

# GRACE FOCUS

[www.faithalone.org](http://www.faithalone.org)

MARCH & APRIL 2013

## AN INNER-CITY CHURCH PLANTING DIARY

BY LON GREGG

### SHARING THE FREE GRACE MESSAGE IN ZAMBIA

BY JERRY PATTILLO

### TRUTHS OF THE HARVEST

BY KEN WHITE

AND MORE

FREE GRACE VIDEOS: See [youtube.com/GESvids](http://youtube.com/GESvids)



## CONTENTS:

3/

### AN INNER-CITY CHURCH PLANTING DIARY

BY LON GREGG

5/

### SHARING THE FREE GRACE MESSAGE IN ZAMBIA

BY JERRY PATTILLO

7/

### WHAT ABOUT THOSE WHO DIE WITHOUT HEARING THE MESSAGE OF CHRIST?

BY BOB WILKIN

10/

### TRUTHS OF THE HARVEST

BY KEN WHITE

11/

### EVERY CITY A MISSION

BY S. C. LAZAR

15/

### MORE THAN DREAMS

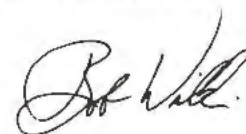
REVIEW BY BOB WILKIN

When a person travels outside his home country to evangelize and plant churches, he is involved in what we call *missions*. The modern missionary movement is based in large part on the missionary efforts of the Apostle Paul as reported in Acts.

Missions, of course, is not limited to those who move to another country, establish permanent residence, and plant churches. It includes those who make short trips to foreign countries and teach, preach, and evangelize there. It also includes work done within one's own country. For example, people who work in urban America are said to be inner-city missionaries. People who work among the native Americans are likewise missionaries to unique people groups, as are those who work with High School or College students. In fact, in one sense whenever we evangelize, wherever we are, we are doing the work of missions.

All of the articles in this issue of the magazine deal with missions. Our hope is that you will be encouraged, as well as motivated to get more involved in missions, by prayer, by giving, and by going.

We view our magazine as a missionary tool. You can use it to help reach others, both those who are already believers and those who are not yet believers. If you have friends or loved ones who are not getting it, why not sign them up? If they have a U.S. mailing address, there is no charge for a subscription. Just email or mail us their names and addresses. There is a nominal fee to cover foreign postage for those in other countries. Please check our website for details on foreign subscription rates.



## GRACE IN FOCUS

Volume 28, Number 2

© 2013, by Grace Evangelical Society

Editor: Robert N. Wilkin, Ph.D.

Art Director: Shawn Lazar

Graphic Design: Holly Melton

Circulation Manager: Mark "Working Stiff" Gray



**Grace in Focus** is a free, bimonthly magazine about the gospel, assurance, and related issues. For your free U.S. subscription sign up on our website or send your name and address to 4851 S I-35 E, Ste. 203, Corinth, TX 76210. If you would like to make a donation to offset the costs of printing and postage, it would be greatly appreciated.

Phone: 940.270.8827

Email: [ges@faithalone.org](mailto:ges@faithalone.org)

Web: [www.faithalone.org](http://www.faithalone.org)



# An Inner-City Church Planting Diary

by Lon Gregg

Several years ago, our Denver Rescue Mission CEO off-handedly challenged us with a church-planting model of reaching our community. While our Mission is known for the “Jesus Saves” neon sign lighting the way to our overnight shelter, the boss’s challenge is leading to a paradigm shift in our mission strategy. Rather than counting on the draw of the services we provide, we need to unbolt the “Jesus Saves” message from the bricks and mortar, and become a sending, not just an inviting, agency.

This article is a kind of diary of our efforts to take the free grace message beyond our walls. At this point, we’re still in the fledgling stages, but we’ve learned some things that may help others with similar free-grace ambitions. I hope it’s an encouragement!

## CHURCH PLANTING MOVEMENTS

Our ministry is blessed in that critical members of our 175 staff have come to know that “Jesus Saves” means “He gives eternal life to those who believe Him for it.” But a strategy for sending the message of eternal life to the homeless and needy in our northern Colorado urban areas was not so obvious. Our boss’s suggestion of “Church Planting Movements” (CPMs), a successful third-world approach, intrigued us; could a “mission-field” model possibly be adapted to North American urban work also? Some emphases of CPM suggested themselves for our mission:<sup>1</sup>

- a. Large scale prayer. Inner-city ministries already run on a shoestring and a prayer, so this was down our alley!
- b. Poor/needy are the target population.
- c. Evangelizing through discipling. Our needy friends thirst for life-change first of all.
- d. Obedience-based discipleship. The mostly unchurched converts of urban outreach, unfamiliar with program-based discipleship, actually think Jesus meant people to do what He said!
- e. Discovery Bible study. When needy folks find the truth for themselves through inductive study, a movement can run on

*continued on p. 4*





the converts—no professionals needed!

- f. The “person of peace.” This is a concept found in Matt 10:13 and Luke 10:6. It refers to a seeker who is open to the truth, as illustrated by Zacchaeus, the Ethiopian eunuch, Cornelius, Lydia, and the Philippian jailer, among others. The message moves among Spirit-prepared individuals. Missionaries need not be daunted by the chaos of many urban situations.
- g. Rudimentary churches. “Street” converts don’t fit the culture of American church life, and dedicated buildings are out of the question, so informal but fully-scriptural meetings (“tenement” churches) are a natural.<sup>2</sup>
- h. Concern for material needs.
- i. “Utilize only *indigenous church planters* and local lay leaders to launch and lead new churches.” New converts make the best spokespeople, so the message spreads from within the community.
- j. “Train new leaders to regularly *plant new churches* as a normal part of being a church.” The “missional” imperative gives purpose to an otherwise aimless street life.

As applied by a sister rescue mission, a CPM-like approach is showing measurable results in San Jose and San Francisco,<sup>3</sup> so we’re on board.

### THE GRACE MESSAGE IN THE INNER CITY

One objection we’ve heard to a “third-world” approach is that American cities are already evangelized. But the concept of eternal life as a gift that cannot be lost is brand-new to many, if not most, of our audience.

We have a *bona fide* mission field for this good news, and people have converted to the distinct gospel message of free grace. Because the message is unknown the fields are truly white.

But not only is grace “brand-new,” it is also perfectly suited to inner-city settings like ours. We deal with notorious sinners, where free grace is the only hope!

### A DISCIPLESHIP MOVEMENT MORPHING INTO CHURCHES

In line with the Great Commission, we make disciples. But disciples make churches, so we are coaching our folks toward “life group” gatherings of people who embrace the message of eternal life. These groups form around a Gospel of John Discovery Bible study, a set of simple but poignant messages emphasizing the gift of life and Jesus as its Guarantor (John 4:10). Materials with this emphasis are sparse, so we have developed our own.

The cycle of growth we envision, and are now beginning to see, is as follows:

- a. A community outreach (e.g., food or literature distribution) helps identify “persons of peace.”
- b. Through Discovery Bible studies, these interested people develop into disciples and leaders of life groups.
- c. Life groups may come to see themselves as simple churches on the model of Acts 2:42.
- d. Cooperating with their birthing groups, these Acts 2:42 assemblies repeat the cycle, fostering more church-plant growth.

### RESULTS SO FAR

We are in the first stages of this process. During recent months, our

staff and converts have catalyzed eight Discovery studies, with about 35 in attendance and 10 new believers (one baptism) resulting. Several of the studies may be approaching Life Group status. No churches have formed to date.

Several of the groups are among Asian refugees. One of the first groups took off when prayer for the son of a refugee participant resulted in a dramatic health change (to date, what appears to be a permanent healing). No one was more surprised than our Presbyterian staffer who did the praying! We’re learning to expect remarkable hints of God at work, particularly among these refugees.

### SOME EARLY LESSONS:

- a. **Pray large.** Part of the reason our first groups launched so quickly is that God answers prayer for the growth of free grace.
- b. **Plan well.** When our first groups started, we had to run to keep up with them. We lost some opportunities because we weren’t fully prepared for what would happen.
- c. **Expect results.** Free grace is like a light coming on to both unchurched and “evangelicalized” hearers alike. God blesses this message.

To be continued... **JOTGES**

1. This list both quotes and is adapted from <http://cityteam.org/international/church-planting/essential-elements.php>
2. See “Evidence for a First-Century ‘Tenement Church,’” *JOTGES* (Spring 2011), pp. 99-116.
3. See [www.cityteam.org/update](http://www.cityteam.org/update).







# SHARING THE FREE GRACE MESSAGE IN ZAMBIA

By Jerry Pattillo

## LOST BOYS

**T**his past July, I had the privilege of sharing the Free Grace message with eleven boys in Zambia, Africa. This was in conjunction with a group of Americans who went to share God's love with, give hugs to, genuinely care for, teach spiritual truth to, and have our hearts broken for these incredible but severely neglected children. It was an awesome experience.

The eleven boys that were assigned to me were twelve to fourteen years of age and were from the Ngombe compound of Lusaka, Zambia. The compound is one of many in Lusaka, with a high concentration of destitute people, especially orphaned children. Seventy percent of Zambia's 14 million people are unemployed in terms of formal jobs, so they do whatever they can to earn a little bit of money every day (e.g., by selling goods on the side of the road, washing someone's clothes, carrying

heavy loads, etc.). A major portion of these unemployed people live in the compounds, and if they can't make money that day, they don't eat. Most of my boys eat one meal a day consisting of a small amount of *nshima* (like thick grits). Some of them occasionally go a couple of days between meals.

The Ngombe compound consists of thousands of small cinder block homes, between 100 and 200 square feet, with dirt or concrete floors, and tin roofs held on by heavy rocks. The houses are separated by dirt paths or narrow dirt roads which turn to mud during the rainy season. There is garbage everywhere. Families of five to ten people live in each home, with children sleeping on blankets or trash bags on the floor. Many (if not most) of the homes lack a mother or father (due to AIDS or TB or divorce). And if both parents die, the children find some other relative or friend with whom to live. The average age in the country is sixteen.

The compounds have a community school with a ratio of 150 children to one teacher, consisting of two hours of instruction a day, given by a teacher with a 7<sup>th</sup> grade education. The children must pay for the lessons, and have approved shoes. Unfortunately, many cannot pay and must drop out. Some of my boys were fourteen but were only in the 5<sup>th</sup> grade, and that is not even the equivalent of a 5<sup>th</sup> grade education in America. Nevertheless, the children love going to school and prefer that to almost anything else. Though the children are often somber and stone-faced due to emotional and physical abuse, they come alive when loved.

## GETTING THE MESSAGE

We were able to take the children away from the compound each day of the week to a beautiful tree-covered hilltop overlooking Lusaka where the ministry took place. In the course of

*continued on p. 6*



discussing God's truth with my boys, it was very evident that all eleven had a church they attended regularly, believed in some form of works salvation (i.e., pray to God, obey your parents, speak the word, etc.), or otherwise seemed fuzzy on the content of their faith. Only a few of them even understood the concept of eternal life. Thus I spent time explaining that eternal life was a free gift that could not be earned by praying, obeying parents, or by doing any other form of good deed or work. I also explained that because Jesus died and paid for the sins of the whole world, He can offer eternal life to everyone. I told them how we can have this life by simply believing the message that we have eternal life because of what Jesus did.

I explained this in various ways, both in discussion with the whole group and in individual discussion with each boy. It seemed to me that, at that time, five of the boys were just not able to understand the message I was delivering, whether about belief or even eternal life. One of those five repeated the right words, but as we followed up on what we shared, he was fuzzy on some of the concepts. However, the other six boys seemed to understand and believe the message. And when we talked to each one individually and asked if he had

eternal life, he answered "yes" because of his belief in Jesus. Praise God!

## BREAKTHROUGH


There is one other miracle in this story worth noting. Because of the AIDS problem in the country, we were encouraged to address sex and respect for women with the boys. I took the more "spiritual" (but less direct) approach of discussing Genesis 2, Ephesians 5, and 1 Peter 3 regarding God's design for sex, how to treat women, etc. There were more chuckles than I expected, but then again, these are junior high-age boys. At that point I turned the discussion over to my Zambian partner who got right down to business and simply asked the boys how many were having sex. At least five raised their hands. And there was much more discussion among some of the other boys (though it was in their native language, Nyanja, so I missed some of it). But two of the boys raised their hand and said they had not had sex. I was blown away that boys this young were regularly having sex, and that two of them were not embarrassed to say they had abstained.

What amazed me even more, however, is that three of the boys stated that they had told their girlfriends the night before that they were not going

to have sex any more. Each of them came to believe in Jesus for their salvation the previous day, and apparently the Holy Spirit had already convicted them to stop this behavior, even before we addressed it for the first time with them!

Lastly, I should mention that on Thursday we spent the day in their compound and let *them* go around sharing about eternal life through belief in Jesus. Two of the boys were strong evangelists, stopping, getting the attention of, and talking to every adult they saw. They gave out copies of the *Living Water* translation of the Gospel of John, so there are now copies of it circulating in the Ngombe compound.

Please pray for the new and tender faith of Elias, Charles, Joseph, Michael, Isaac #1, and Isaac #2, that the clarity of the salvation message will not be clouded by false teaching, and that their faith may grow to maturity. And pray that the seed planted in the other boys will take root.

There were many tears when we said goodbye at the end of the week, and there have been many tears since. Lord willing, I will return next summer and see these boys again. Regardless, it was an awesome time and privilege that I was fortunate by God's grace to experience! 







# What about Those Who Die Without Hearing the Message of Christ?

By Bob Wilkin

## CAN THE UNREACHED BE ETERNALLY SAVED APART FROM FAITH IN CHRIST?

One of the big issues in missions is the fate of those who've never heard the message of everlasting life. Roman Catholicism officially holds that such people are not automatically condemned. The Catechism of the Catholic Church (CCC) says,

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience—those too may achieve eternal salvation (#847).

But isn't this a disincentive to missions? The Catholic Church recognizes this and thus goes on to say,

Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is

impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men.

Of course, it is not merely Roman Catholics who hold this view. Many Evangelicals also hold out for the possibility of salvation for the unevangelized, without needing to believe in Jesus in this life.

For example, Gabriel Fackre believes that the unevangelized will have the opportunity to hear and believe the Gospel after they die: "Sinners who die outside the knowledge of the gospel will not be denied the hearing of the Word." (*What About Those?*, p. 84).

And John Sanders claims that Jesus' work, but not *belief* in Jesus' work, is necessary to be saved:

Briefly, inclusivists affirm the particularity and finality of salvation only in Christ but deny that knowledge of his work is necessary for salvation. That is to say, they hold that the work of Jesus is ontologically necessary for salvation (no one would be saved without it) but not

epistemologically necessary (one not need be aware of the work in order to benefit from it). Or in other words, people can receive the gift of salvation without knowing the giver or the precise nature of the gift" (*No Other Name*, pp. 215-16).

The trick for those holding these views is to promote missions while at the same time suggesting that if a person does not hear about Christ, they can nevertheless be saved by being a God-fearing animist, Hindu, Buddhist, or whatever.

But what does the Bible say about the fate of those who've never been evangelized?

## THOSE WHO DO NOT BELIEVE IN JESUS WILL BE ETERNALLY CONDEMNED

The Lord was clear on both sides of the equation. He said that whoever believes in Him has everlasting life (John 3:14-16; 4:10-14; 5:24; 6:35, 37, 39, 47; 11:25-27). And He was equally clear that "he who does not believe in Him is condemned already" (John 3:18)

*continued on p. 8*



and "But you are not willing to come to Me [a figure of speech for believing in Him as v 44 shows] that you may have life" (John 5:40). John the Baptist said the same thing, "he who does not believe the Son shall not see life, but the wrath of God abides on him." Similarly Paul in Rom 3:21-4:25 makes it clear that only those who believe are justified. Unbelievers will not be justified no matter how *good* they might appear.

The idea that unbelievers can be born again without faith in Christ, if they are somehow following the dictates of their own consciences and religions, is a direct rejection of the teaching of Scripture. No one is good. No one can merit everlasting life. No one can keep the dictates of his own conscience.

### **EVEN THOSE WHO NEVER HEAR STILL HAVE AN OPPORTUNITY TO RESPOND**

The Macedonian vision of Acts 16:9 suggests that God will bring the message of life to anyone who is crying out for it. This is supported by what Paul said on Mars Hills to the Athenian philosophers, "He has made from one blood every nation of men...so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us" (Acts 17:26-27). While it is true that no one seeks God out of his own initiative (Rom 3:11), God is *drawing*

all to Himself (John 12:32), so then all are free to *respond* to God.

Cornelius was one such man. His alms and prayers ascended to God (Acts 10:4) and led God to send Peter to him with the message of life (Acts 10:1-6; 11:14).

In Romans 1 Paul indicates that the general revelation of nature is sufficient to convince someone that God exists (Rom 1:18-21). If people come to that belief, they are free to cry out to God for more light as the Macedonian man did in Paul's vision.

The fact that someone dies without ever hearing about Jesus does not mean that, while alive, they were unable to hear about Jesus or that they were unable to believe in Him. The fact that multitudes of people from groups who had never heard about Jesus have come to faith shows that it is indeed possible.

Since God is sovereign and omnipotent, He matches up those who are seeking with the good news of Jesus Christ. He sends people to evangelize them, as He did when He sent Philip the evangelist to the Ethiopian eunuch, the Apostle Paul to Macedonia, and the Apostle Peter to Cornelius.

When I was on staff with Campus Crusade for Christ we were instructed to answer the question about those who've never heard in a different but related way. *Whatever God does for the heathens in Africa, Papua New Guinea or wherever else people have never heard, He will be fair. But you have heard. You are clearly accountable even under your own premise. So the question is, what are you going to do with Jesus? Are you going to believe in Him for the life He promises? Or are you going to walk away from everlasting life?*

### **THE FATE OF THE MENTALLY INCOMPETENT**

As I've written on this subject elsewhere, I will just repeat my conclusions here.<sup>1</sup> God only holds people accountable for what they are capable of doing (cf. Ezek 18:20-23; Jonah 4:11). Hence those incapable will not be condemned. But what will God do with the mentally incompetent?

Since Jesus shed His blood on the cross for the sins of the whole world (1 John 2:2), He *could* give everlasting

life to people incapable of believing in Him. That is one possible explanation of this dilemma.

The other option, the one I favor, is that all such people will be brought back in the Millennium to live out their lives. Admittedly, this view is not taught in Scripture. *But nowhere do the Scriptures address the question of the mentally incompetent.* My belief is an inference, based on the Biblical notion that God only holds people accountable for those things over which they have control. The mentally incompetent never had a chance to believe in Christ's message. But if they were brought back to life in the Millennium, they could have that chance. And if they then came to faith in Christ, they would, of course, be born again. If not, they would not. This requires people to die more than once. So far that has only happened for a handful of people in the OT and a relatively small number of people in the NT (though see Matt 27:52-53). Only those who were raised from the dead (like Lazarus in John 11) are given the opportunity to live again before this life is finally over. But if this is what God does, then *only* those who believe in Jesus will have everlasting life, yet without the problem of people being unable to believe.

### **GRACE MEANS GO**

Charlie Bing gave a message entitled "Grace Means Go" at our 2002 Annual Conference. The message was







very moving and popular because he linked a passion for clarity in evangelism with a passion for people who've not yet heard the message of life. Free Grace people have a heart for the unevangelized.

Since people can only have everlasting life by grace through faith (Eph 2:8-9), then it is imperative that

we know God's grace and take the message to all who will listen.

There are full-time and part-time Free Grace missionaries all around the world. Charlie Bing's ministry, *Grace Life*, Jody Dillow's ministry, *Biblical Education by Extension* (BEE), and many others do short term mission trips in Africa, Asia, and around the world.

While GES does not yet have the funding to have a separate missions department, we view our ministry as global and not merely North American. Our website, magazine, journal, books, booklets, and audio and video reach people around the world. We hear from them via letters and emails.

In the past I've spoken in Canada, England, New Zealand, Australia, and last month, Spain. Ken Yates may soon be joining our staff to be our ambassador at large. He will seek opportunities to teach around the world for one semester per year plus other short term trips overseas.

We who believe that there is but *one* way to everlasting life and *not many* ways should be highly motivated to share the grace of God far and wide.

As a missionary friend shared with me recently, it is sadly true that many Americans who go on short term trips and evangelize through a translator do not actually share their faith when they are home in the States. We need to share the message of life *wherever we are*. And we should support others, financially and through prayer, who are relocating to other countries to share the message of life. Or we ourselves should do the relocating, or go to other countries on short term trips if we have the means to do so.

Paul heard a single man from Macedonia cry out, "Bring me the message of Jesus Christ!" That cry goes up nearly every minute of every day somewhere in the world. God will match us up—or those whom we send to other countries—with seekers, if we are available.<sup>2</sup> **GES**

1. See my review of Robert Lightner's "Safe in the Arms of Jesus," *JOTGES* (Spring 2001), pp. 85-87.
2. For an in-depth treatment of this subject, see my article, "Is Ignorance Eternal Bliss?" *JOTGES* (Spring 2003), pp. 3-15.

## GES Speakers Available

**A**re your church members unsure about the Biblical evidence for rewards? Do they have questions about assurance? Are they curious about the Millennium, or wanting clarity in doing evangelism? Then invite a Free Grace speaker to your Church or conference!

Bob Wilkin has been traveling and speaking for many years. Now, we are pleased to announce two new speakers, one on staff, and one who is expected to become an ambassador at large, based on the East Coast. Ken Yates (DMin, Erskine; ThM, PhD Cand., DTS) was a chaplain in the Army for 20 years, and retired as a Lt. Col. He and his family are moving to Columbia, SC, in the next few months. Shawn Lazar (BTh, McGill; MA, PhD Cand., VU Amsterdam) is the Director of Publications at GES and is free to travel all over the US and Canada.

If you would like Bob, Ken, or Shawn to speak at your church, please call us at 940-270-8827 or email [shawn@faithalone.org](mailto:shawn@faithalone.org).





# Truths of the Harvest

by Ken White

## THE HARVEST & THE HARVESTERS

On more than one occasion, the Lord Jesus referred to those needing to hear His good news as a *harvest*, and of those who carry the good news to others as *harvesters*. In John 4:35, the Lord Jesus made the well-known statement that the fields are “white for harvest,” and in Matt 9:37-38 as well as Luke 10:2, He told His disciples that “the harvest truly is plentiful, but the laborers are few.” He then followed with the instruction to “pray the Lord of the harvest to send out laborers into His harvest.” Though these statements were made originally to the twelve, specifically during the time that they were assisting in the Lord’s earthly ministry, there are certain truths about the harvest which are implied in these statements that are good for all of us as believers to consider, and specifically those of us who understand the freeness of God’s offer of eternal life.

## GOD PREPARES THE HARVEST

The first implication of these statements is that God is the one who prepares the harvest. He often does this by means of His people (see John 4:38). But

the fact remains that He is ultimately the one who prepares people’s hearts to be responsive to His truth. The implication at the time when the Lord Jesus spoke those words, and which still applies today, is that there were already many people whose hearts and minds had been prepared to receive God’s truth, and who only needed to hear it in order to respond. This is true whether it refers to the “gospel of the kingdom,” which the disciples were sent out to preach at that time, or the “gospel of the grace of God,” which we proclaim now. It was, and is, the job of Jesus’ disciples to proclaim the gospel message faithfully, trusting that somewhere it will find prepared hearts.

## THE HARVESTERS ARE IN SHORT SUPPLY

A second implication in the Lord’s statements is that the need represented by the harvest exceeds the number of workers. It seems that there are always more people who need to hear the gospel message than there are those who are ready to go out and proclaim it.

This does not mean that God will be hindered in making sure that all who seek His truth find it, but it does mean that there is always going to be

a certain amount of tension between the large number of needs in the world around us, and the smaller number of workers available to meet those needs.

The need for laborers is all the more pressing given the fact that through the centuries many missionaries (and others “laborers”) have been unclear on the freeness of eternal life and have preached salvation by some mixture of faith and works. It is important for us who are clear about the message of God’s grace to remember that simply because Christian workers have gone somewhere, and churches are present in that language or culture, does not mean that God’s harvest in that place has actually been reaped.

## SENT IN RESPONSE TO PRAYER

One final implication of Jesus’ teaching is that God will send out laborers in response to the prayers of His people. Sometimes, as in the case of the disciples in Matthew 9 and 10, the Lord answers the prayers of those who ask Him to send out more laborers by sending out those who prayed. At other times, God will raise up other laborers in response to our prayers. Of course, if we are going to pray and ask God to send out laborers we should also be



ready to support their ministries as we are able and thus to "send them on their way with haste" (Titus 3:13). And we should be ready to go ourselves as God directs.

### THE FREE GRACE IMPERATIVE

If the words of the Lord Jesus about the harvest hold implications for us today, and if there is still a harvest to reap that is greater than the current laborers can deal with, what difference should that make in the way we as Free Grace believers think, pray, and act?

The implication is that we should be constantly aware of the great need for a clear gospel message to go out into the world. That awareness should motivate us to pray consistently for workers who have a clear understanding of the message of eternal life, and of discipleship, and who can share it effectively with others. This

awareness should also motivate us to give sacrificially to the ministries which send out the workers, and to be willing and able to join them in the harvest fields ourselves.

We need to do everything in our power to make sure that we are sending people who will accurately proclaim God's message. And we need to make sure that those who are so equipped are receiving all the help and support we can possibly give them. In these days of great global and economic uncertainty, the face of Christian missions may change significantly from what we have seen in the past. Traditional models may need to give way to new strategies. Churches may need to re-evaluate how they can best send out laborers. But the fact remains that there is a harvest ready to be reaped. We need to pray for the Lord to send out laborers, and do all that we can to help them, and even be ready to be laborers ourselves. **IGES**

# Every City a Mission

by S. C. Lazar

### A CITY IN DARKNESS

**I**n contemplating the issue of missions, I immediately thought of Montreal, the city where I was born and raised. With a metropolitan population of nearly four million, Montreal is the 15<sup>th</sup> largest city in North America, and the 2<sup>nd</sup> largest French-speaking city in the world, after Paris. Its vibrant European-style culture is made possible by Montreal's many immigrants, each of whom contributes to the city's innumerable restaurants, cultural events, festivals, and international conventions.

But spiritually speaking, Montreal is a city of darkness.

Much like the rest of the province of Quebec, Montreal was once staunchly

Roman Catholic. In the 1950s, church attendance was upwards of 90%. Mark Twain famously said he had never before visited a city where you couldn't throw a rock without breaking a church window. But then something happened, what historians call *the Quiet Revolution*. Quebec seemed to become secular overnight. The atheistic welfare state came to replace the Roman Catholic Church as the center of civil society. Among Roman Catholics, church attendance dropped to 10%. And today, less than 1% of the population are Evangelical.

### A SPIRITUAL VACUUM

By the time I was born, in the late 70s, my family was not just secular, but

post-secular. We did not actively disbelieve in God. The question of God just never came up. The thought that such a Being could exist never crossed my mind.

However, being ignorant of God does not eliminate the "God-shaped hole" we all have. Eventually my mom became interested in the New Age movement. This was typical of many people in Quebec, which has become fertile grounds for all kinds of occult movements, from brownie distributing Hare Krishnas to alien-worshipping Raeliens. One summer my family took a trip to visit the Edgar Cayce Hospital of Enlightenment in Virginia Beach, named after the famous American psychic, where we underwent experiments to determine the level of

*continued on p. 12*



our psychic ability. It didn't take long before I rejected the whole process as superstitious nonsense.

Unfortunately, it *wasn't* all nonsense. I soon learned the New Age Movement is not a powerless thing, but demonic (1 Cor 10:20). Soon after getting involved with it, my mother suffered the consequences. She had a nervous breakdown and was hospitalized for several months. I clearly remember the day she was taken to the hospital. She was pointing to my father and grandmother, screaming "I see demons! I see demons!" For a boy of around ten, it was very disturbing.

### BORN ANEW

When my mother was finally released later in the year, she came back telling us she was a "born-again Christian." We had no idea what that meant. I was suddenly forced to attend Westview Bible Church, an assembly rooted in the Open Brethren tradition. Only, I wasn't interested in Jesus or church. On the contrary, I was afraid this was just another of my mother's phases, one that might make her sick again, and I was deeply skeptical about anything to do with religion or spirituality. But she insisted. And I sporadically attended for about 6 years.

By the grace of God, influenced by my mother, daily Bible reading, and the preaching that I heard at Westview, in my last year of high school (which in Quebec goes to grade 11), I became a Christian. One of the advantages of growing up in a nominally Catholic culture is that evangelicals are at pains to explain that, unlike Catholic teaching, we are justified before God by faith alone, apart from good deeds and religious works (John 3:16; Gal 2:16; 3:11, 22). And the benefit of having attended a Dispensational assembly is that I was taught by my elders (esp. a man

named David Knight) that having once believed, we are eternally secure (John 10:28), and the good works we do earn rewards in the Millennium, not salvation (1 Cor 3:8; 2 Cor 5:10; 2 Peter 1:4).

### IN AND OUT OF SEASON

Having become a Christian, and knowing the dangers of false spirituality, I was anxious to tell others about Jesus and the gospel. And in a culture such as Montreal's, there was no shortage of opportunity. On the metro, on the buses, and in school, there were always ways of talking to someone about Jesus.

I spent one summer doing open-air preaching with a team in downtown Montreal. I was a little hesitant. I thought we would be laughed at, shunned, or ignored. I thought no one would listen. But when we began to preach, people would always stop to hear what we had to say, upwards of forty people at a time. They might have initially stopped for some light entertainment (as Montreal is filled with street performers), but they often stayed even after it became clear that we were preaching a religious message. Not unlike the Athenians, what we were saying was actually new to them, and they were open to hearing more (Acts 17:22-31). True, every educated person in Montreal has heard the *name* of Jesus, but precious few actually know even the vaguest details about who Jesus was, why He died, and how He offers everlasting life through faith in Him. Most

people, I think, were genuinely shocked at our message. The cross was scandalous to them. The freeness of eternal life sounded improbable. Salvation was earned by being good, they thought. But a few believed. Only God knows how many. In sum, Montreal, my own backyard, was and is the quintessential mission field.

### NO EXCEPTIONS

I now live in Dallas, perhaps one of the most outwardly Christian cities in the entire world. But what I learned in Montreal, I took with me here. Because while Dallas is *outwardly* very Christian, it is only *nominally* so. People here know a bit more about Jesus than people living in Montreal, but not by much. And what little knowledge they do have, often makes them *less* open to hearing the gospel, because they think they already know it all. Those of us in the Free Grace movement should be mindful of this.

As I think of my daughter, who was born this past November, I am acutely aware that every new generation must be evangelized with the gospel. And that does not only happen overseas. It happens right here. In our cities. In our businesses. In our churches. The ripened wheat is all around us, even under our own rooftops. **IGES**



Notre Dame Basilica, Montreal



# GRACE LITERATURE

## ROAD TO REWARD

by Bob Wilkin

Unveils the Biblical truth about eternal reward. Wilkin helps us aim for Jesus' "Well done, good and faithful servant."

Code: rr Price: \$9.95



## JOURNAL OF THE GRACE EVANGELICAL SOCIETY

100+ pages. Two issues each year. Scholarly yet practical articles and reviews.

Code: jotges Price: \$18.50 per year.

\$9.25 for new or gift subscriptions.

Visit our website for other special deals.

## THE TEN MOST MISUNDERSTOOD WORDS IN THE BIBLE

by Bob Wilkin

An exploration of Biblical terms everyone knows, and yet few understand.

Code: ten Price: \$9.95



## THE GRACE NEW TESTAMENT COMMENTARY

These two volumes (1,334 pages) provide explanation of all of the difficult New Testament texts, including those that seem to deny eternal security, contradict justification by faith alone, and condition kingdom entrance upon perseverance.

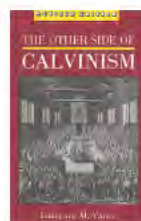
Code: ntc Price: \$29.95

## GRACE RECOVERED

by Bill Lee

"How reading the Bible led me away from TULIP."

Code: gr Price: \$9.95



## THE OTHER SIDE OF CALVINISM

by Laurence Vance

A comprehensive refutation of Calvinism containing detailed explanations and numerous quotes from Calvinistic authors.

Code: osc Price: \$29.95

## FINAL DESTINY

by Joseph Dillow

"Dr. Dillow's discussions of many controversial Bible verses and doctrines are thorough, fair, well documented, and thought-provoking." 1,092 pgs.

Code: fd Price: \$36.95



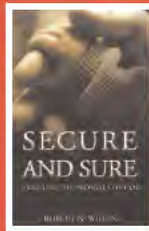
## SETTING THE STAGE FOR ETERNITY

by Harlan Betz

On eternal rewards, and how to obtain them. Howard G. Hendricks says that this is a book every Christian should read thoughtfully.

Code: sse Price: \$14.00

## Specials



## SECURE AND SURE

by Bob Wilkin

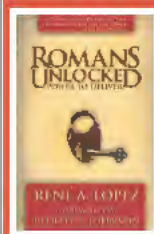
Assurance of eternal life is one of the most important, and for many, elusive truths. You can be *Secure and Sure*.

Code: sas Price: \$9.95 SALE: \$6.00

## BEST OF ZANE HODGES DVD

Over 10 hours of Zane Hodges's messages on two DVDs utilizing a combination of video, when available, and audio with transcription.

Code: bofzh Price: \$40.00 SALE: \$20.00



## ROMANS UNLOCKED

by René Lopez

A detailed commentary on Romans. Lopez traces through Romans the theme of temporal deliverance from God's wrath.

Code: ru Price: \$14.99 SALE: \$12.50

## CHOOSE TO LIVE

by Ken Neff

This book addresses the differences between possessing spiritual life and experiencing abundant life.

Code: ctl Price: \$9.95 SALE: \$7.00



## TRACTS

Title:	Code:
You Can Be Sure	ycbs
There's A New Day Dawning	ndd
Saving Faith in Focus	focus1
You Can Be Eternally Secure	ycbes
Puedes Estar Seguro	ycbs_sp

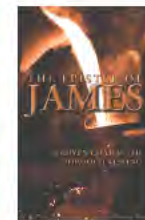
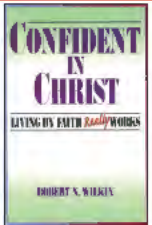
Quantity:	Price Each
1	\$ .60
2-9	\$ .50
10-49	\$ .40
50+	\$ .30

## CONFIDENT IN CHRIST

by Bob Wilkin

Covers 16 NT problem passages on assurance, faith, eternal security, and perseverance. A classic.

Code: cic Price: \$9.95



## THE EPISTLE OF JAMES

by Zane C. Hodges

This is the best commentary available on James. The section on James 2:14-26 has helped thousands understand this pivotal passage.

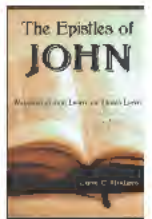
Code: jas Price: \$6.00

## THE EPISTLES OF JOHN

by Zane C. Hodges

First John is all about fellowship with God, not tests of life. Second and Third John are also explained in this valuable commentary.

Code: 1-3john Price: \$8.95



## HARMONY WITH GOD

by Zane C. Hodges

Repentance is one of the most misunderstood doctrines in the church today. If you have questions about repentance, read this book.

Code: hwg Price: \$9.95

## A FREE GRACE PRIMER

THE HUNGRY INHERIT THE GOSPEL UNDER SIEGE & GRACE IN ECLIPSE

by Zane C. Hodges

Code: fgp Price: \$9.95



## OTHER TITLES FROM ZANE HODGES

Power to Make War

Code: pow Price: \$8.95

Six Secrets of the Christian Life

Code: ssl Price: \$4.95

Hebrews

Code: heb Price: \$8.95

Luke Vol. 1

Code: luke-v1 Price: \$8.95

## HODGES CLEARANCE SPECIALS:

Here Walks My Enemy

paperback

Code: hwme Price: \$3.95

hardcover

Code: hwme Price: \$5.00

El Evangelio Bajo Sitio

Code: ebs Price: \$2.00

## HOLD FAST

by Ken Neff

We must HOLD FAST to the truth of God's Word concerning saving faith.

Code: hfn Price: \$9.95



## FREE TO CHOOSE

by Ken Neff

A myth turns truth upside down. We are FREE TO CHOOSE truth over myth in the Christian life!

Code: ftc Price: \$9.95



# ORDER FORM

**PRICES EFFECTIVE UNTIL MAY 15, 2013****SHIPPING ADDRESS**

(No PO Boxes if order is over \$30)

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Email: \_\_\_\_\_

Phone: \_\_\_\_\_

Acct.# (if you know it) \_\_\_\_\_

**BILLING ADDRESS** (if different)

Name: \_\_\_\_\_

Address:

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Email: \_\_\_\_\_

Phone: \_\_\_\_\_

Acct.# (if you know it)

## PAYMENT INFORMATION

Send check or money order to:

GES, 4851 S I-35 E. Ste. 203, Corinth, TX 76210

**☎ 940-270-8827      ✉ [faithalone.org](http://faithalone.org)**

■ Visa      ■ MasterCard

Credit Card #: \_\_\_\_\_ - \_\_\_\_\_ - \_\_\_\_\_

Exp. Date: \_\_\_\_\_

Name on Card:

If you need more room,  
please use a second sheet.

[illegible]

Subtotal	
Add Shipping	
My Gift to GES	
TOTAL ENCLOSED	

## SHIPPING

## CHARGES

## USA

**SHIPPING CHARGES FOREIGN**

<b>Order Total</b>	<b>Media Mail</b> (allow 1-3 weeks*)	<b>UPS Ground</b> (approx. 2-3 days*)
Up to \$20	\$3 50	\$ 8 50
\$21 - \$30	\$5 00	\$12 50
\$31 - \$50	NA	\$12 50
\$51 - \$100	NA	25%
over \$100	NA	Free

For all non-US shipping charges,  
please email [store@faithalone.org](mailto:store@faithalone.org)

*\* Please note that shipping time frames are contingent on when the order is received, processed and shipped. We normally ship within 2 business days upon receipt of order.*

## IMPORTANT SHIPPING INFORMATION

All personal orders over \$100 will receive free shipping. Bookstores and institutions will be charged regular UPS shipping rates. Only orders of \$30 or less are eligible for Media Mail shipping. Any order totaling more than \$30 will be sent via UPS.

**If you'd like to give family or friends a free subscription to this magazine, please send (or email) their names and mailing addresses to us.**



**CLEARANCE  
GES T-Shirts**

Shirt Reads:  
I'm a believer  
John 3:16  
faithalone.org

SIZE	CODE	PRICE
M	gests-m	\$6
L	gests-l	\$6
XL	gests-xl	\$6
XXL	gests-2x	\$8
XXXL	gests-3x	\$8

Reprints of this magazine are available for free. *Call for cost of shipping and handling.* Foreign subscription prices are \$15 per year to Canada, \$20 per year to Mexico, and \$23 per year for all other countries.



# More Than Dreams

## Movie Review by Bob Wilkin

### THE STORY OF DINI

There are many countries in the world today who are all but closed to the preaching of Christianity. Most are Muslim. In recent years there have been numerous reports about Muslims in such "closed countries" seeing visions or dreams about Jesus, and then converting to Christianity. *More Than Dreams* is a dramatic recounting of five such stories. Here, I'd like to review one of them. I plan on reviewing the rest of the movie in the future.

Dini, an Indonesian woman of about 30, tells her story of how she changed from being a Muslim to being a follower of Jesus.

The story is well told in Indonesian with English subtitles. The acting is far more than I expected.

In terms of doctrinal clarity, Dini's story has a number of strengths and weaknesses. Let's begin with the weaknesses.

### THE BAD

Only one passage of Scripture is quoted, and that is 1 Cor 13:4-7, dealing with love. In an evangelistic movie, this is quite puzzling. Why not John 3:14-16; Eph 2:8-9; 1 Cor 15:3-4; and other texts that deal with the gospel and everlasting life?

We are told nothing about Jesus other than His name. We are not told where He was born, that He died on the cross and rose bodily from the dead, that He appeared to people after His resurrection, that He is coming again to establish His kingdom, or even that He promises everlasting life to those who believe in Him.

Possibly this is because Muslims do not believe that Jesus died on the cross or that He rose from the dead. Hence the makers of this film may be trying to avoid offending Muslim sensibilities. This is a shame, since these facts explain why Jesus can give everlasting life to those who believe in Him.

That brings up the question of the condition of becoming a Christian, which is repeatedly stated as following Jesus, e.g., Dini became a *follower* of Jesus. Again, this is unfortunate because it obscures the fact that, while all believers are called to follow Jesus, the only condition for becoming regenerate is faith in Jesus, not following Him.

Dini had a vision of Jesus during Ramadan and later in the movie, when the evangelist gives his appeal, he says something like *You may or may not have a vision of Jesus, but...* It seems odd to imply to Muslims that such an experience is so common that it quite possibly might happen to them.

Finally, it takes over 30 minutes to get to the evangelistic close, which is fairly good. I wonder how many Muslims would stick with this movie that long. Surely some would. But the vast majority probably would not.

### THE GOOD

The evangelistic close is actually fairly good. The preacher says that God wants you to join His family "through faith in Jesus Christ." He then leads the viewer in a salvation prayer, saying, "You have received everlasting life with God. You are a child of God."

Unfortunately, even this is a bit confused. The preacher goes on to suggest that trusting or believing in Jesus means following Him. He also invites

the reader to open his heart and receive Jesus as Savior.

### OVERALL

I would say that a Muslim who was open could benefit from watching this story. Although there is no discussion of the gospel and no citation of evangelistic verses, the message of everlasting life by faith in Jesus Christ is actually mentioned. Unfortunately, Dini's story is fuzzy about what faith in Christ is, the implication being it means following Jesus. However, an open Muslim who saw this might start reading the Bible and attending church. By doing so the person could then hear the gospel and the message of life, especially if he read the Gospel of John. **IGES**





**Grace Evangelical Society**  
4851 S I-35 E, Ste. 203  
Corinth, TX 76210

---

*Faith Alone in Christ Alone*

NONPROFIT  
US POSTAGE

**PAID**

ABERDEEN, SD  
PERMIT #200

# Register now for the 2013 GES Conference!

*April 22-25, 2013  
at the Riley Center at  
Southwestern Baptist  
Theological Seminary,  
Ft. Worth, TX*

*Theme: Free Grace  
& Sanctification*

*Visit our website or call  
817-923-1921 x2448  
to register.*



**We hope to see you there!**