to provide a true and biblically accurate witness to anyone I encounter who does not know the Lord... If nothing else, I seek to be a faithful gospel messenger until the Lord calls me home.*





# mission:news



## **Lebanon: Joe Costa**

Hello everyone! As we are enjoying the warm spring weather, we are also enjoying God's provision, mercy, and blessings. Day by day, Mira and I are reminded that God is great and His love endures forever. He blessed us with new experiences, comforted us when we needed encouragement, and carried us when we were down. We continue to work with different youth groups around the Beirut area, and also train young pastors in youth ministry on how to create a sustainable youth group. We are currently working with two churches in Lebanon and helping them develop a structure for their youth group. In January we were privileged to go to Jordan and attend an Outreach event done by the Zarqa Baptist Church youth group and also brainstorm with Brother Sam Jordan and his team about new ways to reach the youth in the area. I also visited Egypt for the first time in February and had time to give some youth trainings for new pastors serving all around Egypt. Please pray for the region

and for God's plan in the Arab world. May He prepare the hearts of the lost so they may experience His grace and freedom.



## **Hispanic Church Planting: Michael Hight**

We had a great year in 2018. The Lord has added many new members to our Hispanic Missions team. Elvis Garcia has joined the work as an assistant coordinator and his input has been invaluable. We have opened new missions in Texas and Arkansas. Our leadership development cycle is showing signs of fruit we are reproducing at many levels. However, in the midst of God's blessings, this year has been particularly challenging. The immigration debate has polarized America and all of our pastors are ministering to people directly affected by current circumstances. I bring this up because I stand in awe of our Hispanic leaders. Many of them are unknown by the larger association but they continue to reach people for Christ, disciple them, and release them to serve God. They are strengthening

our association by a growing involvement and we have made great progress in encouraging their participation. Thank you for your prayers as we begin the new year.



## **Philippines: Fil Kakilala**

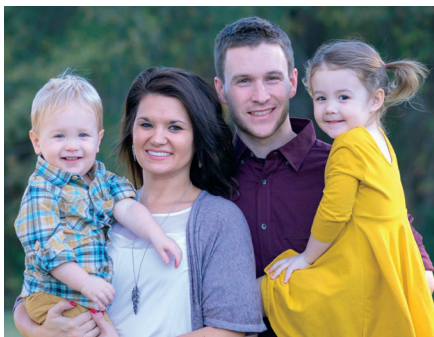
Jonard was 12 when he became a homeless beggar after he ran away to escape an abusive father. At 17, this kid was asleep on the pavement outside a mall when I prayed for God to show me how to help him. Later on, I offered to buy him a meal, but a mall guard stopped him from entering the restaurant. You see, the long-haired teen needed a shower and a change of clothes. I convinced the guard that he was my guest. During our meal, Jonard accepted Christ. Soon, he was able to return home because his father suddenly died. He accidentally fell off a high-rise building as a construction worker. Now 18, Jonard looks different. He is clean-cut and happy. He also brings with him his five younger siblings to church every Sunday.





**Philippines: Doug Lee**

Time flies when you are having fun, so we must be having the time of our lives! It is hard to believe that we are in the middle of the second semester here at the BMA Bible College. Our student body is an exceptional group, seeking God's will in their lives as they continue their studies in Theology, Christian Education, and Church Music. Tentmaker's training is also ongoing. In May, we have fourteen students who will be graduating. Pray for them. We are thankful for all of you who are faithful to support the BMA Bible College, and us personally. This enables us to continue to do the work He has given us to do "For Such a Time as This."



**Thailand: Brandon Lingle**

It is our joy to share with our Thai neighbors and friends about God, and it is our joy to help plant North Bangkok Church. We are thankful for how God is working in our lives, and in the

lives of our church members. We are thankful the church is growing. Right now, we are still working hard on a parenting book that we believe will be a helpful resource for Christian parents here in Thailand. Please pray God would give us wisdom and endurance to complete it. Thank you for your support and prayers!



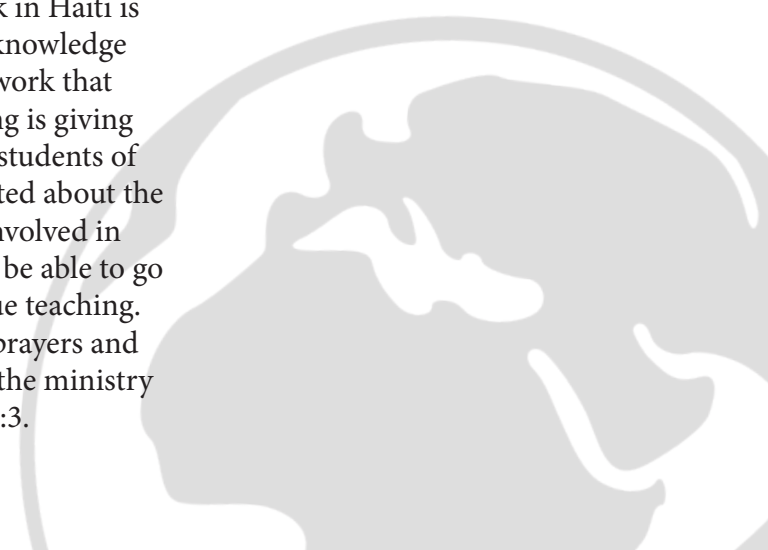
**Canada & Haiti: Michel Poirier**

The work in Canada is growing! Praise the Lord for your prayers. After 7 years, we still see the hand of God working in our church. We have people from Africa, Haiti, and Quebec. Going door to door with the gospel in Quebec is a challenge. We are confronted once again with the bitter cold from the north, pushing temperatures down to -40 degrees, but we count it a blessing to serve you as you pray for us. The work in Haiti is growing well in the knowledge of Jesus Christ. The work that we have been planting is giving us good results. The students of Gros Morne are excited about the study that they are involved in and I pray that I will be able to go back soon to continue teaching. Thank you for your prayers and sacrificial giving for the ministry of Haiti. Jeremiah 33:3.



**Philippines: Stan Scroggins**

We are living the dream in the Philippines! Church planting; baptisms; visiting mountain village churches; a Mission Fair, Tentmakers, and Pastors' Conference with guests Buddy and Eric Johnson: and of course teaching at the Bible College has made for lots of fun and a productive fall and winter. Your prayer support is needed more than ever as we implement MISSION 2:10 to plant 200 churches in 10 Asia countries in ten years. Pray, pray, pray!







**Papua New Guinea:  
BJ Sanders**

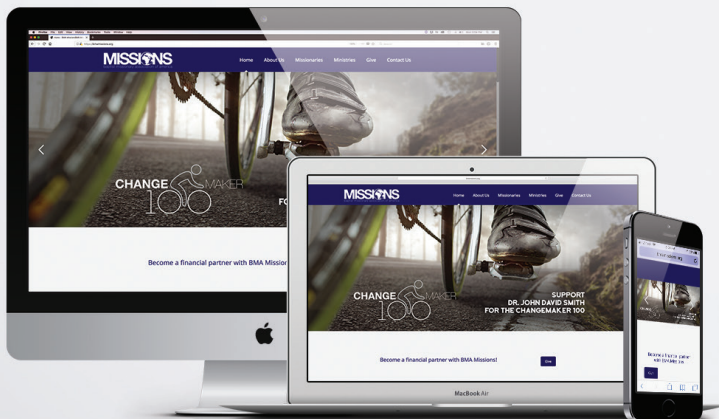
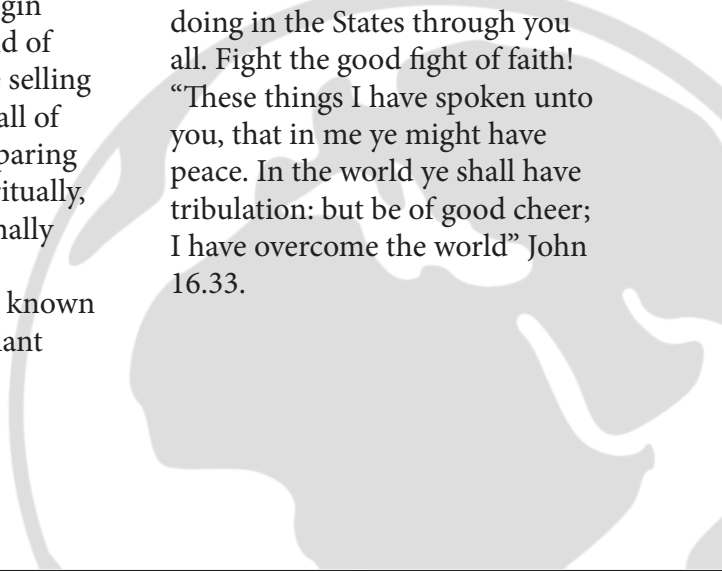
Four years ago, our team committed to move our three families into Wantakia to 1) learn the language (unwritten), 2) create an alphabet and teach them to read and write, 3) teach them God’s talk in their language, 4) translate it, and 5) teach them to do the same. This month, we are developing all of the literacy materials that we will teach them next month! For the first time, the Wantakians will learn how to read. We are overwhelmed with the Lord’s favor, and that we are one step closer to reaching the Wantakians. Thank you for your continued love, support, and prayers!



**Papua New Guinea:  
Stephen Schroeder**

By the time you read this, we will have been in the country of Papua New Guinea for about three months. As of right now, we are 35 days out from boarding that one-way flight to begin our ministry in the “Land of the Unexpected.” We are selling and giving away almost all of our possessions and preparing physically, mentally, spiritually, emotionally, and relationally to leave the familiar and comfortable home we’ve known for three decades, and plant

deep roots in a foreign context so that an unreached tribal people group in PNG can finally be reached with the gospel of Christ. As you are reading this, we will be immersing ourselves in the national language and culture and I will be working in maintenance around the mission base. Candice will be learning the language and culture all while still maintaining the home and homeschooling our children. We are praising God for allowing us to be a part of the work He is doing in PNG and are trusting Him to continue the work He is doing in the States through you all. Fight the good fight of faith! “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world” John 16.33.



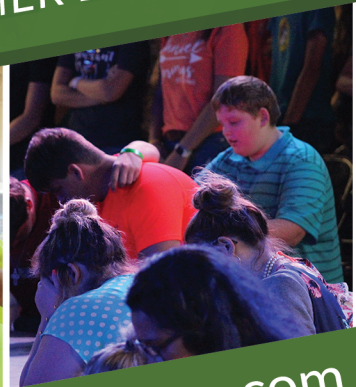
To learn more about BMA missionaries and how to pray for them, go to

**[bmamissions.org/  
missionaries](http://bmamissions.org/missionaries)**





SIGN UP TODAY FOR SUMMER 2019 CAMPS



[www.danielspringscamp.com](http://www.danielspringscamp.com)

# 2019 SCHEDULE

- JUNE 11-14** ..... **GMA NATIONAL CAMP**
- JUNE 18-21** ..... **COMBO CAMP**  
*2 exciting camps the same week*  
*Pre-Teen Camp ages 3rd thru 6th grade*  
*Student Camp ages 6th grade to College*
- JUNE 25-28** ..... **PRE-TEEN 1 - AGES 3RD THRU 6TH GRADE**
- JULY 9-12** ..... **PRE-TEEN 2 - AGES 3RD THRU 6TH GRADE**
- JULY 16-19** ..... **ARK-LA-TEX - ALL AGES**
- JULY 23-26** ..... **STUDENT CAMP - AGES 6TH GRADE TO COLLEGE**



# ONE LORD FAITH MISSION

70<sup>th</sup> Annual

## BMA of America National Meeting Schedule

### Monday, May 6<sup>th</sup>

7:00pm **Session 1**  
President's Message

### Tuesday, May 7<sup>th</sup>

8:30am BMA Orientation for New  
Pastors and Churches

9:00am Women's Conference  
(*Temple Baptist, Rogers*)

9:30am Trustee Meetings

9:30am Breakout Sessions

10:45am Breakout Sessions

2:00pm **Session 2**  
"On Mission" with  
*Dr. John David Smith*

### Tuesday, May 7<sup>th</sup>

3:30pm BMA Town Hall Meeting

5:30pm BMA Seminary Dinner

7:00pm **Session 3**  
Annual Message

### Wednesday, May 8<sup>th</sup>

8:30am **Session 4**  
BMA Associational  
Business

2:00pm **Session 5**  
Roundtable Talks

3:30pm **Missions  
Commissioning  
Service**

7:00pm **Session 6**  
Guest Speaker

