



# You ready?

At work,  
on the go or  
on the phone,  
we must be ready  
to share the gospel.

You watch the game?

Yes, that was crazy!

I wonder what he  
would think if I told  
him I was a Christian?

You going next week?

Not sure ... Maybe ...

Should I?  
God, what should I do?

Let me know.

Yeah, I will ...

Hey, can I ask you  
something?

Sure

...

# Welcome



In the Southern Baptists of Texas Convention evangelism department, we don't believe that evangelism should be a side dish on the plate of ministry. Evangelism is not a program of the church or just one of the many ministries offered. We have a strong conviction that reaching lost people and equipping the saints to do the same is the very reason the church exists.

Functionally, the evangelism team sees itself as an Exodus 17 support. Just as Aaron and Hur lifted up the arms of Moses so that the Israelites would defeat the Amalekites, we desire to be Aaron and Hur to the local church. As the Lord pushes back the darkness through His Bride, the evangelism department exists to support, empower and encourage the church.

The main drive of the evangelism department is to see the gospel go forth in reaching Texas and impacting the world through personal evangelism, language evangelism, collegiate ministries, student ministries, disaster relief, prayer, and the Empower Conference.

Often, people will refer to Texas as the bible belt. However this is no longer true. The belt is now broke with lostness!

TEXAS IS: 28 million people, approximately 19.5 million lost. In fact, if the lost in Texas created their own state they'd be the fourth largest state in the nation. Texas grew last year by over 460,000 people—that is over 1,200 per day. There are also 421 people groups in Texas making Texas the most diverse state in the nation. The Lord of the harvest has brought the nations to the neighborhoods of Texas. If we reach Texas, we will touch the world.

SBTC Evangelism Team

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**14** Imagine if every believer had they are praying for and with whom they are seeking to share the gospel.

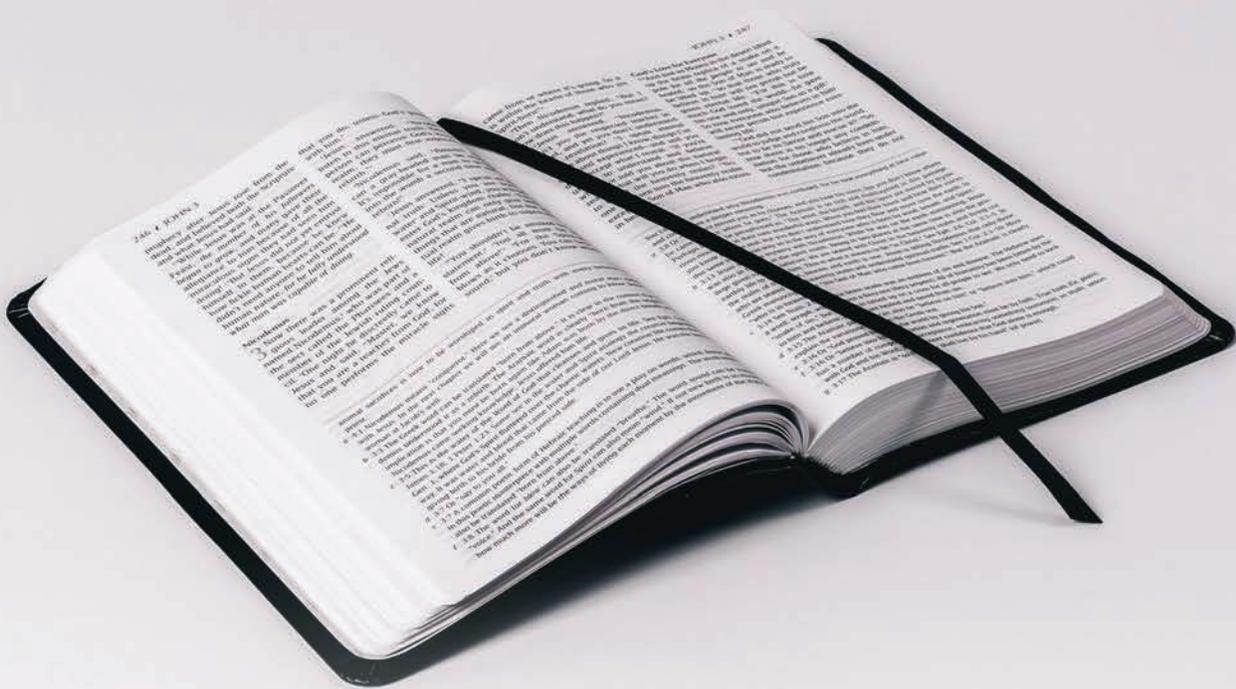


**18** Imagine if you equipped your students to incarnate themselves on the college campus?



**24** In 2018, TXR volunteers provided over 59,000 hours of volunteer work rebuilding churches and homes.

# PREACHING GOD'S SOVEREIGNTY IN THE LIGHT OF EVANGELISM



**T**he doctrine of God's sovereignty is often a quagmire for the evangelical community. Some of our brothers and sisters are ready to storm the stage with pitchforks and torches when the song, "I Have Decided to Follow Jesus" starts. Then there are others in our tribe who'll rail against sovereignty-of-God preachers. Yet these very same friends will stand and pray, "God, we know you have exactly who you want here in this service tonight. No one is here without your say so."

This topic can be confusing and divisive when men speak from their own power and understanding. However, this attribute of God can be comforting and convicting when men preach it with the authority of the Scriptures and the power of the Spirit.

This we know for sure: the Scriptures teach the sovereignty of God, therefore, we must boldly preach it. Also, we know that God has called us to share the gospel with everyone.

What does the term "sovereignty of God" mean? Here is a simple definition for a very

complex doctrine: There is nothing that happens in creation that is outside of God's influence and authority. He is in control. Nothing surprises him or catches him off-guard. The Lord is king and ruler. He does what he wants.

The Psalmist said it like this, "Whatever the Lord pleases, He does, in heaven and on earth, in the seas and all deeps" (Ps 135:6).

Here are three things we have to keep in mind when preaching God's sovereignty in the light of evangelism.

### **God's sovereignty is comforting.**

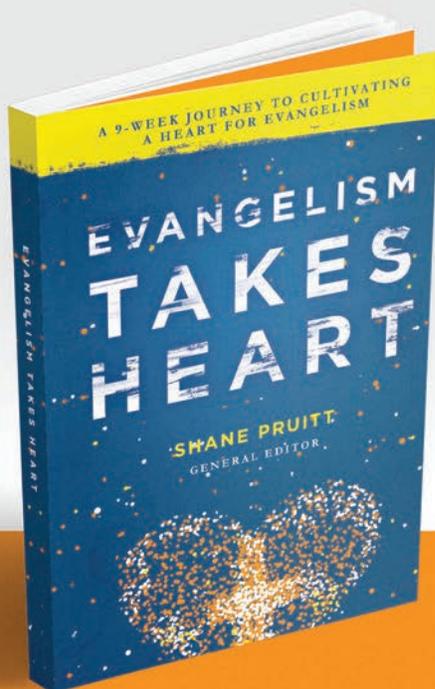
In a time where it appears as though chaos rules the day, we can take heart knowing that God is still in control. He has a plan and a purpose that he will accomplish. His gospel will go forth. His Kingdom will advance. No matter how dire things may seem, God's will cannot be thwarted. "I know that you can do all things, and that no purpose of yours can be thwarted" (Job 42:2). This is a message the church desperately needs to hear. Often we operate by responding with fear to what

### **Often we operate by responding with fear to what is going on in the culture around us instead of operating by faith in the Christ who is sovereign over us.**

is going on in the culture around us instead of operating by faith in the Christ who is sovereign over us. Teach the people that God has entrusted to you that if they have been bought with the blood of Jesus and the Holy Spirit dwells inside of them—they are a part of God's mission and movement that cannot be stopped. Be comforted; God is in control. The church is on the winning team. Therefore, we must evangelize with confidence.

### **God's sovereignty is confusing.**

Let's be honest. There are times when knowing that God is in control is like a "warm blanket." It is comforting, protecting and soothing. Howev-



## A 9-week journey to cultivating a heart for evangelism

A RESOURCE OF THE



**Our job is to trust God to do his job with the full confidence of knowing that he is really good at his job. May we as gospel-sharers be convicted by God's sovereignty on a daily basis, so we can faithfully preach the truth of this attribute to a people who desperately need this conviction.**

er, there are other times, when knowing nothing happens without his knowledge is challenging and confusing. It's impossible for our finite minds to wrap around the infinite mind of God. The depths of this attribute of God cannot be completely understood with our limited knowledge. We know it. The people in our churches feel it. Therefore, we must acknowledge it. It takes a faith that surpasses understanding.

My wife and I have five children. Yes, that is a prayer request. One of our sons, Titus, is adopted from Uganda. His mom died during delivery, so he experienced a very traumatic birth. He has epilepsy, cerebral palsy, and suffers from seizures on a daily basis. At the writing of this article, he is 6-years-old and currently gets around in a bright orange wheelchair with a Miami Dolphins sticker on the side of it. He can't talk, walk or feed himself. As parents, there is no kind of suffering like watching your child suffer. And yet, God is still in control. Now, did God cause this? Does he just allow this? Honestly, I do not know. That is for a different article on a different day and hopefully by a different author. But, this I do know: God is still in control. Even if it's confusing, I can still trust it. As leaders, we have to help our people realize that faith in God's sovereignty is not saying, "God, once I understand it, then I'll trust it." No, faith in God's sovereignty is being able to proclaim and live this truth: "God, I don't understand it, I can't see what

you're doing; heck, I don't even like what you're doing, but I still trust you because you're doing all things for your glory." "And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus" (Phil 4:7). The same is true in the light of evangelism. We know that salvation is up to the Lord. As Christians, it's not our job to save people – we don't have that kind of power. However, it is our job to obediently share the gospel at every opportunity given to us. Who repents and believes and who doesn't will often confuse us. And yet we still trust in the sovereign will of the Lord.

### **God's sovereignty is convicting.**

As Christians, there is a constant battle between the flesh and the Spirit. Our flesh wants us to be in control, to be our own gods and to be in the center of our own universe. However, the Spirit is daily convicting us to repent of those desires and to realize that God is in control. He is our King and he is the center of the universe. Much of evangelism will be helping people understand that they are not created to be in control of their own lives, but to surrender to the one who is to be in control of our lives—Jesus. The gospel message is the greatest need in the world, because it helps us understand that the everyday stress, anxiety and worry we all experience are fruits from a root problem—control. When we are trying to be in control, we are trying to be God. The reason this overwhelms us and the people we are assigned to share the gospel with is because we're trying to do a job above our pay grade. It's not our job to be in control, because that is God's job and he doesn't contract that responsibility out. Our job is to trust God to do his job with the full confidence of knowing that he is really good at his job. May we as gospel-sharers be convicted by God's sovereignty on a daily basis, so we can faithfully preach the truth of this attribute to a people who desperately need this conviction.

*Trust in the Lord with all your heart, and do not lean on your own understanding (Proverbs 3:5).*

**FEBRUARY 24-25**  
Irving Convention Center

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## CONFERENCE



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Luter



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**JEN**  
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+  
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# Reaching the Nations in Texas

# A

According to the U.S. Census Bureau, Texas is the fastest-growing state in the nation.

It has a current population of around 29 million and is home to four of the top 10 fastest-growing cities in the country (San Antonio, Fort Worth, Austin and Frisco). Texas is growing at a rate of approximately 1,000 people per day and roughly half of these new Texans are migrants. In 2018, the majority of migrants to Texas, a total of 104,976 people, came from other countries. That marked the second straight year that international migration into the state (288/day) exceeded domestic migration. Also, almost half of the international migrants in 2018 came from Asia. These remarkable demographic changes in Texas are evident to even the most casual observer.



When we hear the words of the Great Commission to go and make disciples of all the nations or ethnicities (Matthew 28:18-20), we typically imagine going overseas to some far away and radically different context. But in Texas God has brought the ethnicities to us! Reaching the nations in Texas will require a Holy Spirit-led intentionality that overcomes our cultural inertia as we embrace other cultures so that others may embrace Jesus as their Savior. Note that when the Great Commission specifies all ethnicities it does not mean just those that share our language, hygiene values or preferred cultural

**Reaching the nations in Texas will require a Holy Spirit-led intentionality that overcomes our cultural inertia as we embrace other cultures so that others may embrace Jesus as their Savior.**

practices. To be sure, the process of embracing other cultures will inevitably include the good, the bad and the ugly.

**The good:** we will enjoy food, music, customs and ways of relating we had not anticipated along with the joy of sharing Christ cross-culturally.

**The bad:** we will also discover that some food, music, customs

and ways of relating are not to our liking.

**The ugly:** we may have to dress or relate in ways that make us uncomfortable.

Nevertheless, we must follow Jesus' example of loving cross-culturally as found in John 1:14, "And the Word became flesh, and dwelt among us." If Jesus left heaven itself to dwell

# Reach Texas

OFFERING

WEEK OF PRAYER  
September 20-27

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among us so that we might be reconciled to God, how can we not walk across the office, classroom, factory floor or street in order to be faithful ministers of reconciliation (2 Cor. 5:18)?

As you walk the cross-cultural path as a faithful ambassador of Christ, here are some friendly tips from a fellow traveler.

→ **Pray!** Also, pray for sensitivity to know how to respond to unforeseen circumstances and customs as well as for favor in the eyes of those with whom you are seeking to share.

→ Be intentional about getting to know people on their terms and express a genuine interest in them and their culture.

→ Eat where they eat. Sharing a meal is an expression of friendship in most cultures. Eating other people's food, especially in their homes, communicates an affirmation not only of their cuisine but of their culture and values.

→ Play where they play. You may not be a big fan of soccer, rugby or cricket, but playing these games or attending a match with your friend will communicate an adventurous spirit that is open to enjoying activities that he/she values and this will strengthen the bonds of your friendship.

→ Attend ethnic festivals & concerts. This is a fun way to experience and honor their culture.

→ Help your friends with that home-improvement project. Even if you're not particularly handy, your friends will notice

## Study the background, books and beliefs of their religion to learn how to best share the gospel.

your willingness to assist and they'll appreciate it. It's likely that they may even "see your good works, and glorify your Father who is in heaven" (Matthew 5:16).

→ Study the background, books and beliefs of their religion to learn how to best share the gospel. You might even attend one of their religious services. You can learn about engaging people of different religions with the gospel through the SBTC's video-driven "Stand Firm Apologetics Course" which is free online at [sbtexas.com/standfirm](http://sbtexas.com/standfirm) or through the various educational booklets and evangelistic tracts found at [sbtwebstore.com](http://sbtwebstore.com). You can also download the SBTC's 1Cross app, also free, which allows you to share the gospel in over 60 languages using short videos.

→ After you've gotten to know people on their terms, invite them to get to know you. Since you're "In Christ" this will inevitably lead to opportunities to share the gospel. Do be careful not to offend your friend by violating their cultural norms such as serving pork to Muslims or giving someone a "thumbs up" as an expression of approval since this may be interpreted as an obscene gesture in several cultures.

→ Be mindful of the way people express themselves. For example, people from some cultures put their hand over their heart as a gesture of sincerity when they express a welcome, appreciation, condolence or an apology. In that case you should do the same when you communicate these same things in their cultural context. On the one hand, if you're not a "touchy-feely" person and someone who comes from a "touchy-feely" culture greets you with a kiss on both cheeks; don't grimace as if you're being tortured. Instead, graciously "take one for the team" and do likewise. On the other hand, if you're a touchy feely person and someone greets you by stepping back and extending their hand, this should register as a clear indication to just shake hands. We would do well to heed God's admonition in Phil. 2:3-5, "Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves."

→ Consider whether they are time and task-oriented (punctual and concerned about the maximization of their time) or event and person-oriented (not punctual and less concerned about structure than that activities be enjoyed). If they are time and task-oriented, do be there on time and if you're late, apologize. If they are event and person-oriented, don't wonder out loud where people are if the event was supposed to start 15 or 30 minutes ago. This will only serve to express condemnation of your host's management of the event

## As we go about our daily lives in Christ, let's pray and be mindful of the opportunities to engage in relationships and share the gospel with those unbelievers around us who are from different cultures.

and those who haven't arrived. Paul's example is one we should seek to follow: "I have become all things to all men, so that I may by all means save some" (1 Cor. 9:20-22).

→ Listen carefully to see how committed the person is to his/her faith. Engage the person and not the religion.

→ Be aware of the unique doctrines of the other religions while sharing the plan of salvation. Emphasize that salvation is a gift to be received and not a merit to be earned.

→ Remember that people from other religions may use vocabulary common to Christianity (gospel, atonement, God, etc.) but their understanding of what those words mean can be radically different than what we mean in Evangelical Christianity. Clearly define what you mean when you use biblical words so as to avoid unnecessary confusion.

→ Don't let someone throw you off by taking the Bible out of context. When people of other religions use a Bible verse, read the verses before and after carefully to

make clear the exact meaning and purpose of the passage. For example, Muslims will quote Deut. 18:18 as referring to Mohammed when, in context, it's referring to Jesus.

→ Keep the main thing (the gospel) the main thing: focus on basic issues such as God, Jesus and salvation.

→ Present a clear testimony of your faith in Christ alone for salvation (John 3:16; Acts 4:12, Rom. 10:4, 10-13; Eph. 2:8-9).

Whereas all Christians are called to make disciples of all the nations or ethnicities (Mat. 28:18-20), Texas Christians are particularly without excuse given our growing ethnic diversity. As we go about our daily lives in Christ, let's pray and be mindful of the opportunities to engage in relationships and share the gospel with those unbelievers around us who are from different cultures. Just as the Father sent the Son to a different culture (earth) "not to be served, but to serve, and give his life as a ransom for many (Mark 10:45)," so Jesus tells us "as the Father has sent me, I also send you" (John 20:21).

# Why Summer Camps? Do They Still Work Today?



**C**hristian summer student camps have a long storied history in the church world, especially the Southern Baptist Convention. Many pastors, leaders and lay people still tell stories of their times of going to camp as teenagers with their friends, hearing the gospel, and how their lives were changed. Culture has shifted so fast in recent years as we no longer live in a Christianized culture but

a post-Christian culture. Many people ask the question: Do camps still work today and what is their future?

In nine years at the SBTC we've seen our student camps, called "M3: Moment, Mission, Movement" grow from one camp starting in 2010 with 600 students in attendance to four camps with close to 4,000 students in attendance, plus their leaders. Since then over 1,000 students have given their lives to Jesus! The past several years we've seen the

Holy Spirit move countless times in miraculous ways as students have had moments with Jesus that led to movements of God in their communities and cities back home. Here are five reasons why we believe in camp and why you should take your students to camp:

## **1. Camp is a refuge for students**

Many students today have fractured families, dark home structures and environments. One

student told me at camp, “I love camp because it is so much better than my home environment.”

Camp is a chance for students to get away from brokenness for a while and experience loving, and Christ-centered community where they will receive the truth and tools to go back and impact their home environment.

## 2. Camp is a soul-detox

Detox is a strong word, why use it? With social media and smart devices, students are dealing with sensory overload and are bogged down with too much information. Many experts and creators

**When students come to camp where their phone use is restricted and limited, they can spend undistracted time with the Heavenly Father and hear from him through his Word.**

of smart devices have admitted that the human brain isn’t made to look at artificial light for 24 hours a day. With their phones in their bedrooms, many students are staying up all night on social media. Experts and doctors say this is leading to depression and anxiety in students, creating more

brokenness. This makes camp more necessary than ever. The Bible says Jesus often escaped the crowds and went into the wilderness to spend time with the Father showing us the necessity and importance of getting away to experience the Father. When students come to camp where their

# m3 camp

⚡ moment + mission >> movement

**june 15-19**

highland lakes,  
spicewood

**june 22-26**

camp zephyr,  
sandia

**july 6-10**

highland lakes,  
spicewood

**july 14-18**

glorieta,  
new mexico

## For the unchurched student with no Godly influence, camp is even more vital as they get to be around Christ-centered influences for the first time.

phone use is restricted and limited, they can spend undistracted time with the Heavenly Father and hear from him through his Word. We are seeing serious life-transformation happen in the camp environment. One young lady came into the week of camp with a pornography addiction through her laptop. During the week of camp, Jesus transformed her heart and after camp she got rid of her laptop and began pursuing Jesus. One year later she is still free from addiction and has led many of her friends to Christ and started Bible studies in her school and community.

### **3. Camp is instrumental in discipleship**

When I was a student, I had about three adults that poured into my life on a weekly basis that made all of the difference, but before that it was my experience with camp that drew me into a daily pursuit of Jesus. Today at 32 years of age, I still do a quiet time everyday where I pray and study the Bible. I first learned and experienced this at youth camp when I was 14. I surrendered to vocational ministry at the age of 16 at a youth camp. For students, camp can be that benchmark moment that propels them into a daily walk with Jesus,

which will lead them to starting movements of Jesus. Camp is a place where spiritual disciplines can be learned and practiced in an undistracted environment. We want students to taste and see that the Lord is good so they will follow him the rest of their lives. Camp also exposes students to some of the strongest Christian leaders in the nation. This outside influence is a great reinforcement to what their parents, pastors, student pastors and adult leaders are teaching them on a weekly basis. For the unchurched student with no Godly influence, camp is even more vital as they get to be around Christ-centered influences for the first time.

### **4. Camp is an evangelism strategy**

In a post-Christian world many students are less likely to go to a church building for an event. They are more likely to go if they trust a friend or have friends that go there. We've seen that camp is a fun escape that many un-reached students will go to when their friends invite them. A lot of churches use camp as a time to bring un-churched students to hear the gospel. Camp doesn't have to be just discipleship or just evangelism focused. It can be a combina-

tion of both in one week. At our camps we equally challenge both church and unchurched students. There is something that every student can walk away with. Our prayer is that students that don't know Jesus will go back home with a relationship with Jesus. Camp is a great place to celebrate the gospel and be intentional with the message. It's a great opportunity for response times to be given and spaces provided where students can talk to adults and each other about how God is moving in their lives.

### **5. Camp is a kingdom gathering**

Students desire to be a part of something bigger than them. This is one of the most cause-oriented generations. It's important for them to see that the world is bigger than their local context. It's inspiring for them to be gathered in room with hundreds or thousands of other students from different parts of the state or nation that are going through the same things they are and are experiencing the same call from Jesus that they are. When churches from different local contexts gather together to inspire each other and to reach a generation together that is the kingdom of God. This is a great way to teach them how important Christian cooperation is such as the Cooperative program of the SBC and SBTC. God uses these moments to inspire passion and creativity to reach the state, nation and the world!

# m3 wknd

4 cities, 1 weekend to reach 6 million teens

Jan 17-18 San Antonio :: Jan 19-20 Dallas, Houston, Amarillo

[sbtexas.com/m3](http://sbtexas.com/m3)

Made possible through Cooperative Program giving.

# Youth WEEK

Students who have completed six through twelfth grade are challenged to develop and strengthen their relationship with Christ through his Word. Youth Week is a high-energy camp experience that includes fun-filled activities, inspiring worship services, team building times and biblical seminars.

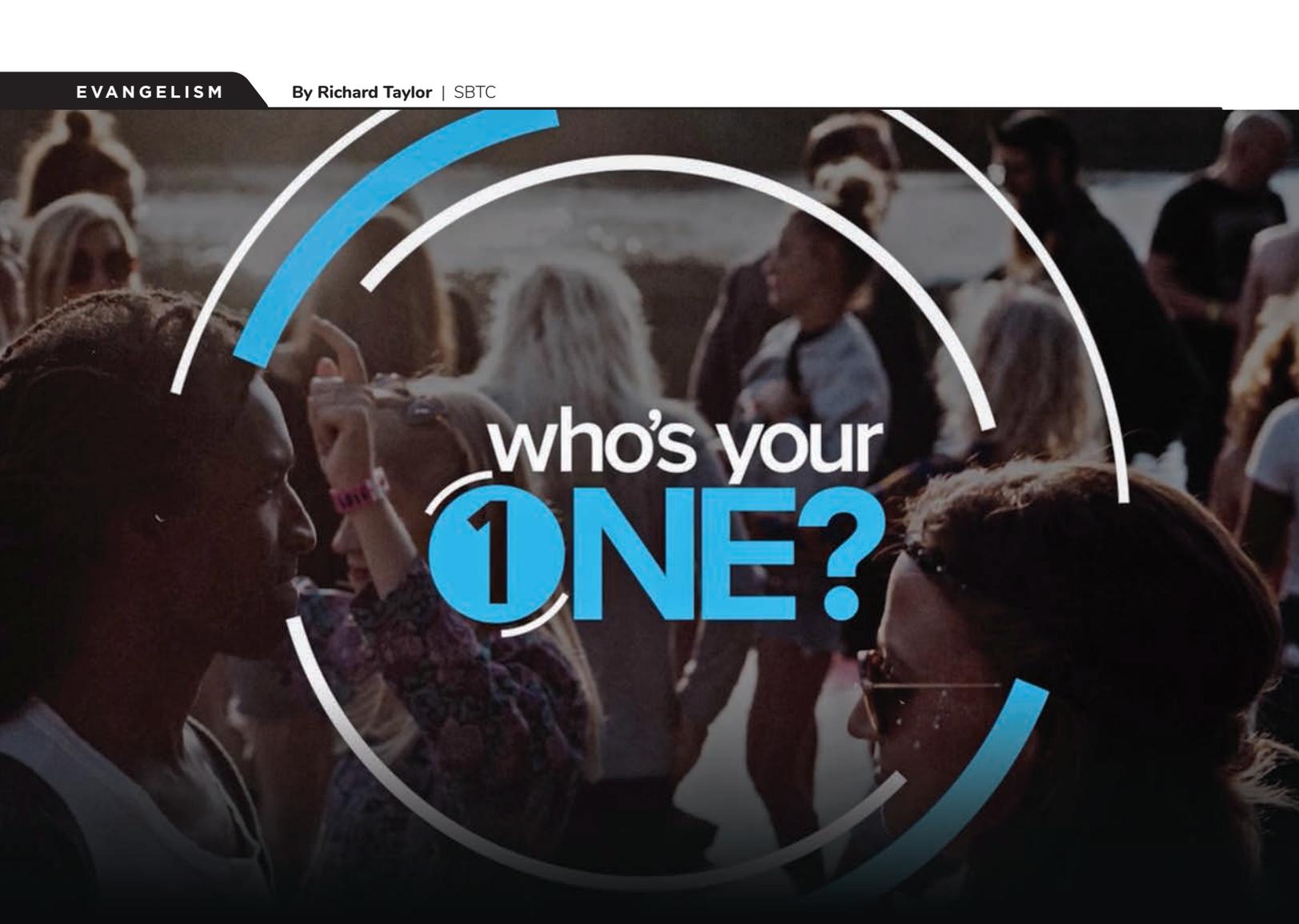
It is our goal to see students return to their homes transformed into devoted followers of Christ.

AUGUST 3-7

Riverbend Retreat Center, Glen Rose

[sbtexas.com/youthweek](http://sbtexas.com/youthweek)

Made possible through Cooperative Program giving.



# who's your **ONE?**

Imagine if every believer could answer that question with the name of a person who is far from God; a person for whom they are praying and with whom they are seeking to share the gospel. We do not need another method for evangelism, what we need is a burden to see people who are far from God experience the new life he offers through Jesus Christ.

**Who's your one? Who is the person in your life that does not have a personal relationship with the Lord? We want to invite you to:**

1. Pray first. Ask God to reveal who your one ought to be. **IDENTIFY**
2. Pray. Don't just pray about them, but really pray for your one. **INTERCEDE**
3. Create connection points for relationship building with your one. **INVEST**
4. Look for opportunities to have spiritual conversations with your one. **INTENTIONALITY**
5. Make an effort to share the gospel with your one. **INVITE**

**Pray for openness to the gospel; pray for your own boldness and opportunities to have spiritual conversations (John 17:20–21).**

Every great movement of God has begun with his people praying and evangelizing. As we seek to reach Texas and touch the world, we invite every member of every church to identify someone who is far from God, intercede for that person, make investments into the life of that person and invite that person into the kingdom and repeat the process until all know him. Who's Your One?

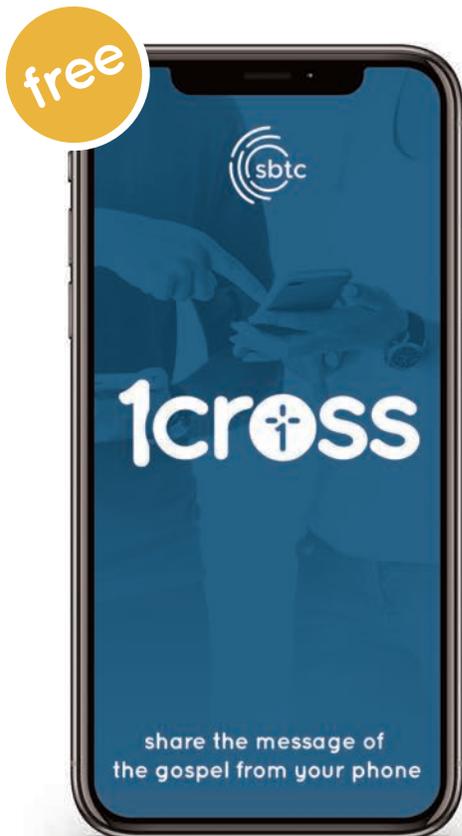
**Identify:**

Spend some time in prayer asking God to reveal to you who “your one” should be. It may be easier to just choose someone, but it is much more important

to join God where he is already working. You want be Spirit-led. While there may be many people in need, everyone in need may not be open. Ask God to help you identify that person (Philippians 2:2–3).

**Intercede:**

Long before you talk to people about God, you ought to talk to God about those people. Commit to pray for your one on a daily basis. Pray not only for their salvation, but also pray for other aspects of their life. For example, pray for their marriage and family, employment situation, health, finances, etc. Pray



The 1Cross app is an evangelistic tool designed to share the message of the gospel in multiple languages through video/audio presentations. This brings together the Gospel presentation in many different languages to the palm of your hand.

**A Free Resource  
Search: SBTC Family**

[sbtcxas.com/1cross](https://sbtcxas.com/1cross)



## Having a clear and concise gospel presentation is important. Remember that you are not inviting them to join your church; you are inviting them to join the kingdom of God.

for them the way you wish that someone would pray for you. Ask them how you might best pray for them. As you are now praying for them on a regular basis, it gives you more to discuss as you follow up on the various prayer points. Also pray for openness to the gospel; pray for your own boldness and opportunities to have spiritual conversations (John 17:20–21).

### **Invest:**

Create opportunities to build the relationship by inviting your one to have a meal with you, or spend time doing other activities that would allow you to get to know each other better. Find out what they enjoy and show a genuine interest in what they enjoy. People do not care how much you know, they want to know how much you care (Proverbs 11:30).

### **Intentionality:**

Look for opportunities to have spiritual conversations; this can be done by asking probing questions to gauge your one's openness. These

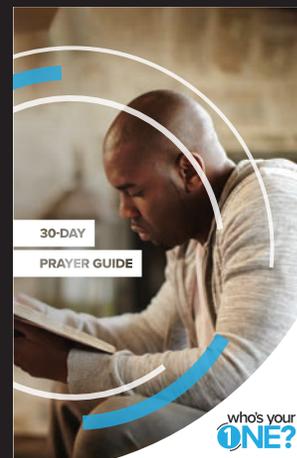
must be organic conversations that flow out of a genuine relationship. They are not as effective when they seem forced. While you do not want to overwhelm them by quoting a lot of scriptures, it is helpful to have biblical knowledge because you always want to present the Bible as the authority. Your own testimony can be a wonderful tool in communicating the difference Christ can make in a life. Remember that you are not the star of the story (2 Corinthians 5:20).

### **Invite:**

Having a clear and concise gospel presentation is important. Remember that you are not inviting them to join your church; you are inviting them to join the kingdom of God. A clear gospel message should have the following elements: God, man, sin, Jesus, faith and repentance. Many people do not accept Christ because no one asks them to do so. Remember to give your one an opportunity to respond by giving an invitation (Acts 4:12).

## **REPEAT, UNTIL ALL KNOW HIM!**

Learn more about Who's Your One? at [sbtexas.com/evangelism](http://sbtexas.com/evangelism) and click on the "Who's Your One" tab. You can purchase Who's Your One? cards and download other resources.



# 2020 annual meeting

november 9-10 hyde park bc, austin

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sesión en español

8 de noviembre great hills bc, austin



# Adapting to Reach the Unreached

If we continue to do what we have always done we will continue to get what we've always gotten.

I'm a huge Dallas Cowboys fan and I recently watched their series on Amazon Prime called "All or Nothing." It chronicles the life of the 2017 Dallas Cowboys and it gives a heavy dose of their head coach Jason Garrett. Garrett's motto is "Fight." If they lost, the Cowboys didn't "Fight" hard enough. The problems weren't in the philosophy or the strategy, but in the fight.

The Dallas Cowboys have been average to above average at best for Garrett's tenure. One could certainly argue it takes more than fight to make it to the Super Bowl. Humor me and let me play armchair coach for a second: They need to keep fighting, but they likely need to address and adapt their philosophy and strategy.

Alan Hirsch writes in his book *The Forgotten Ways* that 90 percent of churches (and ministry types) are structured like a contemporary church-growth model church/ministry. Simply defined, a contemporary church-growth model church models itself around a "come



and see" approach. In the United States roughly 40 percent would be interested in being a part of this type of church. It doesn't mean 40 percent of the U.S. population is going to this type of church, but they would be interested in this type of church.

If what Alan writes is true then that means that 60 percent of our population would never want to be a part of most of the ministries we have going today. We can continue to fight but I would argue we need a philosophical and strategic change in our approach.

The picture Alan paints is likely similar to the picture on college campuses today. Don't get me wrong, we are reaching a lot of students! However, we are missing a lot of students as well.

## Where do we go from here?

Here are three things to consider, among many other things the Holy Spirit may bring to you:

**Gospel:** Ground yourselves in richness of the gospel. It is good news of great joy for all people. If the gospel is for all people then we must do what we can to develop our ministries in a way we can reach all students of the campus. How do we continue to engage the 40 percent but also the 60 percent?

**Adapt:** If we continue to do what we have always done we will continue to get what we've always gotten. We must adapt to remain nimble to the changes in the college campuses and to the needs of the campus. This might mean continuing with "come and see" type of ministries such



**Imagine if you equipped your students to incarnate themselves on the college campus? The influence of your ministry wouldn't rest on a nightly event, but it would have a 24/7 impact all across the college campus.**

as worship services and worship nights, but also beginning “go and tell” type units across campuses to reach pockets of students who would never step in the doors of our churches and ministries. We need to let go of some control and release the students to carry the gospel forward.

**Diversity:** The college campus is one of the most diverse places. If diversity is not present in our ministries it must change. If we have worship environments filled with middle class white kids, we likely will not reach anyone that doesn't look like that. We're hindering our reach by being focused on a small piece of the population pie.

#### **What can this look like?**

Imagine if you equipped your students to incarnate themselves on the college campus? The influence of your ministry wouldn't rest on a nightly event, but it would have a 24/7 impact all across the college campus. The gospel would find itself filling cultures and subcultures you would never be able to impact with a singular event.

What if you began to reach a people group that was much different than the one you're currently reaching? The campus might take notice and see a unity and peace that is not present in our culture. A diverse ministry gives the university a more robust look at what the kingdom of God really looks like: people of all background, races, political views, gathering and scattering in worship to Jesus.

# collegiate

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# Questions that Lead to Conversations

# A

common response to the question of why evangelism seems so difficult is people simply do not know how to start the conversation. They say things like, “I’ve gone to many different training events and I know the steps, I just don’t know how to start the conversation. How do I get there?”

So, how do you get to that proverbial “there”? How does one start a spiritual conversation?

While there are many ways to start a spiritual conversation, one of the simplest ways is by asking a spiritual question. Asking for permission to ask a question is a simple way to introduce the question that will lead to the conversation that you desire to have.

## “May I ask you a question?”

The natural response to that simple question is usually always some variation in the affirmative (yes, sure, of course, absolutely, or as my friend Bo would say, “shoot”). In fact, I have never had anyone respond negatively to that question. I believe that it is the curious human spirit that wants to know what will be asked. Now, in all transparency, I have been rejected after asking my secondary question but I have always been given permission to ask it.

Once the person gives you permission to ask your question, you are then free to ask any type of question you desire. If you want to have a political conversation, then you would ask a political

## I am convinced that people will tell you exactly where they are spiritually if you ask the right questions and listen.

question. If you want to have a conversation about sports, then you ask a sports related question. If you want to have a spiritual conversation, you got it, ask a spiritual question. This works both in launching the conversation or shifting a conversation (more on that later).

One of my earliest experiences with launching a conversation through questions was the two famous Evangelism Explosion (EE) Diagnostic Questions:

1. If you were to die today, do you know beyond a shadow of doubt that you would spend eternity in heaven?

2. If you were to stand before God in heaven and he asked you, "Why should I let you in?" how would you respond?

While I admit that it has been years since I have used those specific questions, they have shaped an approach that I believe still works.

One of the questions that I often use is, "If I said to you that God is [blank], you would say God is \_\_\_\_\_?" That approach does a few things for me: First, it allows me to learn by listening to their perception about who God is. I am convinced that people will tell you exactly where they

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**Listening is even more important than the questions asked. Give the person the necessary time needed to respond but try to prevent babbling by maintaining control of the conversation.**

are spiritually if you ask the right questions and listen. Secondly, it allows me to gauge their openness toward having a spiritual conversation by their willingness to answer the question. I prefer to start with the character of God and use it as a launching place to then transition to man, sin, Christ, salvation, repentance, etc.

I love the question that my friend Carol uses. With the gentle demeanor as a caring mother and grandmother she asks, “Has anyone cared enough about you today to tell you that Jesus loves you?” Then, whatever the response, yes or no, she asks a follow-up question, “Do you know that he does?” She uses those two questions as a bridge to have gospel conversations. What I love about her approach is that you know that the questions are coming from a place of genuine concern for the person’s spiritual condition.

There is an art to asking questions and allowing the questions to shape the conversation.

Open-ended questions are always best because they can lead to further dialogue, as opposed to closed-ended questions which can be answered with one or two words. Follow-up questions are just as important as the launching question because they give direction to the conversation. Remember that you are the one guiding the conversation. Although you want the conversation to be organic and develop, you do not want it so random that you end up going in circles, or it doesn’t progress.

Listening is even more important than the questions asked. Give the person the necessary time needed to respond but try to prevent babbling by maintaining control of the conversation. Listen for understanding, not merely to respond. Ask follow-up questions for clarity and to move the conversation along.

**Shifting the conversation:**

Imagine that you are having a conversation or someone wants to

discuss a topic that you know isn’t going to lead anywhere, is negative, or just has no eternal value and you feel the Spirit leading you to have a spiritual conversation instead.

You can at any point in almost any conversation insert, “May I ask you a question?” and you shift it to a spiritual conversation. For example, a couple of years ago James asked me a question concerning my opinion about standing or kneeling for the National Anthem. I responded, “That is a hot topic right now, but before I answer, may I ask you a question? Do you think God is really concerned with whether or not a football player kneels or stands for the national anthem?” The answer was, “No, of course not.” I then asked, “Do you think God would be more concerned about him kneeling to the lordship of Jesus Christ?” The answer was, “Yes, of course.” Finally I asked, “James was there ever a time in your life when you knelt to the lordship of Jesus Christ?”

Did you see what happened? We went on to have a very meaningful conversation about how he should be living his life under the lordship of Jesus Christ, and James made a decision to do so. I guess someday I might apologize to him because I never answered his initial question. However on that day, James surrendered his life to the Lord and angels in heaven rejoiced ... and it all started with a question or two.

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# Faith that Makes a Difference

**F**or thousands of people each year, living out their faith is far more than just going to church on Sunday. For them, it also involves moving outside of their home church environment and immerses them in a hands-on ministry that makes an immediate impact in people's lives.

Pastor Morris and Judy Johnson of Rochelle, Texas, joined thousands of DR and TXR volunteers who responded to help in the aftermath of Hurricane Harvey. "We wanted to do something more than a regular church routine and do something hands-on and be used in a practical way," said Morris. "Not just Bible verses, but actually helping someone. We looked on the SBTC web page and saw an opportunity to participate even though we hadn't been trained in disaster relief."

For years, in order to participate in the SBC Disaster Relief ministry (DR), volunteers had to attend training events that were held weeks or months prior to a disaster ever happening. This meant that when a disaster happened and people wanted to volunteer, they often found that they were too late. In addition,



**In 2018, TXR volunteers provided over 59,000 hours of volunteer work rebuilding churches and homes. A great deal of that time was given by volunteers who only worked on weekends.**

DR volunteers needed to commit to a minimum of 1 week in the disaster area and most people who wanted to help were unable to leave their jobs and families for that long at such short notice. But all that changed in 2017 when SBTC started a pilot ministry called Texas Relief known to volunteers as TXR.

Through TXR, people could volunteer under the supervision

of experienced DR volunteers and serve for as little as one day in the disaster area. In addition, TXR volunteers began to participate in rebuilding efforts long after the storm had passed. In 2018, TXR volunteers provided over 59,000 hours of volunteer work rebuilding churches and homes. A great deal of that time was given by volunteers who only worked on weekends.

**“Not just Bible verses, but actually helping someone.”**

Morris, a Baptist pastor in central Texas, spoke of his and his wife’s experience, “We tore down sheetrock, carried debris out of flooded houses; we helped a man save most of his library of books and tried to share the love of Christ at the same time. I enjoyed the fellowship and working with and sweating with other believers. You just have a bond with people that you sweat with. It gave me a different perspective on things. [TXR] is an excellent way to expose people in your church to what can be done. I gained a lot



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**Months and sometimes years after a disaster, people, churches and communities still struggle to rebuild their homes, buildings and lives. Texas Relief volunteers step into help bring hope when people and pastors feel they have been forgotten.**

of confidence from the people we were working with.”

Pastor Morris’ wife Judy said she was a little hesitant at the beginning. “Taking that first step was the hardest part. It was pretty easy after that. I was worried that perhaps we had not prepared properly, that we hadn’t brought the correct shoes or clothes, worried that we wouldn’t know what to do.... When we just stepped out—we did it! There is so much need. It is something that we as believers need to be involved with...to be the hands and feet of Christ. This is something that you would want someone to do for you. It is helping people out when they need it.”

Disaster relief work takes place immediately after a disaster. Relief volunteers usually need to come within a few weeks of the disaster striking. Negotiating the time off with job and family commitments is very difficult for most people. However, volunteering to help rebuild after a disaster is something that can be scheduled months into the future. This is one of the greatest strengths of TXR. Months and sometimes years after a disaster, people, churches and communities still struggle to rebuild their homes,

buildings and lives. Texas Relief volunteers step into help bring hope when people and pastors feel they have been forgotten.

**“One of our volunteers was 70-years-old.”**

Scott Kilgore, Associate Pastor of Crossland Community Church in Boling Green Ky., brought a group of 18 volunteers long after the storm had passed. These volunteers ranged from their late teens and 20s to a 70-year-old. “Her daughters tried to dissuade her from coming because of some health concerns, but she went anyway. She found her niche by helping in the church kitchen. She is anxious to go again.”

The church where Scott and his group volunteered had been a hub of activity during the initial DR response. However, the congregation had not been able to make any significant progress on rebuilding since that time. “These were people who had put their needs on hold and had not been ministered to yet.” Scott said. “We are to bear one another’s loads. When we are in a position to do it and not do it for us it is sin.”

Texas Avenue Baptist Church, in League City, was also minis-

tered to by TXR volunteers. The church had suffered four feet of water in the auditorium and other buildings. The auditorium interior was destroyed along with all the instruments and electronics, as well as books, hymnals, Bibles and church records.

“We had people here from Philadelphia,” said Pastor Rudy Guerrero. “They came all this way and worked for free. They didn’t know us. They had never heard of us before. They remodeled the sanctuary and did all the sheet-rock work in the fellowship hall. It was a blessing that these strangers came in and did all this work.”

**“We didn’t know that we were so loved.”**

“We gained a lot of understanding on what it means to give of ourselves. The congregation was flabbergasted that some strangers would come to help us. We didn’t know that we were so loved.”

Perhaps the greatest blessing is what happened as a by-product of this team’s work. “We were surprised at how good they were at listening to us. They listened to people’s heartache...to what we had lost. They prayed and shed tears with us,” said Guerrero.

The work of these volunteers was not enough to fully complete the task of rebuilding the church, however. The congregation spent the next year working on their own homes and businesses. Some had to find new jobs and as a result the work on finishing the church had ground to a

halt. “Then about a year later, we got a check from the SBTC that enabled us to pay for the skilled labor needed to finish our buildings,” Pastor Guerrero said. “I am so thankful for the SBTC, for the Cooperative Program, for Dr. Richards and for the SBTC staff. The money we received enabled us to hire the skilled labor we needed to complete the work.”

The impact all this activity has on people and churches continues far beyond the initial sweat and effort of the volunteers. Almost two years after the disaster, an entirely different result is beginning to take shape. Pastor Guerrero’s church has a normal attendance of 100-125. “So far this year we have baptized eight people and

have five more on our waiting list. We have never had more than 40 kids at our VBS in the past, but already we have reservations for 86 children. That’s over twice our high attendance and we are still a month away from the event.”

**“Now our people want to participate in this ministry and bring that same hope we received to others.”**

Travis Cox, Pastor of Friendship Baptist Church in Groves, Texas, partnered with SBTC Disaster Relief and Texas Relief during Harvey by housing DR and TXR volunteers from all across the U.S. Pastor Cox remembered that one benefit he

noticed at the time was, “to be able to confidently receive calls from the neighborhood and see them get the help they needed. It kind of catapulted [the neighborhood] into a new hope that they didn’t even know to imagine.”

“It has made people deeply aware of who SBTC is, what we do with our money and what our people can do,” Pastor Cox said. “Few in our congregation had given Disaster Relief even a passing thought. Now our people want to participate in this ministry and bring that same hope we received to others.”

To find out how you or your church can become involved with the SBTC DR or Texas Relief ministries, go to [sbtexas.com/dr](http://sbtexas.com/dr).

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# REACHING



# DIVERSE



# PEOPLES IN



# SUBURBAN



# DALLAS



Forest Meadow Baptist Church was started in 1972 as a traditional Southern Baptist neighborhood church in the Dallas neighborhood of Lake Highlands. In those days, the neighborhood was predominantly white, middle to upper-middle class. Housing was split between new middle-income, single-family homes located on the side streets and new middle-income multifamily housing communities on the main arteries.

As was typical of new churches located in new suburban neighborhoods in the 1970s, growth came easily for the Forest Meadow Church. Within three years of launching, they had membership of about 400 and were averaging more than 200 in weekly attendance. They had purchased seven acres and built a first-unit permanent building. They supplemented their classroom space by purchasing several portable buildings.

In 1976 the church suffered a split from which it never really recovered. Decreased revenue and personnel led to decreased budget planning, which led to declines in outreach and attendance, poor morale and attrition. The declines accelerated as the multifamily housing communities aged and racial and socioeconomic transition began to occur. By 2002, the congregation was down to about 40 active members, attendance was in the low 30s, and the church leadership was ready to close the doors.

### **A New Beginning**

In 2003, Forest Meadow's current pastor, Tim Ahlen, began to serve. An experienced church planting strategist, Tim had recently been provided strategy coordinator training by the International and North American Mission Boards in London, England. Encouraged by what he saw God doing overseas, Tim began to explore ways to contextualize the IMB's best practices for the North American context.

What took place was a two-fold strategy. The first part was to follow Jesus' counsel against putting new wine into old wineskins. In other words, the new pastor and the Forest Meadow remnant agreed that there would be no intentional changes to anything that was happening in the auditorium at 11:00 on Sunday mornings. In other words, the church

would preserve and protect the worship practices of the traditional Anglo congregation.

The second part of the strategy was to pray for, identify and engage the new and unreached peoples who had moved into the neighborhood. The church began with a no-brainer by starting a Spanish-language church. In 2003, Hispanics made up about 30 percent of the population in the neighborhood.

After that, the strategy became a little less intentional, from a human perspective. There were more than 100 ethnolinguistic people groups living within a mile and a half radius of the church building; trying to prioritize them for evangelization was an impossible task. So the church followed a more biblical pattern and began to ask God to bring them in contact with representatives from people groups who wanted to begin a church. God was already at work among many of them and Forest Meadow's leadership agreed that the best strategy would be to join God in what he was already doing.

So following the planting of the Hispanic church, God raised up persons of peace from among Sudanese, Zambian, Kosovar, Oromo, emerging generation Anglo, Nepali, Bhutanese and other people groups. Ahlen worked with these individuals, trained them, coached them and, whenever possible, deployed them to start multiplying churches.

After 16 years, the full extent that this strategy has had on the kingdom is unknown. The last full census of FMBC's church plants was in 2014. At that time, there were at least seven generations of churches, numbering at least 165 congregations and averaging about 10,000 in weekly attendance. Who knows how many have been started in the last five years?

### **FMBC in 2019**

Today, Forest Meadow is a multi-ethnic and multi-congregational church. The core congregation is the multiethnic part of our church. It is about 47 percent Anglo, 15 percent each Africans, African Americans, and second generation Hispanics; 5 percent Arabic, and 3 percent Caribbean Islanders and Asians. They have 110 members and on a good Sunday average 85 in worship. Most Sundays they have approximately 50.

The multi-congregational part of FMBC comprises five other congregations in the building called "partners."

- + Iglesia Jesucristo Mi Nueva Vida
- + Oromo Evangelical Baptist Church of Dallas
- + First Sudanese Baptist Church
- + Arabic Community Church of Dallas
- + Burmese Full Gospel Fellowship

Each of these congregations is an autonomous church cooperating in partnership with Forest Meadow Baptist Church to fulfill the Great Commission by making disciples of all people groups, baptizing them in the name of the Father, Son and Holy Spirit, and teaching them to obey everything Jesus has commanded (Matthew 28:18-20). The churches share a facility, conduct cooperative ministries where possible and enjoy a decidedly multicultural relationship in Christ.

## A Day in the Life of FMBC

Here is a typical Sunday at Forest Meadow. Every Sunday morning around 8:15, the pastor arrives at the church facility. There are a few cars in the parking lot, owned by refugees from Ethiopia, who speak a language called Afaan Oromo. Walking into the main entrance, you hear the faint sounds of drums, a keyboard and some singing coming from the upstairs worship center. Approaching the pastor's office and the sound is clear—it has a decidedly African rhythm and joyous melody. The Oromo Praise Team is warming up for worship; their service begins at 9:30 A.M.

At 8:30 A.M., the English praise team enters the main worship center and begins to practice—this music is more familiar and the words easier for most to understand.

By 9:30 the Oromo church's worship service and the English Sunday School begin. Children from both the Oromo and English-language congregations meet together for Sunday School. Red, yellow, black and white, all study the Bible together in his sight!

The English worship service starts at 10:50. Both English and Oromo congregations conclude worship around noon and exit the building together, greeting one another and fellowshiping together. As they leave, the Spanish congregation's praise team warms up in the main worship center. Their intercessory prayer team is in the prayer room, speaking to God in Spanish. This wonderful group of believers worships in Spanish from 1:00-4:00.

At 5:00 P.M., the Burmese congregation begins to worship in Burmese. And, at 5:30 a congregation made up of Sudanese refugees begins to worship in the main worship center, and they sing in Arabic; their preaching is done bilingually in English and Arabic.

This is what the diverse city of Dallas is and it is what heaven will be like some day—a city of great diversity bound together in the unity of Christ! If a small church of 100 members can have this kind of impact, imagine what your church could do if you made a commitment to fulfill the Great Commission in your lifetime!

*After this I saw a vast crowd, too great to count, from every nation and tribe and people and language, standing in front of the throne and before the Lamb. They were clothed in white robes and held palm branches in their hands. And they were shouting with a great roar, "Salvation comes from our God who sits on the throne and from the Lamb!" (Rev. 7:9-10)*

# people GROUPS

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Revelation 7:9

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# Leading People to Trust God When Prayer Seems to Be Unanswered



**T**here is no shortage of literature or sermons on the subject of prayer. Yet most churches do not have a culture of prayer and most Christians acknowledge struggle in their own prayer life.

There are numerous definitions of prayer. Eugene Peterson, in the introduction to the Psalms, said, “Untutored, we tend to think that prayer is what good people do when they are doing their best. It

is not. Inexperienced, we suppose that there must be an ‘insider’ language that must be acquired before God takes us seriously in our prayer. There is not. Prayer is elemental, not advanced, language. It is the means by which our language becomes honest, true, and personal in response to God. It is the means by which we get everything in our lives out in the open before God.”

Sammy Tippit, who is President of the Conference of Texas Baptist

Evangelists said, “All prayer is a response to the nature and character of God.” John R. Rice, an evangelist in the early Billy Graham era was succinct when he defined prayer simply as “asking.”

The late Don Miller emphasized churches establishing prayer rooms. He defined prayer as “the intimate communication between the Heavenly Father and His child.”

The Bible does not seem to define prayer but prayer is named, described and illustrated from

Genesis through Revelation. God's written Word not only gives us the human perspective on prayer, but also the divine perspective.

Pastors and prayer leaders across the nation are emphasizing prayer as it relates to revival and spiritual awakening. The Southern Baptists of Texas Convention has resources to assist congregations in the journey toward a culture of prayer. Those resources may be ordered through this web site [sbtwebstore.com](http://sbtwebstore.com).

We as leaders should help our people understand all aspects of prayer, including unanswered prayer. What do we do when God

**“Prayer is elemental, not advanced, language. It is the means by which our language becomes honest, true, and personal in response to God. It is the means by which we get everything in our lives out in the open before God.”**

— EUGENE PETERSON

seems to not answer our prayers? We pray for the sick to be healed and they linger in illness and die. We pray for lost people and they continue apart from Christ. We pray for prodigals who persist in their rebellion. We see prosperity among those who seem to care nothing for God and difficulty

among some of God's choice people. We pray for our churches and yet disharmony abounds and the ceiling is brass. How do we lead to a culture of prayer when the experience of unanswered prayer is so prevalent?

One of the old teaching models is summarized as something

# We Will Pray

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to know, something to feel and something to do. As you consider the following equipping points, also consider how you will preach, teach or mentor incorporating these three areas. They touch the mind, the emotion and the will.

Here are five equipping points to help your people discern the heart and purpose of God when prayer is seemingly unanswered.

### **1. God loves you.**

We must choose to believe God's Word even though personal circumstance screams against it. This is basic in a relationship with God. I love the CSB translation of John 3:16: "For God loved the world in this way: He gave his one and only Son so that everyone who believes in him will not perish but will have eternal life."

The Upper Room Discourse of Jesus with his disciples (John 13-17) reveals a God whose love for people is demonstrated through the coming of Jesus. His mission is revealed in these chapters. We are taught how God will equip and sustain us even when loved ones turn against us (John 16:1-4).

Jesus prayed for the unity of God's people. Has that prayer been fully answered? It would appear it has not. Yet Jesus emphasized in the latter part of his prayer the love of God for himself and for his followers (John 17:23).

Our patience and perseverance in prayer is increased when we are confident to the core of our being that God loves us. Drill deep in the love of God.

**Study the prayer life of the men and women of God in Scripture and you will find this pattern of God shaping his people for his purpose. They began their prayer where they were in the sense of their petition. But God met with them and led them into his purpose. This was his answer and part of the shaping process of sanctification.**

### **2. God hears you.**

Your prayers are precious to God (Revelation 5:8). There are many examples in Scripture of God's delay in answer to prayer and his not answering in the way the petitioner requested.

Sometimes those delays are due to our lives being out of alignment with God. If that is true of you the Holy Spirit will convict you and lead you to repentance if you will allow. But most of the time there are other reasons and examples.

Daniel experienced delay (Daniel 10:12-13) as the prince of Persia hindered. The prince of Persia was a demonic entity. Often our prayers are hindered or delayed by the resistance of the enemy.

Jesus asked the Father to "take this cup from me" and yet he surrendered to the purpose of God (Luke 22:42). The apostle Paul asked God three times to remove the thorn in his flesh. God's response was simply, "My grace is sufficient for you (2 Corinthians 12:7-10)."

God is an all-wise loving Father. He sees the end from the beginning. His greater purpose is often

worked out through what appears to us to be unanswered prayer. Nevertheless, he always hears us.

### **3. God shapes you.**

Habakkuk cried out to God with his questions of why God did not intervene in the injustice that was extensive in his culture. Daniel experienced delay. Jesus and Paul did not have a particular prayer answered in the way they asked. But in every prayer in their lives and in the lives of others recorded in Scripture, God was shaping them to conform to his purpose.

Romans 8:26-27 gives the greatest insight into what God is doing in prayer through the Holy Spirit. We are taught that we humans are weak and powerless in prayer. But the Holy Spirit within us prays for us and brings to us the perfect will of God. God shapes us through prayer to align with his purpose in our prayers. We begin where we are but the Holy Spirit leads us to adjust until we are aligned with the purpose of God. This requires us to continually seek God through both Scripture and prayer.

Study the prayer life of the men and women of God in Scripture and you will find this pattern of God shaping his people for his purpose. They began their prayer where they were in the sense of their petition. But God met with them and led them into his purpose. This was his answer and part of the shaping process of sanctification.

#### **4. God empowers you.**

The disciples asked Jesus to teach them to pray (Luke 11:1-13). As he taught, he also illustrated. He gave the example of an earthly father whose son asked for a fish.

Jesus asked, “Would you give him a serpent?” The answer is obvious. He applied the illustration to God the Father and said, “How much more shall your heavenly Father give the Holy Spirit to them that ask him?” “What?” you may say. “I thought this was a teaching on prayer.” It is.

We need the power of the Holy Spirit in order to pray right. Prayer is more than “asking.” Prayer is communication with God and cooperation with his eternal purpose. We cannot do spiritual assignment in the natural. Spiritual assignment requires

spiritual power. As we pray God shapes us to conform to his will and empowers us for the service to which we are sent.

#### **5. God extends his kingdom through you.**

In Acts 1:8, Jesus left instructions with the disciples that when the Spirit came upon them they were to be witnesses “unto me” in Jerusalem, all Judea, Samaria and the uttermost part of the earth. God will extend his kingdom to the ends of the earth through a willing and prayerful people. Will you be one?



# Women's PRAYER NETWORK

[sbtxas.com/prayer](http://sbtxas.com/prayer)

Made possible through Cooperative Program giving.



**Camille Minor** serves as the Women's Prayer Network Catalyst.

She works directly with the SBTC Prayer Strategist to connect women and create a culture of prayer in churches.

For more information email Camille at [cminor@sbtxas.com](mailto:cminor@sbtxas.com)



**recursos  
disponibles  
en español**

**sbtc.com**

## DISCIPULADO

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### RITMOS ESPIRITUALES

Un manual diseñado para servir como herramienta en la multiplicación de discípulos. [sbtc.com/rhythms](http://sbtc.com/rhythms)

### UN DISCIPULADO VIBRANTE

Este webinar con los pastores Eddie Lopez y Philip Levant examina el mandato, modelo, y los desafíos del discipulado. [sbtc.com/online](http://sbtc.com/online)

## EVANGELISMO

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### 1 CROSS APP

El 1 CROSS app está diseñado para facilitar compartir el evangelio con personas de diferentes culturas, idiomas, y religiones. El app contiene más de 45 testimonios en diferentes idiomas de personas que han sido transformados por Cristo. [sbtc.com/1cross](http://sbtc.com/1cross)

## IGLESIA

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### MANUAL PARA BÚSQUEDA DE PASTOR

Un recurso esencial para la iglesia local y el comité de búsqueda de pastor para ayudar en encontrar el siervo de Dios para su congregación

### REVITALIZACIÓN DE IGLESIA

Un programa que ayuda a las iglesias que están declinando o experimentando estancamiento. Le ayudará a renovar la visión, misión, y propósito de la iglesia.

### EL PROGRAMA COOPERATIVO

Visite nuestro sitio web para descargar videos, estudios, sermones, y testimonios sobre este mecanismo de recaudación de fondos de los Bautistas del Sur, que por más de 90 años ha apoyado los ministerios de la SBC. [whatiscp.com/spanish/](http://whatiscp.com/spanish/)

## CAPACITACIÓN

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Para ver otras ayudas ministeriales por favor visite nuestro canal

de ministerios hispanos por la web donde encontrará videos de conferencias y entrenamientos en evangelismo, discipulado, ministerio, apologética, liderazgo y mucho más.

[sbtc.com/onlinetraining](http://sbtc.com/onlinetraining)

# Hispanic Leadership Summit

[sbtxas.com/espanol](http://sbtxas.com/espanol)

Made possible through Cooperative Program giving.

## May 12

### Oak Meadow BC, Austin

The Hispanic Leadership Summit exists to create a network for pastors and leaders to share ideas, challenges, and resources in reaching the second and future generations of Hispanics in Texas effectively.

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For more information please contact  
Juani Shelton al 817-552-2500 or  
sshelton@sbtxas.com



# Apoderados

CONFERENCIA DE EVANGELISMO

21-22 de febrero CROSS CITY EN ESPAÑOL

[sbtxas.com/apoderados](http://sbtxas.com/apoderados)

Hecho posible por el Programa Cooperativo.

retiro para la  
*Familia*

**3 y 4 de julio**  
Camp Copass

conferencia para la  
*Familia*

**27 y 28 de marzo**  
Summers Mill Retreat Center, Belton

Para más información, comuníquese con Juani Shelton  
sshelton@sbtexas.com • 817.552.2500 ext. 2668  
1.877.953.7282 Número de teléfono gratuito

[sbtexas.com/espanol](https://sbtexas.com/espanol)

Hecho posible por el Programa Cooperativo.

*florece*  
retiro de mujeres

**1-2 de mayo**  
Riverbend Retreat Center, Glen Rose

*florece*  
conferencia de mujeres

**13 de septiembre**  
San Antonio

Para más información, comuníquese con Juani Shelton  
sshelton@sbtexas.com • 817.552.2500 ext. 2668  
1.877.953.7282 Número de teléfono gratuito

[sbtexas.com/mujeres](https://sbtexas.com/mujeres)

Hecho posible por el Programa Cooperativo.

# Hombres de Impacto

## CONFERENCIA

**9-10 de Octubre**  
**River Bend Retreat Center**

Nuestra conferencia de Hombres de Impacto está diseñada para que los hombres puedan ejercerse en el servicio a los demás y a entregar sus vidas para convertirse en los líderes siervos que Dios los ha llamado a ser en sus hogares, iglesias, y comunidades. Saturado con enseñanza bíblica, instrucción pertinente y actividades competitivas que fomentan un espíritu de compañerismo, esta es una oportunidad que no se puede perder.

[sbtexas.com/hombres](http://sbtexas.com/hombres)

Para más información, comuníquese con  
Juaní Shelton [sshelton@sbtexas.com](mailto:sshelton@sbtexas.com)  
817.552.2500 ext. 2668  
1.877.953.7282 Número de teléfono gratuito

Hecho posible por el Programa Cooperativo.

# conferencia EQUIP

**8 DE AGOSTO**

Southwestern Baptist Theological  
Seminary, Fort Worth

[sbtexas.com/equip](http://sbtexas.com/equip)

La conferencia EQUIP capacita a líderes para todos los aspectos del ministerio en la iglesia local. Este entrenamiento es para el beneficio de las iglesias pequeñas e iglesias grandes. Se ofrecen más de 200 sesiones de talleres para preescolares, infantiles, jóvenes, adultos, y adultos mayores.

Se ofrecen sesiones especiales para la tecnología de la Iglesia (sitio web y redes sociales), y para diáconos, y seguridad para la iglesia. También se ofrecen talleres en español que incluyen temas del ministerio de varones, mujeres, discipulado, familia, y adoración.

Hecho posible por el  
Programa Cooperativo.

# SOUTHERN BAPTISTS OF TEXAS FOUNDATION

Estate Planning • Investments • Church Loans • Consulting Services

Encouraging Southern Baptists of Texas to support the ministry of the Lord's work through bequests, planned gifts, and fund management services for SBTC churches and ministries.

[sbtexasfoundation.com](http://sbtexasfoundation.com)



- **Designed for Every Family**  
life applications for children infant through teenager
- **Library of Family + Marriage Helps**
- **Family Devotionals**
- **How-To's for Family Devotions**
- **Marriage Devotionals**

A Free Resource  
Search: SBTC Family

[sbtexas.com/familyapp](http://sbtexas.com/familyapp)



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# iLEAD

Your partner in ministry. Search: SBTC iLead

ideas • leadership • education • application • discipleship

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[sbtxas.com/ilead](https://sbtxas.com/ilead)



## Resource for Educating Kids on Missions in Texas

- ★ A resource for educating kids on missions happening in Texas
- ★ Features videos and stories that highlight missions in Texas
- ★ Great component for summer programs, VBS missions rotation, mission moments, Wednesday night or Sunday programs

Download the curriculum and videos at [sbtxas.com/missions4kids](https://sbtxas.com/missions4kids)

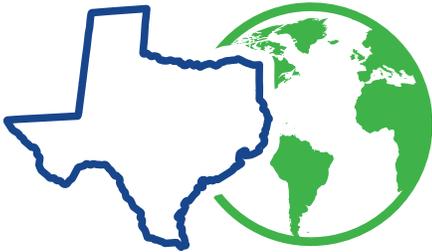
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# COOPERATIVE PROGRAM

*Southern Baptists of Texas Convention*

**sbtc**  
**45**  
percent

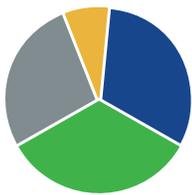


**sbc**  
**55**  
percent

**reaching texas & touching the world**

Among state conventions, the SBTC gives the highest percentage (55%) of budgeted receipts to the ministries of the Southern Baptist Convention.

The SBTC invests the Texas budget allocation (45%) to assist in church planting, evangelistic efforts and strengthening existing churches.



**38.81%**

**missional**

Missions  
Evangelism  
Church Planting

**31.28%**

**leadership**

Church Ministries  
Pastor/Church Relations  
Hispanic Ministries  
Church Revitalization

**23.65%**

**supporting**

Operations & Finance  
Ministry Relationships  
Communications

**6.26%**

**in state special allocation**

SBTC contribution for church/assoc.  
staff retirement & protection benefit

We are stronger together through the Cooperative Program.

**CP SUNDAY APRIL 26**



for more info visit  
**whatispcp.com**

