
FOMenter – December 2007

Email Newsletter from the FELLOWSHIP OF MISSIONS

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2008 FOM Annual Conference and CEO Retreat

It is not too early to make plans to attend the 2008 Annual Conference of the Fellowship of Missions -- scheduled for September 15-17 at First Baptist Church, Elyria, Ohio. The host agency is Baptist Church Planters. Dr. David Little, President of BCP is also chairman of the FOM Executive Committee. I am grateful for his leadership in handling details relative to the conference. Plenary speaker at the conference will be Dr. Brad Quick.

The speaker at the CEO Retreat, scheduled for September 13-15, will be Dr. Doug McLachlan. Additional details will be sent later.

My wife Carol joins me in wishing each of you a very blessed Christmas and a happy New Year.

-- Leigh E. Adams, Director of Publications

Important Pending Legislation Related to IRA Contributions to Charity

Under current law, people who are 70½ or older can transfer as much as \$100,000 in 2007 directly from an individual retirement account to qualified charities without getting hit by income taxes on that money. The transfer counts toward that person's Required Minimum Distribution (RMD).

Charities nationwide report that many people have taken advantage of this provision, which is set to expire at the end of this year.

Note: The House voted in November 2007 to extend the provision through the end of 2008. The Senate still must vote on the extension and then it must be signed by President Bush.

Leon (Mac) McBride (FOMConsulting)

Finances of Six Evangelists Draw Senator's Scrutiny

(The following was excerpted from the Wall Street Journal, December 6 and 7)

(December 6) - Senator Grassley (R-Iowa) the ranking Republican on the Senate Finance Committee is looking into six television evangelists, including Benny Hinn, Creflo Dollar and other "prosperity theology" adherents who preach that wealth is a sign of God's favor.

Mr. Grassley said his investigation was prompted by complaints from watchdog groups and others that the ministers live in multimillion-dollar homes, travel on private jets and engage in profit-making ventures from their ministries. He said the complaints raised suspicions, "but I would not make a final

judgment until I get the story from the ministries."

In letters to the six evangelists, the senator's committee asks that they disclose their assets, spending practices, compensation plans and business arrangements. The letters aren't formal subpoenas, and the six aren't required to reply.

(December 7) - Four televangelists, under investigation for the way they raise and spend money, did not turn over financial information by Thursday, the deadline set by the Senate Finance Committee, including one preacher who challenged the committee to subpoena him.

The refusal and slow responses may force the senator into an uncomfortable choice: should legislators force religious entities to divulge financial details they are not required by law to share, risking the anger of religious voters who are being heavily courted in the walkup to the presidential election? *Reprinted by permission of the Wall Street Journal, Copyright© 2007 Dow Jones & Company, Inc. All Rights Reserved Worldwide. License # 1841561128973*

As Biblical fundamentalists we certainly have no commonality with the televangelists that Senator Grassley is targeting. We may be thinking, "Go get them Senator!-these so-called preachers are heretics and they deserve to be punished." However, I am of the opinion that there is a subtle and insidious side to his inquiry that we should be aware of.

Paraphrasing the old adage, which goes something like this, "let the elephant get a foot in the door and it isn't long until he fills the whole room!" Regardless of one's political affinity to Senator Grassley, I personally think this type of investigation is best left to the "Exempt Organizations" department within the IRS.

Then too, in the eyes of the general populace, the "broad brush" of adverse notoriety tends to taint even the best of legitimate ministries.

Of course we all know "that in the last days perilous times shall come." II Tim. 3:1. May "the Lord of the harvest" allow us, freedom and fervency to spread the good news and keep us "unspotted from the world!"

Leon (Mac) McBride (FOMConsulting)

Missions Agencies and Field Councils – Dr. Kevin Bauder

The work of missions centers upon the local church. Properly, missionaries are sent out by local churches. Once sent, they are accountable to their sending and supporting churches. Their responsibility is the work of establishing indigenous, self-perpetuating local churches. The local church is indeed the center of missionary enterprise.

Some have taken this principle to mean that mission agencies are unnecessary and perhaps even unbiblical. Particular objections are raised to mission agencies that use field councils to coordinate their missionaries. Organizations of this sort are thought to usurp the authority of the local church and to curtail the freedom of individual missionaries. Occasionally the suggestion is made that each church should act as its own sending agency, directly supervising the work of its own missionaries.

This suggestion is not without merit. Some churches, particularly larger ones, do manage to send their own missionaries, provide for their needs, and manage their work without the aid of separate mission agencies. Churches that follow this pattern are within their rights.

The question, however, is whether this model is the only pattern for missions that can be justified from the New Testament. The short answer is that it is not. In fact, one searches the New Testament in vain for an example of a local church supervising the operational decisions of its missionaries.

The New Testament pattern is quite different. The first missionary team was sent out from the church of Antioch. It consisted of two individuals who were set apart by the church for the work to which God had called them. Those two individuals were Barnabas and Saul. These two decided—apparently on their own initiative—to take with them Barnabas' nephew, John Mark.

The experiment was not a happy one. In Pamphylia, Mark found himself overwhelmed and left the duo to return home. Barnabas and Saul continued the journey on their own, establishing churches throughout southern Asia Minor.

Later on, Paul suggested that he and Barnabas pay a return visit to the churches that they had planted. Barnabas agreed, and insisted that they take Mark with them. Paul objected. When neither man altered his position, they left one another and formed two groups. Barnabas and Mark went one way; Paul took Silas and went another.

What is striking about this episode is the lack of specific direction from the church at Antioch. The silence is all the more impressive because Paul and Barnabas were actually in Antioch at the time of the disagreement. When Paul and Barnabas had made their first circuit through Asia, they had operated without direct supervision from the Antiochian church. They had made operational decisions on their own, without so much as advice. Nor did the church seek to advise them in their present disagreement. The decision that they made (to form two separate teams) went unchallenged and seemingly unreviewed by the church.

Also striking is Paul's choice of Silas to take the place of Barnabas. While Paul and Barnabas had both been set apart by the church at Antioch, Silas clearly was not. He had been sent by the church at Jerusalem with a specific commission to Gentile churches in Antioch, Syria, and Cilicia. Although they were commissioned by different churches, Paul and Silas chose to work together.

Along the way, Paul and Silas added other members to their party. In Lystra they found Timothy. Luke joined them before they crossed into Macedonia. Other individuals joined and left the group at odd intervals: Gaius came from Derbe, Sopater from Berea, Trophimus from Asia. Aristarchus, Secundus, and probably Demas were all from Thessalonica. Titus, Sosipater, and Jason also labored with Paul.

The membership of Paul's team was clearly drawn from several churches. Presumably, each of these individuals remained accountable to his own church. None of those churches, however, exercised direct control over any member of Paul's team.

While Paul was the leader, the team seems to have made its plans in a variety of ways. Often the process involved some element of consultation between members of the teams. Sometimes the process terminated with the reception of direct, divine revelation. Nowhere in the record, however, does any member of the team appeal to his home church for direction or even counsel about operational decisions. The actual direction of the team resided within the team alone.

Paul's team was a band of Christian individuals who organized to plant local churches. Yet their organization was not itself a church. To repeat: Paul's company of church planters was an organization, but it was not a church. It existed to perform a function that belonged to the local church, and yet it performed this function without the immediate direction of any local church. While its members were ultimately accountable to their churches, they were immediately accountable to the organization itself.

The organization of Paul and his companions was virtually indistinguishable from the modern missionary field council. That being the case, arguing that field councils (or, by extension, mission agencies) are anti-Scriptural makes no sense at all. In fact, exactly the reverse appears to be true. Paul's field council is really the only organized effort to plant churches that is depicted in the New Testament. Never does the New Testament anywhere present the picture of a solitary missionary who answers only to his commissioning church.

The burden of proof, therefore, is not upon mission agencies that operate field councils. On the contrary, those who reject the pattern of Paul and his companions have the duty to explain why their

methods should be accepted as more biblical or useful than the one that is actually displayed in the New Testament. Until that argument is made convincingly, Christians have every reason to think that missionaries on the field ought to be organized together and immediately accountable to one another, even though each missionary remains accountable to his sending church.

O Love, Who Madest Me to Wear the Image of Thy Godhead
Johann Scheffler (1624-1677)
Tr. Catherine Winkworth (1829-1878)

O Love, who madest me to wear
The image of Thy Godhead here;
Who soughtest me with tender care
Thro' all my wand'rings wild and drear,—

O Love, I give myself to Thee,
Thine ever, only Thine, to be.
O Love, who ere life's earliest dawn
On me Thy choice hast gently laid;
O Love, who here as man wast born
And like to us in all things made,—

O Love, I give myself to Thee,
Thine ever, only Thine, to be.
O Love, who once in time wast slain,
Pierced thro' and thro' with bitter woe;
O Love, who, wrestling thus, didst gain
That we eternal joy might know,—

O Love, I give myself to Thee,
Thine ever, only Thine, to be.
O Love, who thus hast bound me fast
Beneath that easy yoke of Thine;
Love, who hast conquered me at last,
Enrapturing this heart of mine,—

O Love, I give myself to Thee,
Thine ever, only Thine, to be.
O Love, who lovest me for aye,
Who for my soul dost ever plead;
O Love, who didst my ransom pay,
Whose power sufficeth in my stead,—

O Love, I give myself to Thee,
Thine ever, only Thine, to be.
O Love, who once shalt bid me rise
From out this dying life of ours;
O Love, who once above yon skies
Shalt set me in the fadeless bowers,—

O Love, I give myself to Thee,
Thine ever, only Thine, to be.

*(Used with permission – Dr. Kevin T. Bauder, President of Central Baptist Seminary of
Minneapolis -- published "In the Nick of Time" October 19, 2007)*

Association of Fundamentalists Evangelizing Catholics

The Association of Fundamentalists Evangelizing Catholics has a history of being a source of rich fellowship among those who are interested and involved in Catholic evangelism. We are asking you, if you are a pastor, to consider hosting a conference (June preferable) please contact me at cecmotc@juno.com or our Promotion Secretary, Pastor Dave Lupex, Box 15, McDaniels, KY 40152. Tel: 270-945-3171. Bill Jackson, 2720 Crone Rd., Borden, IN 47106. 812-294-4974.

Tom Kweder appointed Executive VP of Rogma International

At its last meeting the ROGMA Executive Board appointed Rev. Tom Kweder as its Executive Vice President. Tom has been a member of ROGMA'S Executive Board since 1989.

Tom and his wife Selva have over 40 years of experience in missions in both church planting and mission administration, thus the ROGMA board sees their change of affiliation as an answer to prayer. Tom came to know the Lord and was baptized in 1959. Having been challenged to serve in the area of missions, he decided to prepare himself for such a ministry by enrolling at Bob Jones University in Greenville, SC, where he was graduated in 1967. In 1996 he was honored by being awarded the Alumnus of the Year Award. Selva was saved and baptized in 1955 and gave her life to the Lord for missions at the age of twelve. After completing high school Selva also enrolled in BJU and was graduated in 1966. They met while attending college and were married in August 1966. Throughout Tom's forty-year missionary career, Selva served full time at his side and always played a crucial role in their outreach.

They have two children, a son Thomas, who is an English teacher in Germany and a daughter Angela, whose husband serves as an Army Ranger. For 15 years Tom and Selva served as church planters with a fundamental faith mission and opened the country of Indonesia for their mission and independent Baptist churches. Tom served as Vice-Chairman and Chairmen of the field committee.

While serving in Indonesia Tom also was his mission's representative to the Indonesian government. In August of 1987 Tom helped in the establishment of Worldwide Tentmakers and served as the General Director for 20 years with the responsibility of representing WTI while overseeing the administration of the mission at the same time. For five years Tom and Selva spent the majority of their time in Russia. While there Tom taught as a lecturer in the English department of a large Pedagogical University in the city of Leningrad, as it was called at that time.

While there they helped with the establishment of the first two church plants in that country following the fall of Communism. As the representative of WTI Tom and Selva have ministered in many Christian colleges and universities and participated in countless church missions' conferences.