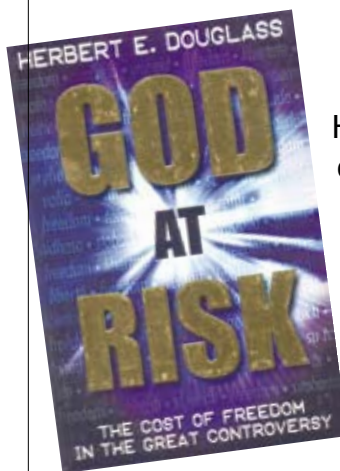


Readings for the Home Circle and any other materials we have that the students are requesting. Once we have all the materials together we will place these boxes into a container of literature for Zambia to be shipped this year. These boxes will end up in the hands of dedicated, trained gospel workers providing them resource materials for their own personal libraries. In this way they will be better prepared biblically for doing outreach through their local church communities all over Zambia. They are very excited about this project and so are we. We invite you, and even your local church, to be a part of this outreach by sending books or donations for the "Timothy Project" in Zambia.



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BOOK OF THE BOOKS

3ABN SCHEDULE

MONDAY—10:00 AM (PST)

TUESDAY—12:30 PM (PST)

WEDNESDAY—12:00 AM (PST)

FRIDAY—11:00 AM (PST)

SATURDAY—6:00 PM (PST)

MAY 2008

Events Schedule

- **May 7-10**
OCI Retreat, Prague, Czechoslovakia
James Rafferty—☎(423)236-5600
- **May 10**
Pleasant Hill SDA Church, OR
Ty Gibson—☎(541)746-1750
- **May 16-17**
Young Adult Retreat, Albion, CA
James Rafferty—☎(707)823-1846
- **May 19-21**
Upper Columbia Conference Ministers Retreat, WA
Ty Gibson—☎(509)838-2761
- **May 24**
Fall Creek SDA Church, OR
James Rafferty—☎(541)937-2257
- **May 24**
College Place SDA Church, WA
Ty Gibson—☎(509)525-0882
- **May 30-June 1**
Newport SDA Church Spiritual Retreat,
Camp Mivoden, ID
James Rafferty—☎(208)437-4196
- **June 6-8**
Leoni Meadows Retreat, CA
Ty Gibson—☎(530)626-3610
- **June 13-15**
Better Life Broadcasting Network Camp Meeting
Milo Academy, OR
James Rafferty—☎(541)474-3089
- **June 16-21**
Pennsylvania Conference Camp Meeting
Blue Mountain Academy, Hamburg, PA
Ty Gibson—☎(610)374-8331
- **June 21**
Fall Creek SDA Church, OR
James Rafferty—☎(541)937-2257

PUBLISHED BY

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Light Bearers is a non-profit ministry based in beautiful Oregon State.

Our purpose is to help proclaim the gospel of our Lord Jesus Christ through the spoken and published word.

MISSION UPDATE

The Newsletter of Light Bearers Ministry



The Non-Coercive Power of the Gospel

By Ty Gibson

God is up to something very specific with regards to you and me. This may come as a surprise, but His primary goal is not to get us to Heaven. Yes, He does want us there with Him. And yet, the plan of salvation is not mainly concerned with getting us into Heaven, but rather with getting Heaven into us. The apostle Peter would have us understand that Heaven is a psychological matter before it is a geographical one:

"Though you have never seen Him, yet you love Him. At present you trust Him without being able to see Him, and even now He brings you a joy that words cannot express and which has in it a hint of the glories of Heaven; and all the time you are receiving the result of your faith in Him—the salvation of your own souls" (1 Peter 1:8-9, Philips, emphasis supplied).

Peter clearly defines what Heaven is all about. He says we get a "hint of the glories of Heaven" as we experience the "joy" that is born into our lives as we come to "love" God and "trust Him." All the while, as love and trust toward God are restored in our hearts we are receiving

"the salvation of our souls." Peter has specified *what* is achieved in our salvation, and *where* salvation is achieved. The *what* is "love" and "trust." The *where* is in our "souls," which is *psyche* in the Greek. God is not merely aiming to give us biological existence in the geographical location of Heaven. He is after our hearts while we live right here on earth. Love and trust restored in our thinking, feeling and living toward God is the real meaning of Biblical salvation. Heaven, *the place*, with its mansions and streets of gold, is icing on the cake, but it is not the cake itself. The spirit and character that reigns in Heaven coming to reign in us as an *internal reality* is the cake, or the substance of salvation.

Now then, because God's great aim is to completely restore love and trust between us and Him, the plan He has implemented for our salvation is totally dependant on truth and is diametrically opposed to the use of deception and force. The gospel is the ingenious means by which God saves us from sin while preserving our freedom. Rather than forcefully taking our sins, He relates to us in such a way that we willingly give them up. Paul teaches us that God's

secret power to conquer evil and save sinners is the death of Christ on the cross. "The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). "Jesus Christ and Him crucified," Paul explains, is "the power of God" and "the hidden wisdom which God ordained before the ages" (1 Corinthians 2:2, 5, 7). Rather than demand and force, God submitted and died. The "hidden wisdom" of the gospel is that God saves us from sin without ever resorting to force. It is a captivating liberation, making us completely free and yet willingly bound by cords of love. The secret "power" of the gospel is the love of God revealed in the self-sacrificing death of Jesus on the cross.

To save us, God uses drawing power (John 12:32), compelling power (2 Corinthians 5:14), alluring power (Hosea 2:14), but never coercive power. Coercion is contradictory to the gospel for the simple reason that force and love are mutually exclusive. The great end desired by the gospel is love, and coercion is never a means to that end.

CONSIDER THIS . . .

Had God the Father come to our world and dwelt among us, veiling His glory and humbling Himself, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father.

Ellen G. White,
That I May Know Him, p. 338

With untold love our God has loved us, and our love awakens toward Him as we comprehend something of the length and breadth and depth and height of this love that passeth knowledge. By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart.

Ellen G. White,
Thoughts from Mount of Blessing,
pp. 76-77

The atonement of Christ was not made in order to induce God to love those whom He otherwise hated; it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's

heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in sight of a fallen race. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His only-begotten Son to die for us. The death of Christ was expedient in order that mercy might reach us with its full pardoning power, and at the same time that justice might be satisfied in the righteous substitute.

Ellen G. White,
Signs of the Times, May 30, 1895

He left the glory of heaven, He parted with his riches, He laid aside his honor, not in order to create love and interest for man in the heart of God, but to be an exponent of the love that existed in the heart of the Father. He came into the world to make man accept the fact that although man had sinned against God, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus paid the price of all His riches, He assumed humanity, He condescended to a life of poverty and humiliation, in order that He might seek and save that which was lost.

Ellen G. White,
Youth Instructor, September 5, 1895

TIMOTHY BOXES

These boxes will end up in the hands of dedicated, trained gospel workers providing them resource materials for their own personal libraries.



By James Rafferty

On a recent trip to Zambia I had the opportunity to visit with the Union office. They were very appreciative that a container of literature from Light Bearers Ministry was about to arrive in the capital city of Lusaka. The leaders also shared their vision for reaching out to the indigenous people of Zambia with literature translated into languages such as Bemba and Tonga.

The main purpose of my trip was to spend ten days at Riverside Farm Institute, located on the bend of the Kafue River. It is said that David Livingstone stopped here on one of his journeys through Africa to rest under the shade of a baobab tree. Just such a tree of significant age is situated on the campus of Riverside overlooking the Kafue River. And only a few hundred yards away sits a container filled with literature

from Light Bearers, representing the continuation of this great missionary's work to take the gospel to the continent of Africa. This literature stands as a beacon of light for many people, including literature evangelists, Bible workers and anyone seeking for spiritual materials. People from the cities and villages make their way to Riverside in order to purchase food such as bananas and corn, or for medical treatment, or more importantly for a portion of this precious literature that brings the hope of the gospel of Jesus Christ to all. Riverside is doing a wonderful work in reaching out not only to their local community, but their country as well.

One of the things that really excited me while I was at Riverside was how closely they are working with the church to train members for witnessing and outreach. Each morning I led out in a two-hour classroom session with students from churches all over Zambia and other parts of Africa. I

taught a "How to Study the Bible" class. This was part of what they call the "Timothy Program." This is three-month training session that Riverside Farm Institute offers based on the biblical record of Paul's relationship with Timothy.

Even though they were not blood relatives, Paul considered the younger Timothy his "son in the faith" (1 Timothy 1:2). They often traveled together and Paul gave Timothy a "charge" or exhortation to preach, encouraging him to avoid various heresy and vain teachings (1 Timothy 1:18; 6:20).

This was not just a spiritual father-son relationship, but also a teacher-student relationship. Paul helped Timothy to continue the education in the Scriptures that had guided him in his youth.

"But continue thou in the things which thou hast learned and hast been assured of," Paul told Timothy, "knowing of whom thou hast learned

them; And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:14-15).

He also encouraged Timothy to be an example of a true believer "in word, in conversation, in charity, in spirit, in faith, in purity," so that no one could "despise" his youth (1 Timothy 4:12).

This relationship is the basis for the training school at Riverside Farm. It is called the Timothy Program because those who have experience in the work of ministry are training the people. Light Bearers has made a commitment to help this excellent program by preparing "Timothy Boxes" filled with resource materials for these trainees.

Our plan is to start with 50 boxes, filling them with as much material as we can, including a Bible, Concordance, Mark Finley's *Studying Together*, a copy of most of our own booklets, all our Daniel and Revelation outlines, Ellen White books, *Bible*