ILLINOIS IN SIGHT

. Vitinummos sint ni

.səəyolqmə

".nsmow sssht

Countryside, III.

.nomow milsuM of

would hear the Gospel, and for leaders to plant a new congregation

Pray: That firefighters, police officers and other city workers here

the Norwood Park neighborhood also is home to many city

Target: Anglo and multi-ethnic individuals and families

Pray for a new church

Location: Norwood Park, Chicago

team leader. She took three volun-

her sixth trip to France, now as a

open and overflowed with love for

had, it was like my heart just burst

I 164 I never forget the feeling that I

they started walking in the door...

nel W. ment of restrict to them. When

really praying hard the Lord would

ture before her first trip and "was

Mission Board uses for North

an abbreviation the International

- seinted from "NAME" countries -

Gatestone Institute. Most emi-

at 0.5 million, according to the

population in the European Union

Brainard Avenue Baptist Church in

said Diesman, a member of

language classes to reach out

Paris who was using French-

work with a missionary in

about an opportunity to

years ago when she heard

ers in Springfield several

-bsəl yrtsinim s'nəmow diw

French teacher was meeting

language. The one-time

knew she could speak the

and sensor terest because she

first piqued Joyce Dies-

France has the largest Muslim

Africa and the Middle East.

-luo mileu M no qu bsor nameoi U

In April 2014, Diesman went on

Characteristics: Known for its parks and other green spaces,

sins d of qint noissim A Making a French Connection

partners with missionaries in Paris who are en-City lights - Joyce Diesman (second from right)

those flyers, let us get them into 'Lord, the people who should get prayed over the flyers and said, transit stops. "Everyday, we just the classes in parks and at public They handed out flyers promoting .nom omos gnibuloni ,emileuM Language (ESL) classes to reach

in the world.

-19E (712) Ilso soitinutroqqo enois For more information about mis-

sionilli noissim

Resources for B-101

Program distinctives, and the Cooperative missions, Baptist beliefs,

and small groups. time for fall discipleship classes will be available for download in

- From the IBSA Church Planting Team

101-A TUOAA

🗌 Missions leaders

Church staff

🗌 Pastors

🗌 Discipleship leaders

Clip and Share

B-101 can be used for: tion. You might even lead a study. who would benefit from the informaleaflet, and share with the people newspaper, fold into a four-page want a refresher. Clip it out of the ers, new Baptists, and those who nation. It is designed for new believ--imonab no to anoissim bas stailed

speaself & Message Exploration of doctrines in

Lisa Sergent. Designed by Kris Kell. Illinois Baptist: Eric Reed, Meredith Flynn, Produced by the editors of the

isusi vyave Look for B-101 in

NOOS DNIMO)

Leader's guides for study groups

ts aniino noos aldslisvA 1018/00.A28I.www

 New members classes This is a 20-part study on the basic

Study on missions in llinois

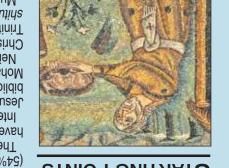
and around the world

Make as many photocopies as you

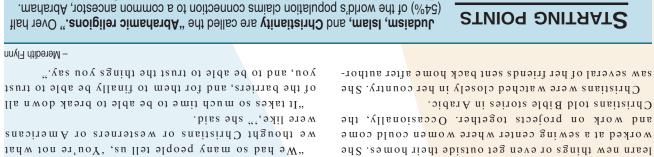
.f0f8\pro.A28I.www Or download the PDFs at members, and worship attenders. need for study groups, church

Self-guided tutorials on SBC

The whole 20-part series



Muslims and Jews who revere Abraham have yet to accept his descendant Jesus



in earning the right to be heard.

the Gospel in Muslim countries.

Ch<mark>ristia</mark>ns accept risks in closed countries

We serve among ... persecuted people

HOM ME SEBAE

BASICS FOR BAPTISTS

WHO WE ARE
WHAT WE BELIEVE

".uoy not snoits of questions for you."

largetni si sessorq gniblind-qidenoitslər ədt tu E ".llaw

they have heard so much about the Christian faith, that

Muslims she met, "relationships are so important, and

worker said. That didn't happen in her country. For the

hundreds of people come to Christ in one day, the

up in the middle of the night and told to start packing.

ities refused to renew their visas. Some were woken

Christian workers rely on relationship-building to open doors to

Her friends working in other parts of the world saw

Those questions, she said laughing, can be "off the

Judaism, Islam, and Christianity are called the "Abrahamic religions." Over half

Intertaith discussions may start with Father Abraham, but when the talk turns to have different understandings of who that God is and how he manifests himself. These religions are monotheistic – believing there is only one God – although they .(44%) of the world's population claims connection to a common ancestor, Abraham.

Jesus, the religions hold divergent views. Jews see Jesus as a rabbi who teaches

Christianity to be monotheistic. They say Christians worship three gods in the Neither religion recognizes Jesus as the Son of God. Nor would they consider Mohammed. biblical truths to his followers. Muslims see Jesus as a prophet of Islam, sort of like

.(maisbut ni *tutina*). Trinity, and thereby commit the heresy of giving God a partner (shirk in Islam and

oxymoron, but a wonderful paradox. as the long-awaited Messiah. Their stumbling block: the "Triune God" is not an



Christians told Bible stories in Arabic.

. S 9 S I 1 G

Middle East.

.sissoino

lim country where women have few opportunities to

relationships and share Jesus when the opportunity

workers in those countries have to find ways to build

one to faith in Jesus is against the law. Christian

-omos gnird of 19 motts na ni logso do sti gnirade, incigil

- won bns 6002 naawte between 2003 and now -

in 2013, a 45% decrease from just three years before.

Syria, for example, there were only 550,000 Christians

Christians. And the numbers are still declining. In

noillid 2.2 s'blrow oft fo 30.0 nadt 28.5 hillion

in the "extreme" category are in North A frica and the

followed by Somalia. Nearly all of the other nations

are persecuted. North Korea tops the most recent list,

Doors draws attention to countries where Christians

ease<mark>s, they're shunned</mark> by their families and treated as

Their churches are raided and destroyed. In many

abdu<mark>ction, imprison</mark>ment, forced labor, even death.

A series from the Illinois Baptist • Vol. 7

In some parts of the world, believers in Christ face

The annual World Watch List released by Open

The region is home to the world's smallest Christian

.000,002 of safisitand noillim 2.1 mort awob

le countries where Islam is the only recognized re-

One of these workers from Illinois served in a Mus-



", olqooq milsuM rot traoh a om who are using English as a Second svig bluow bod wond t'nbib I" teers to work with missionaries gaging the city's Muslim population.

Sometimes, after one person in a "... slqosq tdgir sdt to sbash sdt

.biss she ", 19yard 100 "We felt like God was answering .noitsmroini sht rot gnists quorg s'namesid of Ased Alaw bluow group took a flyer, several others

the most widely spoken language way to better themselves and learn drawn to the English classes as a ing everything they want." They're -bnif ton state" sonst ni smilsu M

WHAT WE BELIEVE ABOUT...

Read Article 5 of *The Baptist Faith & Message* (2000) at www.IBSA.org/B101.

My wife and I recently returned from a two-month stay in Uganda where we met and welcomed two new children into our family.

As our children grow older, they are going to want know more about the adoption process from our perspective. At some point, it will dawn on them that Mommy and Daddy made a choice to fly to Africa to adopt them into our family. We *chose* them. We chose *them* specifically. Of the millions of orphans around the world, we chose them, in obedience to God's calling.

When they realize this, they are going to want to know more about that choice. They may not fully grasp the choice, but the more they grasp of it, the more they will cherish the thought. At least that is our hope.

Something similar happens for the Christian. We too have been adopted into God's family. God is our Father. And while the details may not make much sense to us at first, and it may even feel like the choices were all made from our own initiative, as we mature through interaction with our Father and His Word, we begin to realize that He chose us.

Through no initiative of our own, He chose us.

Apart from anything we could have offered, He chose us. Before we even understood the meaning of the word "choice," He chose us. It's difficult to articulate the flood of worship-inspiring emotions that you'll experience, once that thought takes root in your soul. And chances are, you are going to want to know more about that divine choice.

GRACE



God's choice to save a sinner, in theology, is known as the doctrine of election. To be "elect" means to be "chosen." It's a doctrine that many *choose* (pardon the pun) to avoid, but we shouldn't because it highlights God's grace. It is fitting, therefore, that the fifth article of *The Baptist Faith and Message*, which articulates "God's Purpose of Grace," begins with the words, "Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners."

Our salvation is all of grace and our salvation begins with the gracious choice of God. It grieves me (and I suspect the Lord as well) that the doctrine of election has been the source of so much division and discouragement among

CONSIDER THIS For personal study or group discussion

1 When you think of the doctrine of election, what comes to mind? How do you feel knowing that God chose you?

When you read *BF&M's* fifth article, are there theological words you don't understand? If so, do the Scripture references pro-

vided help clarify those words for you? Do you see why each of these words conveys something about God's grace to us?

3 How many elements of this article can you detect in the words of 1 Peter 1:1-12?



Christians. Yet, whenever Scrip-

ture raises the matter it is always

Take, for example, the opening

of 1 Peter. In this letter, Peter was

writing to Christians who were

suffering tremendously. He wrote

to encourage them. To that end, he

went to great lengths to remind

them of their Christian identity.

Knowing who we are in Christ

helps us to persevere through ad-

versity. Peter understood this. No-

tice the first word he uses to

describe these suffering Christians

- "to God's elect..." (1 Peter 1:1).

Friends, this is not by accident.

Peter knew that the doctrine of

election could encourage and sus-

tain suffering Christians while

grounding their entire salvation in

God's grace. For this reason he in-

vites them (and us) to worship in

words reminiscent of the rest of

"To the elect ... praise be to the

God and Father of our Lord Jesus

Christ! In his great mercy he has

given us new birth into a living

hope through the resurrection of

Jesus Christ from the dead, and

into an inheritance that can never

perish, spoil or fade. This inheri-

tance is kept in heaven for you,

who through faith are shielded by

God's power until the coming of

the salvation that is ready to be re-

vealed in the last time ... " (1 Peter

Brandon Holiski served as pas-

tor of First Baptist Church of Bol-

1:1-5).

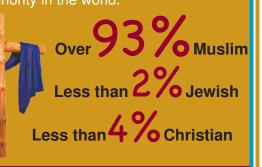
ingbrook.

the BF&M's fifth article:

meant to encourage the Church.

Birthplace of Christ Death of Christianity

Since the first Gulf War, the religious composition of **North Africa** and the **Middle East** has changed rapidly. The birthplace of Christianity now has the smallest regional Christian minority in the world.



"The religious ecology of the Middle East looks more fragile than ever, as the Arab Spring gives way to Christian Winter." - Quote from The London Guardian,

stats from Int'l Day of Prayer (idop.org)

Religious harrassment reaches six-year high.

Jews harassed in 95 countries Muslims in 135 countries

Christians in 151 countries.

300 people are killed every day for following Jesus, according to Crusade for Christ.

Mark your calendar: First Sunday of November International Day of Prayer for the Persecuted Church

492 people groups have no access to major evangelical print, audio, visual, or human resources. Southern Baptist missionaries call them "The Last Frontier." – IMB

Your Sunday offering supports the Cooperative Program and missionaries in these countries.

WHAT MAKES US DIFFERENT

WORLD'S LARGEST MISSIONS FORCE

There's an unusual clock you can download at the website of the International Mission Board. It's not a time clock with minutes and hours. It's a population clock with lots of numbers, updated every second. The clock is a reminder that the world's population of over 7 billion grows by more than 200,000 each day. And

more than 4 billion of those people do not know Jesus as Savior.

It's a sobering reminder of the herculean task facing Southern Baptists and our 4,800 international missionaries. The clock is a good representation of the urgency we've felt about world missions for almost two centuries.

For its first hundred years, the Foreign Mission Board (IMB's original name) struggled to keep a small team on the field. Founded in 1845, when Baptists in the south separated from northern Baptists over appointment of slave owners as missionaries, the Board was, at first, well-funded by prosperous landowners. But the Southern economy tanked after the Civil War, and giving to missions suffered. Even our most famous mis-

sionary, Lottie Moon, often pleaded with churches back home to dig deeper and support work such as hers in China.

"I wonder how many of us really believe that it is more blessed to give than to receive," Moon wrote in a famous letter calling for regular giving to missions. Much support of missionaries was done by fundraising events. These "entertainments and gimmicks" were repugnant to Miss Moon, according to biographer

Catherine Allen. "A woman who accepts that statement of our Lord Jesus



Christ as a fact...will lay aside sacredly not less than one-tenth of her income or her earnings as the Lord's money," Moon wrote, "which she would no more dare to touch for personal use than she would steal."

With the establishment of the Lottie Moon Christmas Offering in 1888 and the Cooperative Program in 1925, the Board had more reliable funding. By 1955 Southern Baptists put 1,000 international missionaries on the field, and the call went out for more. By 1980, 3,000 missionaries were stationed around the globe. The number peaked at just over 5,000 in 2009. Presently, IMB leaders say there are more candidates for career missions service than the Board can support.

Eric Reed

Think about it:

Think about your finances. What do you support systematically? What do you support sporadically? What does that say about your priorities?

Ask the same questions about your church finances. Based on the budget, what's important?

Look up some Bible verses about missions. How does God feel about lost people?

Do you know any missionaries personally? Check the prayer calendar at www.IMB.org. Make a plan to pray for them.