



THE LAMPLIGHT

"Your word is a lamp to my feet and a light to my path"
(Psalm 119:105 - NKJV)

*"For the commandment is a lamp, and the law a light;
Reproofs of instruction are the way of life"*
(Proverb 6:23 - NKJV)

Message from:

Executive Director

Continuing our efforts concerning a more excellent way, we welcome Reverend Dr. James E. Scott, as the new Academic Dean of TBI. Dr. Scott has served TBI for fourteen years as professor in biblical and systematic theology. In addition to his teaching ability, he brings to the office of the dean both breath and depth of experience crucially needed as TBI seeks to expand its academic programs, its biblical training and its Christian influence in the community. Again, welcome aboard.

Witnessing Is Christian Living

By Rev. Jack Bryant

What comes to your mind when you think about the word evangelism? Do the big tent revivals and Billy Graham crusades come to mind; do joy and excitement come to mind to share your faith in Jesus Christ or is it more of apprehension? Unfortunately apprehension comes to many of us to include those of us who are seasoned Christians. Why have some of us come to even a place of fear in communicating the Gospel? There is perhaps a misconception of the word "Evangelism" and the thought that this is reserved only for those who are particularly gifted in this area. The fact is all of us are involved in evangelism. So what is evangelism? Evangelism in its basic definition means zeal in spreading the gospel. This is the gospel as it is used in the New Testament – the message of Christ. When Jesus began his Galilean ministry after John the Baptist was placed into prison, He came to Galilee preaching the Gospel of the Kingdom of God saying "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel" (Mark 1:14-15). The word gospel in these verses means "a good message". This is a message of salvation for those who are lost. When Jesus spoke, He spoke words of life to the hearers. Because God's Word carries life, people like the Samaritan woman at the well could hear Jesus' words and be transformed. God is so concerned about giving life now and for all eternity that He gave His only Son so that whoever believes in Him should not perish but have everlasting life. God's desire is for all men to be saved and to come to the knowledge of the truth (1 Timothy 2:4-5). God has clearly established his desire for all men to be saved, so why would there still be apprehension and fear to share with someone what can transform their life and give them eternal life with God. Evangelism is about witnessing. The evangelistic programs have their place as a means to reach the lost but ultimately, this is a matter of each individual's heart and a changed perspective about witnessing.

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Alumni Activity

We are still seeking to activate our Alumni. If you are interested in helping out in this area, please contact the school office from 10am till 2pm, or from 6pm till 8pm, Monday thru Friday.

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Student News and Updates

♪♪ Soon and very soon, TBI will open its Library doors to the entire student body. Check our bulletin for the opening date. Check the bulletin also for our summer semester offerings, especially "CHRISTIAN LIFE & WITNESSING II ONLINE" ♪♪

Enlarge the Territory

CHRISTIAN LIFE & WITNESSING II ONLINE

"Transforming Lives From the Inside Out"

The course Christian Life & Witnessing I focused on spiritual formation and essential spiritual disciplines for developing a rich personal relationship with Jesus. In addition the course focused on the integration of witnessing in daily life and developing your life personal testimony. One of the goals of the course is to be able to give it in less than five minutes to the people who God directed to hear it. In relationship to the previous course, Christian Life & Witnessing II Online is putting witnessing into practice from a relational perspective demonstrated by Jesus himself within the framework of discipleship. The course will embark students on a practical spiritual journey with the goal of transforming our perspective about witnessing for Jesus Christ.

Instructor: Rev. Jack Bryant



Paraclete

Just a little history of another "divine call"

John Jasper (1812 – 1901), a slave, was born on a plantation in Richmond, Virginia on July 4, 1812. He was the 24th child of Philip and Tina Jasper. His dad, Philip, was a slave and a lay minister, who died a few months before John's birth.

Tina, a godly woman, prayed that God would make her son a preacher as his father had been. For many years it seemed those prayers would not be answered. John had no interest in spiritual things. He had fallen in love with a girl from a neighboring plantation and had been given permission to marry her. But on the day of their wedding, a slave uprising caused their masters to separate them, and John never saw her again. Bitter and enraged, John became rebellious and was constantly in trouble with his owners.

One day, in 1839, while working in a tobacco factory warehouse, stricken with "God's arrow of conviction," Jasper prayed and asked God to save him. Immediately sensing a **divine call** to the ministry, he began to tell everyone of his salvation. Thirty days after his baptism in 1840, he was licensed to preach by the Old African Baptist Church.

He preached for 60 years, 25 of them as a slave. After the Civil War, he started a church on an island on the James River in Richmond. The congregation grew to thousands before his death. Jasper believed the Bible to be the source of all authority, and he preached it in nearly every county and city in Virginia and often beyond.

John Jasper was called the most original, masterful and powerful Negro preacher that this country has ever produced. His sermons continued to attract eager audiences, but none seem to draw more listeners than his famous discourse, "De Sun Do Move" given in 1878.

An excerpt from this sermon:

"Low me, my frens, ter put myself squar 'bout dis movement uv de sun. It ain't no bizniss uv mine wed- der de sun move or stan' still, or wedder it stop or go back or rise or set. All dat is out er my han's 'tirely, an' I got nuthin' ter say. I got no the-o-ry on de subjik. All I ax is dat we will take wat de Lord say 'bout it an' let His will be dun 'bout ev'rything. Wat dat will is I karn't know 'cept He whisper inter my soul or write it in a book. Here's de Book. Dis is 'nough fer me, and wid it ter pilut me, I karn't git fur erstray."

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In 1867 he founded the Sixth Mount Zion Baptist Church in Richmond. The church began with nine members. Fifteen years later there were more than 1,000 members, and at his death they numbered nearly 2,000. In March of 1901, John Jasper preached to his congregation for the last time on the subject, "Ye Must Be Born Again." He urged his people to prepare for death, which he knew was coming soon for him. At his funeral, it was said, "Every motion of his was made to exalt the Lord of his life."

"I have finished my work. I am waiting at the river, looking across for further orders."-John Jasper's last words."

Kan va Ka shan

Quiz: What does the above word mean?

This is a test of your enunciation. Send your reply to TBI2@verizon.net

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As believers, we need to change our perspective about people. When you consider the earthly ministry of Jesus he was very relational. He did not isolate himself from people except for periods to be with the twelve disciples, his inner circle and for solitude/prayer with the Father. Jesus was equally at home with children as well as adults, with women as well as men, with the educated as well as the uneducated, with the poor as well as with the powerful, and with the religious and irreligious – isolation has no place in the Christian community. There must be a deep felt concern for the souls of people and it begins within you and the relationships with others. Jesus reflects his interest and God's concern with people particularly those who are lost. This is illustrated by the series of parables in Luke 15 where Jesus was criticized by the Pharisees and the scribes because he was teaching and eating with tax collectors and sinners. There in Luke 15 is a series of parables that highlights God's concerns for the lost. His teachings include the lost sheep, the lost coin and the climactic teachings of the lost son. This concluding parable is often described as the prodigal son, but the concept behind this teaching and the others is the conscientiousness to search for that which was lost and rejoice when the lost was found. Jesus clearly proclaimed His priority for the lost and our priority regardless of ministry position or occupation needs to reflect the same concern and priority for the souls of people just as Jesus did. Jesus told Zaccheus, a chief tax collector undergoing his conversion, "Today salvation has come to this house, because he, too, is a son of Abraham. For the Son of Man has come to seek and to save that which was lost" (Luke 19:9-10). God has given us the power to do what He desires – "But you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). Jesus did not leave anything out. This outreach includes the world, your kitchen, backyard barbeque and community.

When you purchase a product from a sales person and felt good about it or satisfied that you got a good deal, it is largely because the sales person was very familiar, intimate with the merchandise and had passion behind what he or she was doing. Not to make this too simplistic but, we need to be intimate with the producer of the product which is to say our relationship with Jesus Christ. When you are, first: totally submitted to the Spirit of God, second: engaged in the disciplines of prayer, studying, meditating on and memorizing God's word and fellowshiping with the believers which are essential for spiritual growth, then your agenda becomes more of God's agenda and your priorities more of His priorities. Your witness becomes an outflow from your personal spiritual transformation. Our Christian walk is not a stagnated journey, but a progressive journey following God's objective for all of us to be conformed to the image of His Son. When our walk with Jesus Christ evolves to a rich personal relationship with Him, then we cannot help but to be a witness. This is about actively hearing

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God's word and doing what it says. Jesus said in Luke 6:46-49, that everyone who comes to Me hears My words and acts on them, he is like a man who laid the foundation of his house on a rock and the floods could not shake it, but the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation and it collapsed under the flood.

So where do we start with this? The start point again is your heart. If your Christian living is not reflective of witnessing, then ask God to show you where you could be a witness to those around you. Witnessing is about relationships with people and they may be on a one time encounter on a bus or plane or a relationship that develops and evolves over time. Longer relationships could be within family or close friends. Be open to the Holy Spirit's call and not allow fear and apprehension to govern you because God did not give us the spirit of fear, but of power and of love and of a sound mind. He will give you the opportunity in a natural setting to be a witness for Jesus Christ. You will know when the Holy Spirit presents the opportunity. There is much to be said about our Christian Life and Witnessing. The point to remember is that witnessing is an integral part of Christian living that we all should embrace as part of God's plan for reconciliation. Reconciliation eliminates the cause of hostility between Him and humanity on the basis of Christ death. God has given us all the ministry of reconciliation to encourage others to trust their life to Jesus Christ. Be a part of it and live for Christ – Witnessing Is Christian living.

The relation between Anthropology and Christology

There is a very close connection between the doctrine of man and the doctrine of Christ. Man was created in the image of God and endowed with true knowledge, righteousness and holiness, but through willful transgression of the law of God dishonored his true humanity and transformed into a sinner. This means that the distance between God and man, the distance resulting from the fall of man, which neither man nor angels can bridge, is virtually a cry for divine help. Christology is in part the answer to that cry. It is the objective work of God in Christ to bridge the chasm, and to remove the distance. It shows us God coming to man, to remove the barriers between God and man by meeting the conditions of the law in Christ, and to restore man to His blessed communion.



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