

Heart Cry

MAGAZINE

THE CROSS OF JESUS CHRIST

AN EXCERPT FROM THE NEW BOOK

THE GOSPEL'S POWER & MESSAGE

BY PAUL WASHER

ALSO IN THIS ISSUE

Updates for New Year:

- AFRICA, ASIA,
- EUROPE, MIDDLE EAST,
- RUSSIA, SOUTH AMERICA

HeartCry

MISSIONARY SOCIETY

Welcome to the Winter Edition of the HeartCry magazine. As always, it is our hope and prayer that you and your family might grow in the grace and knowledge of our Lord and Savior Jesus Christ. Above everything else that we could desire for you and yours in this new year, we pray that the power of God's salvation might be manifest in your lives in ever increasing measure. May you and your entire household know the power and joy of saving grace!

In this edition, we will give a brief summary of what God has accomplished in the past year in each specific area of the world where we are working. Then we will turn our attention toward setting forth our direction for 2013. As always, it is our hope to see Christ preached in every tribe, language, people, and nation of the world!

A substantial part of this edition has been dedicated to "The Cross of Jesus Christ" and the setting forth of His sufferings on Calvary. The entire article has been taken from the book *The Gospel's Power and Message*, written by Paul Washer and published by Reformation Heritage Books. Our reasoning for including this article is three-fold:

First, we hope to emphasize the great importance of preaching the biblical gospel to the world. All the mission strategies of men cannot advance the cause of Christ upon the earth. Only the Gospel of Jesus Christ

is the power of God for salvation to everyone who believes (Romans 1:16). A return of power in the global missionary endeavor will only come with a return to a biblical gospel.

Secondly, we hope to delineate for our readers and our donors the exact nature of the gospel which we preach. Missions is not about merely sending people to the foreign field - *the Peace Corps can do that!* Missions is about communicating God's truth to the world. It is a doctrinal or theological endeavor; and therefore, we owe it to our readers and donors to openly and clearly expound our doctrine to them. Like the Apostle Paul, we desire to submit to you the gospel which we preach among the nations (Galatians 2:2).

Thirdly and finally, it is our hope that our readers will obtain a copy of *The Gospel's Power and Message* and its two companion volumes on conversion and assurance that will soon follow. We believe they will be an aid in understanding Christ's greatest of all works and in making it known to others. In addition, any royalties received from these books will go to providing literature for pastors and missionaries on the foreign field.

We hope that this edition of the HeartCry magazine will be a blessing to you and a means of strengthening you on your journey onward to the prize!

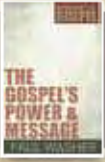
Sincerely, The HeartCry Staff

The Cross of Jesus Christ 3
Setting forth the character of Christ's sufferings that we might glory in Christ and make His glory known to others.

A View from the Field
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THE CROSS



AN EXCERPT
FROM THE BOOK

THE GOSPEL'S
POWER & MESSAGE

OF JESUS
CHRIST

*At the ninth hour, Jesus cried out with a loud voice,
“Eloi, Eloi, lama sabachthani?” which is translated, “My God, my God,
why have you forsaken me?” - Mark 15:34*

*And He withdrew from them about a stone's throw, and He knelt down and
began to pray, saying, “Father, if You are willing, remove this cup from Me;
yet not My will, but Yours be done.” ...And being in agony He was praying
very fervently; and His sweat became like drops of blood, falling down upon
the ground. - Luke 22:41-44*

*“Therefore when Jesus had received the sour wine, He said, ‘It is finished!’
And He bowed His head and gave up His spirit.” - John 19:30*

Before us is the most important chapter in this book, or as most Christians would agree, “The most important chapter of human history.” This theme cannot be broken apart into smaller portions even for the convenience of the reader. This is the heart of the Gospel, and if we must labor through it, it is worthy labor indeed!

One of the greatest maladies of contemporary Gospel preaching is that the Cross of Christ is rarely explained. It is not enough to say that, “He died” – for all men

die. It is not enough to say that, “He died a noble death” – for martyrs do the same. We must understand that we have not fully proclaimed the death of Christ with saving power until we have cleared away the confusion that surrounds it and expounded its true meaning to our hearers – He died bearing the transgressions of His people and suffering the divine penalty for their sins: He was forsaken of God and crushed under the wrath of God in their place.

FORSAKEN OF GOD

One of the most disturbing, even haunting, passages in the Scriptures is Mark's account of the Messiah's great inquiry as He hangs upon the Roman Cross. In a loud voice He cried out:

*“Eloi, Eloi, lama sabachthani?”
which is translated, “My God,
my God, why have you forsaken
me?”¹*

In light of what we know about the impeccable nature of the Son of God and

His perfect fellowship with the Father, the Messiah's words are difficult to comprehend, yet in them, the meaning of the Cross is laid bare, and we find the reason for which He died. The fact that His words are also recorded in the original Hebrew tongue, tells us something of their great importance. The author did not want us to misunderstand or to miss a thing!

In these words, Christ is not only crying out to God, but as the consummate teacher, He is also directing His onlookers and all future readers to one of the most

important Messianic prophecies of the Old Testament – Psalm 22. Though the entire Psalm abounds with detailed prophecies of the cross, we will concern ourselves with only the first six verses:

“My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning. O my God, I cry by day, but You do not answer; and by night, but I have no rest. Yet You are holy, O You who are enthroned upon the praises of Israel. In You our fathers trusted; they trusted and You delivered them. To You they cried out and were delivered; in You they trusted and were not disappointed. But I am a worm and not a man, a reproach of men and despised by the people.”

In Christ’s day, the Hebrew Scriptures were not laid out in numbered chapters and verses as they are today. Therefore, when a rabbi sought to direct his hearers to a certain Psalm or portion of Scripture, he would do so by reciting the first lines of the text. In this cry from the cross, Jesus directs us to Psalm 22 and reveals to us something of the character and purpose of His sufferings.

In the first and second verses, we hear the Messiah’s complaint – He considers Himself forsaken of God. Mark uses the Greek word *egkatalēipo*, which means to forsake, abandon, or desert.² The psalmist uses the Hebrew word *azab*, which means to leave, loose, or forsake.³ In both cases, the intention is clear. The Messiah Himself is aware that God has forsaken Him, and turned a deaf ear to His cry. This is not a symbolic or poetic forsakenness. It is real! If ever a person felt the forsakenness of

God, it was the Son of God on the Cross of Calvary!

In the fourth and fifth verses of this Psalm, the anguish suffered by the Messiah becomes even more acute as He recalls the covenant faithfulness of God towards His people. He declares:

“In You our fathers trusted; they trusted and You delivered them. To You they cried out and were delivered; in You they trusted and were not disappointed.”

The apparent contradiction is clear. There had never been one instance in the history of God’s covenant people that a righteous man cried out to God and was not delivered. However, now the sinless Messiah hangs upon a tree utterly forsaken. What could be the reason for God’s withdrawal? Why did He turn away from His only begotten Son?

Woven into the Messiah’s complaint is found the answer to these disturbing questions. In verse three, He makes the unwavering declaration that God is holy, and then in verse six, He admits the unspeakable – He had become a worm and was no longer a man. Why would Christ direct such demeaning and derogatory language toward Himself? Did He see Himself as a worm because He had become “a reproach of men and despised by the people” or was there a greater and more awful reason for His self-deprecation?⁴ After all, He did not cry out, “My God, my God, why have the people forsaken me”, but rather He endeavored to know why God had done so! The answer can be found in one bitter truth alone – God had caused the iniquity of us all to fall on Him, and like a worm, He was forsaken and crushed in our stead.⁵



A SERPENT AND A SCAPEGOAT

This dark metaphor of the Messiah dying as worm is not alone in Scripture. There are others that take us even deeper into the heart of the Cross and lay open for us what “He must suffer” in order to accomplish the redemption of His people.⁶ If we shutter at the words of the psalmist, we will be further

taken back to read that the Son of God is also likened to a serpent lifted up in the wilderness, and to two sin-bearing goats – one slaughtered and the other driven out.

The first metaphor is found in the book of Numbers. Because of Israel’s near constant rebellion against the Lord and their

rejection of His gracious provisions, God sent “fiery serpents” among the people and many died.⁷ However, as a result of the people’s repentance and Moses’ intercession, God once again made provision for their salvation. He commanded Moses to “make a fiery serpent and set it on a standard”. He then promised that “everyone who is bitten, when he looks at it, he will live.”

At first, it seems contrary to reason that “the cure was shaped in the likeness of that which wounded.”⁸ However, it provides a powerful picture of the Cross. The Israelites were dying from the venom of the fiery serpents. Men die from the venom of their own sin. Moses was commanded to place the cause of death high upon a pole. God placed the cause of our death upon His own Son as He hung high upon a cross. He had come “in the likeness of sinful flesh,” and was made to be sin on our behalf.⁹ The Israelite who believed God and looked upon the brazen serpent would live. The man who believes God’s testimony concerning His Son and looks upon Him with faith will be saved.¹⁰ As it is written:

*“Look unto me, and be ye saved,
all the ends of the earth: for I am
God, and there is none else.”¹¹*

The second metaphor is found in the

priestly book of Leviticus. Since it was impossible for a single offering to fully typify or illustrate the Messiah’s atoning death, an offering involving two sacrificial goats was put before the people.¹² The first goat was slain as a sin offering before the Lord and its blood was sprinkled on and in front of the Mercy Seat behind the veil in the Holy of Holies.¹³ It typified Christ who shed His blood on the cross to make atonement for the sins of His people. It is a wonderful illustration of Christ’s death as a propitiation – He shed His blood to satisfy the justice of God, appease His wrath, and bring peace. The second goat was presented before the Lord as the scapegoat.¹⁴ Upon the head of this animal, the High Priest laid “both of his hands and confessed over it all the iniquities of the sons of Israel and all their transgressions in regard to all their sins.”¹⁵ The scapegoat was then sent away into the wilderness bearing on itself all the iniquities of the people into a solitary land. There, it would wander alone, forsaken of God, and cut off from His people. It typified Christ who “bore our sins in His body on the cross,” and suffered and died alone “outside the camp.”¹⁶ It is a wonderful illustration of Christ’s death as an expiation – He our sin carried away. The psalmist wrote, “As far as the east is from the west, so far He removed our transgressions from us.”¹⁷

THE MESSIAH IS MADE SIN

How can we not think it astounding that a worm, a venomous serpent, and a goat should be put forth as types of Christ? To identify the Son of God with such “loathsome things” would be blasphemous had they not come from the Old Testament Scriptures themselves, and had they not been confirmed by the authors of the New Testament who go even farther in their dark portrayal of His sacrificial death. Guided by the Holy Spirit, they tell us that Messiah who knew no sin, was “made sin”, and He who was the beloved of the Father “became a curse” before Him.¹⁸

All of us have heard these truths before, but have we ever given them enough consideration to actually understand them and be broken by them? On the Cross, the One

declared “holy, holy, holy” by the Seraphim choir, was “made” to be sin.¹⁹ The journey into the meaning of this phrase seems almost too dangerous to take. We baulk even at the first step. What does it mean that He in whom “all the fullness of Deity dwells in bodily form” was made sin?²⁰ We must not explain the truth away in an attempt to protect the reputation of the Son of God, and yet we must be careful not to speak terrible things against His impeccable and immutable character. How was it that He was made sin? From the Scriptures we draw that Christ was “made sin” in the same way that the believer “becomes the righteousness of God” in Him.²¹ In his second letter to the church in Corinth, the Apostle Paul writes:

“He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”²²

In this present life, the believer is the “righteousness of God” not because of some purifying work upon his character through which he becomes a perfectly righteous or sinless being, but rather as a result of imputation by which he is considered righteous before God through the work of Christ on his behalf. In the same way, Christ was “made sin” not because of some moral degeneration in His character through which He actually became corrupt or unrighteous, but as a result of imputation by which He was considered guilty before the judgment seat of God in our place. On the Cross, Christ did not become sinful, but rather our sins were imputed to Him, and God considered Him to be guilty of our crimes and treated Him with the judgment we deserved. He was not “made sin” by partaking of our corruption, but by bearing our guilt. We must not forget that even while He bore our sins, He remained the unblemished and spotless Lamb of God, and His sacrifice was a fragrant aroma to Him.²³

We must be careful to understand that this truth does not diminish the horrifying

nature of Christ being “made sin” on our behalf. Although it was an imputed guilt, it was real guilt, bringing unspeakable anguish to His soul. He truly stood in our place, bore our sin, carried our guilt, and experienced the full measure of the wrath of God due our sin.

The agony which Christ experienced in being “made sin” is further revealed in the great contrast between what He truly was and what He was “made” to be. It is a dreadful experience for the sinner to come face to face with his own sin and feel the weight of his own guilt. It is quite another thing for the “One who knew no sin” to bear a filth that was totally foreign to Him and to feel the guilt of a countless multitude of sinners. It is an unspeakable terror for the sinner to be treated as guilty before the bar of God, but it is quite another thing for One who is “innocent, undefiled, and separated from sinners” to be so treated.²⁴ It is one thing for the sinner to be condemned by a God with whom he has no relations and toward whom he possesses no affections. It is quite another thing for the beloved Son of God to be judged and condemned by His own Father with whom He had shared the most intimate communion throughout eternity and toward whom He possessed a love beyond definition and measure.



THE CHRIST BECOMES A CURSE

That Christ was “made sin,” is a truth as terrible as it is incomprehensible, and yet, just when we think that no darker words can be uttered against Him, the Apostle Paul lights a lamp and takes us further down into the abyss of Christ’s humiliation and forsakenness. We enter the deepest cavern to find the Son of God hanging from the Cross and bearing His most infamous title – Accursed of God!

The Scriptures declare that all humankind lay under the curse of God for having violated the precepts of divine Law. As the apostle Paul writes to the church in Galatia:

“Cursed is everyone who does not abide by all the things written in the Book of the Law, to perform them.”²⁵

The word “cursed” comes from the Greek word *katára* which denotes an execration, imprecation, or malediction. In the New Testament, it refers to the state of being under divine disapproval or reprobation leading to judgment and condemnation. The divine curse is the antonym of divine blessing, therefore, by using the Beatitudes as our standard, we can learn something of what it means to come under the curse of God.

The blessed are granted the kingdom of heaven.

The cursed are refused entrance.

The blessed are recipients of divine comfort.

The cursed are objects of divine

wrath.

*The blessed inherit the land.
The cursed are cut off from it.*

*The blessed are satisfied.
The cursed are miserable and
wretched.*

*The blessed receive mercy.
The cursed are condemned
without pity.*

*The blessed shall see God.
The cursed are cut off from His
presence.*

*The blessed are sons and
daughters of God.
The cursed are disowned in
disgrace.²⁶*

From heaven's perspective, those who break God's Law are vile and worthy of all loathing. They are a wretched lot, justly exposed to divine vengeance, and rightly devoted to eternal destruction. It is not an exaggeration to say that the last thing that the accursed sinner should and will hear when he takes his first step into hell is all of creation standing to its feet and applauding God because He has rid the earth of him. Such is the vileness of those who break God's law, and such is the disdain of the holy towards the unholy.

Such language is a gross offense to the world and to much of the contemporary evangelical community. Nevertheless, it is biblical language and it must be said. If for etiquette's sake we refuse to explain and illustrate the "dark sayings" of Scripture, then God will not be held as holy, men will not understand their dreadful predicament, and the price paid by Christ will never be calculated or appreciated. Unless we comprehend what it means for man to be under the divine curse we will never comprehend what it meant for Christ to "become a curse for us." We will never fully understand the horror and beauty of what was done for us on that tree!

*"Christ redeemed us from the
curse of the Law, having become
a curse for us -- for it is written,
"CURSED IS EVERYONE WHO
HANGS ON A TREE""²⁷*

The truth conveyed in this text is what made Jesus Christ and His Gospel such a scandal to the Jews of the first century. They were all familiar with the terrifying truth of Scripture that "He who is hanged is accursed of God."²⁸ How then could the Messiah be the Deliverer and King of Israel and yet die in such a degrading and accused fashion? To entertain such an idea was more than scandalous, it was outright blasphemy! Yet the Jews failed to see that it was an "exchanged curse," and that it was necessary for the Christ to become what they were in order to redeem them from what they deserved.²⁹ He became a worm and no man, the serpent lifted up in the wilderness, the scapegoat driven outside the camp, the bearer of sin, and the One upon whom the curse of God did fall. And He did it all in the place of His people!

In the twenty-seventh and twenty-eighth chapters of Deuteronomy, God divided the nation of Israel into two separate camps and placed one on Mount Gerizim and the other on Mount Ebal. Those on Mount Gerizim were to pronounce the blessings which would come upon all who diligently obey the Lord their God.³⁰ Those on Mount Ebal were to pronounce the curses which would fall upon all who refused such obedience.³¹ Though Christ had every right to the blessings of Gerizim, it was from Mount Ebal that His own Father thundered against Him as He hung from Calvary's tree. From behind the closed doors of heaven the Father crushed His only Son with every terror that should befall those for whom He died. When He raised His eyes to heaven to find God's countenance, His Father turned away. When He cried out, "My God, My God, why have you forsaken Me?" His Father replied, "The Lord, the Lord your God, damns you."³²

***The Lord sends upon you curses,
confusion, and rebuke until you
are destroyed and until you per-
ish quickly...³³***

*"The Lord smites you with mad-
ness and with blindness and with
bewilderment of heart; and you
will grope at noon, as the blind
man gropes in darkness... with
none to save you."³⁴*

“The Lord delights over you to make you perish and destroy you; and you will be torn from the land.”³⁵

*“Cursed shall you be in the city, and curse shall you be in the field...”*³⁶

“Cursed shall you be when you come in and cursed shall you be when you go out...”³⁷

*“The heaven which is over your head shall be bronze, and the earth which is under you, iron.”*³⁸

“You shall be a horror, a proverb, and a taunt among all the people.”³⁹

*“Let all these curses come on you and pursue you and overtake you until you are destroyed, because you would not obey the LORD your God by keeping His commandments and His statutes which He commanded you.”*⁴⁰

As Christ bore our sin upon Calvary, He was cursed as man who makes an idol and sets it up in secret.⁴¹ He was cursed as one who dishonors his father or mother, who moves his neighbor’s boundary mark, or misleads a blind person on the road.⁴² He was cursed as one who distorts the justice due an alien, orphan, and widow.⁴³ He was cursed as one who is guilty of every manner of immorality and perversion, who wounds his neighbor in secret, or accepts a bribe to strike down the innocent.⁴⁴ He was cursed as one who does not confirm the words of the Law by doing them.⁴⁵ The sage of Proverbs wrote:

*“Like a sparrow in its flitting, like a swallow in its flying, So a curse without cause does not alight.”*⁴⁶

However the curse did alight upon the Branch, not because of some flaw in His character or error in His deeds, but because He bore the sins of His people and carried their iniquity before the judgment bar of

God.⁴⁷ There He stood uncovered, unprotected, and vulnerable to every recourse of divine judgment. The psalmist David cried out,

*“How blessed is he whose transgression is forgiven, whose sin is covered! How blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no deceit!”*⁴⁸

Yet on the Cross, the sin imputed to Christ was exposed before God and the host of heavens. He was placarded before men and made a spectacle to angels and devils alike.⁴⁹ The transgressions He bore were not forgiven Him, and the sins He carried were not covered. If a man is counted blessed because iniquity is not imputed to Him, then Christ was cursed beyond measure because the iniquity of us all fell upon Him.⁵⁰ For this reason, He was treated as the covenant breaker spoken of at the renewal of the Mosaic covenant in Moab.

*“The anger of the LORD and His jealousy will burn against that man, and every curse which is written in this book will rest on him, and the LORD will blot out his name from under heaven. Then the LORD will single him out for adversity from all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law.”*⁵¹

At Calvary, the Messiah was “singled out” for adversity and “every curse” written in the book of the Law fell upon Him. In this “Seed of Abraham” all the families of the earth are blessed, but only because He was cursed more than any man who ever walked upon the earth.⁵² In book of Numbers is found one of the most beautiful promises of blessing that has ever been given by God to man. It is referred to as the Priestly or Aaronic blessing:

“The LORD bless you,
and keep you;
“The LORD make His face shine
on you, and be gracious to
you;

The LORD lift up His countenance
on you, and give you peace.”⁵³

Though beautiful and gracious, this blessing presents us with a great theological and moral problem. How can a righteous God grant such blessing to a sinful people without compromising His righteousness. The answer again is found in the Cross. The sinner can be blessed only because the Holy and Righteous One was cursed.⁵⁴ Any and every blessing from God that has ever been granted or ever will be granted to His people is only because, on the Tree, Christ became the very anti-type of this Priestly or Aaronic Blessing.⁵⁵ To us, it is said, “The Lord bless you,” only because to Him it was said:

“The Lord curse you, and give you
over to destruction;

“The Lord take the light of His
presence from you, and con-
demn you;

“The Lord turn His face from you,
and fill you with misery.”

The Psalmist describes “the blessed” as those who are made joyful with gladness in God’s presence, who know the joyful sound of the festal shout, and who walk in the light of His countenance.⁵⁶ For our sakes, Christ was made sorrowful with the absence of His Father’s presence, He came to know the terrifying sound of judgment’s trumpet, and He hung in the darkness of God’s unbearable frowning countenance. Because of Adam’s fateful choice, the entire creation groaned under the curse and was enslaved to corruption and futility.⁵⁷ To liberate creation, the Last Adam took upon Himself the sins of His people and groaned under the dreadful yoke.

*“He redeemed us from the curse
of the Law, having become a curse*

for us...”⁵⁸

It is the greatest travesty that the true meaning of the Christ’s “cry from the cross” has often been lost in romantic cliché. It is not uncommon to hear a preacher declare that the Father turned away from His Son because He could no longer bear to witness the suffering inflicted upon Him by the hands of wicked men. As we have learned, such interpretations are a complete distortion of the text and of what actually transpired on the Cross. The Father did not turn away from His Son because He lacked the fortitude to witness His sufferings, but because “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”⁵⁹ He laid our sins upon Him and turned away, for His eyes are too pure to approve evil and He cannot look upon wickedness with favor.⁶⁰

It is not without good cause that many Gospel tracts picture an infinite abyss or separation between a holy God and sinful man. With such an illustration, the Scriptures fully agree. As the prophet Isaiah cried out:

*“Behold, the Lord’s hand is not so
short that it cannot save, nor is His
ear so dull that it cannot hear. But
your iniquities have made a separa-
tion between you God and your
God, and your sins have hidden
His face from you so that He does
not hear.”⁶¹*

According to this text, and countless others, all men should live and die separated from the favorable presence of God and under divine wrath. For this reason, the Son of God stood in our place, bore our sin, and died “forsaken of God.” For the breach to be closed and fellowship restored, “Was it not necessary for the Christ to suffer these things?”⁶²

CHRIST SUFFERS THE WRATH OF GOD

To obtain the salvation of His people, Christ suffered the terrifying abandonment of God, drank down the bitter cup of God’s wrath, and died a bloody death in the place

of His people. Only then could divine justice be satisfied, the wrath of God be appeased, and reconciliation be made possible.

In the garden, Christ prayed three times for “the cup” to be removed from Him, but each time His will gave into that of His Father’s.⁶³ We must ask ourselves, what was in the cup that caused Him to pray so fervently? What terrible thing did it contain to caused Him such anguish that His sweat was mingled with blood?⁶⁴

It is often said that the cup represented the cruel Roman cross and the physical torture that awaited Him. That Christ foresaw the cat of nine tails coming down across His back, the crown of thorns piercing His brow, and the primitive nails driven through His hands and feet. However those who believe these things to be the source of His anguish do not understand the Cross, nor what happened there. Although the tortures heaped upon Him by the hands of men were all part of God’s redemptive plan, there was something much more ominous that evoked His cry for deliverance.

In the first centuries of the primitive church, thousands of Christians died on crosses. It is said that Nero crucified them upside down, covered them with tar, and set them aflame to provide streetlights for the city of Rome. Throughout the ages since then, a countless stream of Christians have been led off to the most unspeakable tortures, and yet it is the testimony of friend and foe alike that many of them went to their death with great boldness. Are we to believe that the followers of the Messiah met such cruel physical death with joy unspeakable, while the Captain of their Salvation cowered in a garden, fearing the same torture?⁶⁵ Did the Christ of God dread whips and thorns, crosses and spears, or did the cup represent a terror infinitely beyond the greatest cruelty of men?

To understand the ominous contents of the cup, we must refer to the Scriptures. There are two passages in particular that we must consider – one from the Psalms and the other from the Prophets:

“For a cup is in the hand of the LORD, and the wine foams; It is well mixed, and He pours out of this; surely all the wicked of the earth must drain and drink down its dregs.”⁶⁶

“For thus the LORD, the God of

Israel says to me, ‘Take this cup of the wine of wrath from My hand and cause all the nations to whom I send you to drink it. They will drink and stagger and go mad because of the sword that I will send among them.’”⁶⁷

As a result of the unceasing rebellion of the wicked, the justice of God had decreed judgment against them. He would rightly pour forth His indignation upon the nations. He would put the cup of the wine of His wrath to their mouth and force them to drink it down to the dregs.⁶⁸ The mere thought of such a fate awaiting the world is absolutely terrifying, yet this would have been the fate of all, except that the mercy of God sought for the salvation of a people, and the wisdom of God devised a plan of redemption even before the foundation of the world.⁶⁹ The Son of God would become a man and walk upon the earth in perfect obedience to the Law of God. He would be like us in all things, and tempted in all ways like us, but without sin.⁷⁰ He would live a perfectly righteous life for the glory of God and for the benefit of His people. Then in the appointed time, He would be crucified by the hands of wicked men, and on that Cross, He would bear His people’s guilt, and suffer the wrath of God against them. The perfect Son of God and a true Son of Adam together in one glorious person would take the bitter cup of wrath from the very hand of God and drink it down to the dregs. He would drink until it was finished, and the justice of God was fully satisfied.⁷¹ The divine wrath that should have been ours would be exhausted upon the Son, and by Him, it would be extinguished.

Imagine an immense dam that is filled to the brim and straining against the weight behind it. All at once, the protective wall is pulled away and the massive destructive power of the deluge is unleashed. As certain destruction races towards a small village in the nearby valley, the ground suddenly opens up before it and drinks down that which would have carried it away. In similar fashion, the judgment of God was rightly racing toward every man. Escape could not be found on the highest hill or in the deepest abyss. The fleetest of foot could not outrun it, nor could the strongest swimmer

endure its torrents. The dam was breached and nothing could repair its ruin. But when every human hope was exhausted, at the appointed time, the Son of God interposed. He stood between divine justice and His people. He drank down the wrath that we ourselves had kindled and the punishment we deserved. When He died, not one drop of the former deluge remained. He drank it all on our behalf!

Imagine two giant millstones, one turning on top of the other. Imagine that caught between the two is a single grain of wheat that is pulled under the massive weigh. First, its hull is crushed beyond recognition, and then its inwards parts are poured out and ground into dust. There is no hope of retrieval or reconstruction. All is lost and beyond repair. Thus, in a similar fashion, it pleased the Lord to crush His only Son, and put Him to grief unspeakable. Thus, it pleased the Son to submit to such suffering that God might be glorified and a people might be redeemed.⁷²

We should not think that God found some gleeful pleasure in the suffering of His beloved Son, but through His death, the will of God was accomplished. No other means had the power to put away sin, satisfy divine justice, and appease the wrath of God against us. Unless that divine grain of wheat had fallen to the ground and died, it would have abided alone without a people or a bride.⁷³ The pleasure was not found in the suffering, but in all that such suffering would accomplish: God would be revealed in a glory yet unknown to men or angels, and a people would be brought into unhindered fellowship with their God.

The beloved Puritan writer John Flavel once wrote a dialogue between the Father and the Son regarding fallen humanity and great price that would be required to obtain our redemption. It beautifully illustrates the true agony of the Cross, and the love of the Father and the Son which moved them to embrace it. Flavel writes: "Here you may suppose the Father to say, when driving His bargain with Christ for you –

***Father:** My Son, here is a company of poor miserable souls, that have utterly undone themselves,*

and now lie open to my justice! Justice demands satisfaction for them, or will satisfy itself in the eternal ruin of them: What shall be done for these souls? And thus Christ returns.

***Son:** O my Father, such is my love to, and pity for them, that rather than they shall perish eternally, I will be responsible for them as their Surety; bring in all thy bills, that I may see what they owe Thee; Lord, bring them all in, that there may be no after-reckonings with them; at my hand shall thou require it. I will rather choose to suffer their wrath than they should suffer it: upon me, my Father, upon me be all their debt.*

***Father:** But, my Son, if thou undertake for them, thou must reckon to pay the last mite, expect no abatements; if I spare them, I will not spare thee.*

***Son:** Content, Father, let it be so; charge it all upon me, I am able to discharge it: and though it prove a kind of undoing to me, though it impoverish all my riches, empty all my treasures, yet I am content to undertake it!"⁷⁴*

It is sometimes thought and even preached that the Father looked down from heaven and witnessed the suffering that was heaped upon His Son by the hands of men, and that He counted such affliction as payment for our sins. This is heresy of the worst kind. Christ satisfied divine justice not by merely enduring the affliction of men, but by enduring the wrath of God. It takes more than crosses, nails, crowns of thorns, and lances to pay for sin. The believer is saved, not simply because of what men did to Christ on the Cross, but because of what God did to Him – He crushed Him under the full force of His wrath against us.⁷⁵ Rarely is this truth made clear enough in the abundance of all our Gospel preaching!



GOD WILL PROVIDE

In one of the most epic narratives in the Old Testament, the patriarch Abraham is commanded to carry his son Isaac to Mount Moriah, and there, to offer him as a sacrifice to God.

*“Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.”*⁷⁶

What a burden was laid upon Abraham! We cannot even begin to imagine the sadness that filled the old man’s heart and tortured him every step of his journey. The Scriptures are careful to tell us that he was commanded to offer “his son, his only son, whom he loved.” The specificity of the language seems designed to catch our attention and make us think that there is more meaning hidden in these words than what first glance can tell; that this man and this boy are simply types or shadows of a greater Father, a greater Son, and a greater sacrifice!

On the third day, the two reached the appointed place, and the father bound his beloved son with his own hand. Finally, in submission to what must be done, he laid his hand upon his boy’s brow and “took the knife to slay him.”⁷⁷ At that very moment, the mercy of God interposed, and the old man’s hand was stayed. God called out to him from heaven and said:

*“Abraham, Abraham!” ...Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”*⁷⁸

At the sound of the Lord’s voice, Abraham raised his eyes, and found a ram in the thicket that was caught by its horns. He took the ram, and offered it up in the place of his son.⁷⁹ He then named that place YHWH-jireh or “The Lord will provide.” Thus, it is a faithful saying that remains until this day, “In the mount of the Lord it will be

provided.”⁸⁰

As the curtains draw to a close on this epic moment in history, not only Abraham, but also everyone who has ever read this account, breathes a sigh of relief that the boy is spared. We think to ourselves what a beautiful ending to the story, but it was not an ending, it was a mere intermission!

Two thousand years later, the curtain opens again. The background is dark and ominous. At center stage is the Son of God on Mount Calvary. He is bound by loving obedience to the will of His Father. He hangs there bearing the sin of His people. He is accursed – Betrayed by His creation and forsaken of God.⁸¹ Then, the silence is broken with the horrifying thunder of God’s wrath. The Father takes the knife, draws back His arm, and slays “His Son, His only Son, whom He loves.” And the words of Isaiah the prophet are fulfilled:

*“Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed... But the Lord was pleased to crush Him, putting Him to grief.”*⁸²

The curtain is drawn to a close on a slain Son and a crucified Messiah. Unlike the account of Isaac, there was no ram to die in His place. He was the Lamb who would die for the sins of the world.⁸³ He is God’s provision for the redemption of His people. He the fulfillment of which Isaac and the ram were only shadows. In Him, that dreadful Mount called Golgotha is now renamed YHWH-jireh or “The Lord will provide.” And it is a faithful saying that remains until this day:

*“In the mount of the Lord it will be provided.”*⁸⁴

Calvary is the mount and salvation is the provision. God once called out to Abraham: “Abraham, Abraham... now I know that you fear God, since you have not withheld your son, your only son, from Me.”⁸⁵ Those of us who believe now cry out to God with a similar prose:

“God, my God, now I know that

you love me since you have not withheld your Son, your only Son, whom You loved, from me.”⁸⁶

The curtains are drawn on a dead Messiah, but it is still not the end. One more scene remains... A resurrection is to follow and a great coronation is to be held!

¹ Mark 15:34

² Mark 15:34

³ Psalm 22:1

⁴ Psalm 22:6

⁵ Isaiah 53:5-6

⁶ Luke 24:26

⁷ Numbers 21:5-9

⁸ *Matthew Henry Commentary, Vol.1, p.665*

⁹ Romans 8:3; II Corinthians 5:21

¹⁰ I John 5:10-11

¹¹ Isaiah 45:22 (KJV)

¹² Leviticus 16:5-10

¹³ Leviticus 16:9, 15, 20

¹⁴ Leviticus 16:10

¹⁵ Leviticus 16:21

¹⁶ I Peter 2:24; Hebrews 13:11-12

¹⁷ Psalm 103:12

¹⁸ II Corinthians 5:21; Galatians 3:13

¹⁹ Isaiah 6:2-3

²⁰ Colossians 2:9

²¹ *I owe this thought to John Calvin and his commentary on II Corinthians.*

²² II Corinthians 5:21

²³ I Peter 1:19; Ephesians 5:2

²⁴ Hebrews 7:26

²⁵ Galatians 3:10; Deuteronomy 27:26

²⁶ Matthew 5:3-12

²⁷ Galatians 3:13

²⁸ Deuteronomy 21:23

²⁹ *Richard N. Longenecker, WBC, Galatians, p.122-123*

³⁰ Deuteronomy 28:1

³¹ Deuteronomy 28:15

³² *I owe this thought to R.C. Sproul and his sermon on Galatians 3:13 preached at the 2008 Together for the Gospel Conference.*

³³ Deuteronomy 28:20

³⁴ Deuteronomy 28:28-29

³⁵ Deuteronomy 28:63

³⁶ Deuteronomy 28:16

³⁷ Deuteronomy 28:10

³⁸ Deuteronomy 28:23

³⁹ Deuteronomy 28:37

⁴⁰ Deuteronomy 28:45

⁴¹ Deuteronomy 27:15

⁴² Deuteronomy 27:16-18

⁴³ Deuteronomy 27:19

⁴⁴ Deuteronomy 27:20-25

⁴⁵ Deuteronomy 27:26

⁴⁶ Proverbs 26:2

⁴⁷ Isaiah 11:1.

⁴⁸ Psalm 32:1-2

⁴⁹ *Romans 3:25 – “displayed publicly.”*

⁵⁰ Isaiah 53:6

⁵¹ Deuteronomy 29:20-21

⁵² Genesis 12:3

⁵³ Numbers 6:24-26

⁵⁴ Acts 3:14

⁵⁵ *Numbers 6:22-27. I owe this thought to R.C. Sproul and his sermon on Galatians 3:13 preached at the 2008 Together for the Gospel Conference.*

⁵⁶ Psalm 21:6; 89:15

⁵⁷ Romans 8:20-22

⁵⁸ Galatians 3:13

⁵⁹ II Corinthians 5:21

⁶⁰ Isaiah 53:6; Habakkuk 1:13

⁶¹ Isaiah 59:1

⁶² Luke 24:26

⁶³ Luke 22:41-44

⁶⁴ Luke 22:44

⁶⁵ Hebrews 2:10

⁶⁶ Psalm 75:8

⁶⁷ Jeremiah 25:15-16

⁶⁸ *The residue or sediment left at the bottom of the wine flask.*

⁶⁹ *Matthew 25:34; Ephesians 1:4; I Peter 1:20; Revelation 13:8; 17:8*

⁷⁰ Hebrews 2:17; 4:15

⁷¹ John 19:30

⁷² Isaiah 53:10

⁷³ John 12:24

⁷⁴ *Works, Vol.1, p.61*

⁷⁵ Isaiah 53:10

⁷⁶ Genesis 22:2

⁷⁷ Genesis 22:10

⁷⁸ Genesis 22:11-12

⁷⁹ Genesis 22:13

⁸⁰ Genesis 22:14

⁸¹ *John 1:11; Acts 3:14; Matthew 27:46*

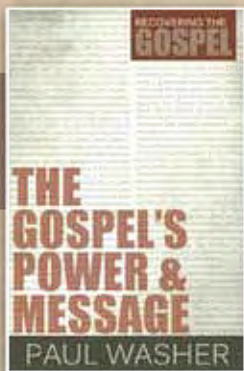
⁸² *Isaiah 53:4-5, 10*

⁸³ *John 1:29*

⁸⁴ *Genesis 22:14*

⁸⁵ *Genesis 22:11-12*

⁸⁶ *Genesis 22:12; Romans 8:32*



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A VIEW FROM THE FIELD



Africa

COORDINATOR'S REPORT

BY MARC GLASS

2012 REVIEW

Throughout 2012, HeartCry has seen a number of developments in the church-planting efforts of our partners in Africa.

ZAMBIA

With the departure of the Reece families at the end of 2011, the work among the Lozi in the Western Province of Zambia has seen dramatic changes. Our indigenous partners (Kabwata Baptist Church) decided to relocate the thrust of the work from the Shesheke area of the Western Province to the Lozi capital of Mongu.

In January 2012, at Kabwata's annual missionary prayer retreat, the goal of reaching the Lozi was a top priority of prayer and discussion. The result was a renewed commitment to make every effort to establish strong churches among this needy people. The Zambian elders and missionaries testified that the Reeces were the instrument that the Lord used to "turn their arsenals" towards the Western Province.

In February, Kabwata Baptist Church handed over the Reeces' off-road vehicle to Binwell Chibesa - a missionary/pastor from Lusaka Baptist Church working in Mongu. Pastor Conrad Mbewe then followed up with a visit to Lozi land in May to "spy out the land" and see what the Lord would have Kabwata do in this region. Please pray for HeartCry and Kabwata. We have a great need of wisdom to discern God's will and to advance

the gospel among the Lozi.

At the beginning of 2012, HeartCry began supporting a new missionary/pastor in Solwezi, a city in the northwest of Zambia. Jacob Mwila was sent to Solwezi by Central Baptist Church in Chingola - a sister church of Kabwata. Central Baptist began the work in Solwezi in 2010 by sending evangelistic teams to the area. As "gospel fruit" began springing up, they decided to send a full-time missionary. Pastor Jacob now leads this young church among the Kaonde people.

In April of this year, in cooperation with Kabwata Baptist and Mount Makulu Baptist, HeartCry took on the support of a missionary/pastor from Mount Makulu's congregation: Pastor Wege Sinyangwe. Brother Sinyangwe is working in a poor area of Chilanga where a worker's wages are less than a dollar a day. Please pray for pastor Sinyangwe as he seeks to plant a church among this needy people.

In May, one of Kabwata's missionary-pastors, German Banda, accepted the call to pastor in the John Laing residential area of Lusaka. HeartCry continues to cooperate with Kabwata in supporting this endeavor. The work in John Laing was Kabwata's first church plant among the Nyanjan-speaking people. They actually began the work in 1995, but it proved to be extremely difficult due to the moral depravity of the general populace. Kabwata's first missionary to this area eventually withdrew, and the work has been without a missionary/pastor since his departure. Pastor Conrad Mbewe and the elders of Kabwata Baptist have relayed to us that of all of their missionaries,



Annual Pastors' Conference in Kabwata Baptist Church in Lusaka, Zambia.

German is best gifted to work in this difficult place. Nevertheless, he is in great need of prayer and help from the Lord.

Under Kabwata Baptist Church's own roof, there have been a number of positive advancements in 2012. First, they took on a new administrator and missions coordinator in the beginning of the year. Mishek Kumwenda has been coordinating Kabwata's church planting efforts and their communication with HeartCry since March 2012. In this short period of time, he has already traveled to the Western Province to examine the need among the Lozi and visited all of Kabwata's church plants throughout Zambia. He has also crossed the borders into Namibia and Malawi to witness the official establishment of two churches which were planted by Kabwata.

Secondly, through your financial aid given through HeartCry, Kabwata Baptist Church was able to purchase two houses near the church that will be used as dormitories for the interns enrolled in their intensive pastoral training program. This ministry has the potential of impacting numerous countries throughout Africa.

Thirdly, Victor Kenyense, an experienced pastor/preacher from Mount Mkulu Baptist Church, has joined with Kabwata to spearhead the intern program in its initial stages. HeartCry became first acquainted with Pastor Victor through our Bible conferences in Ethiopia.

NAMIBIA

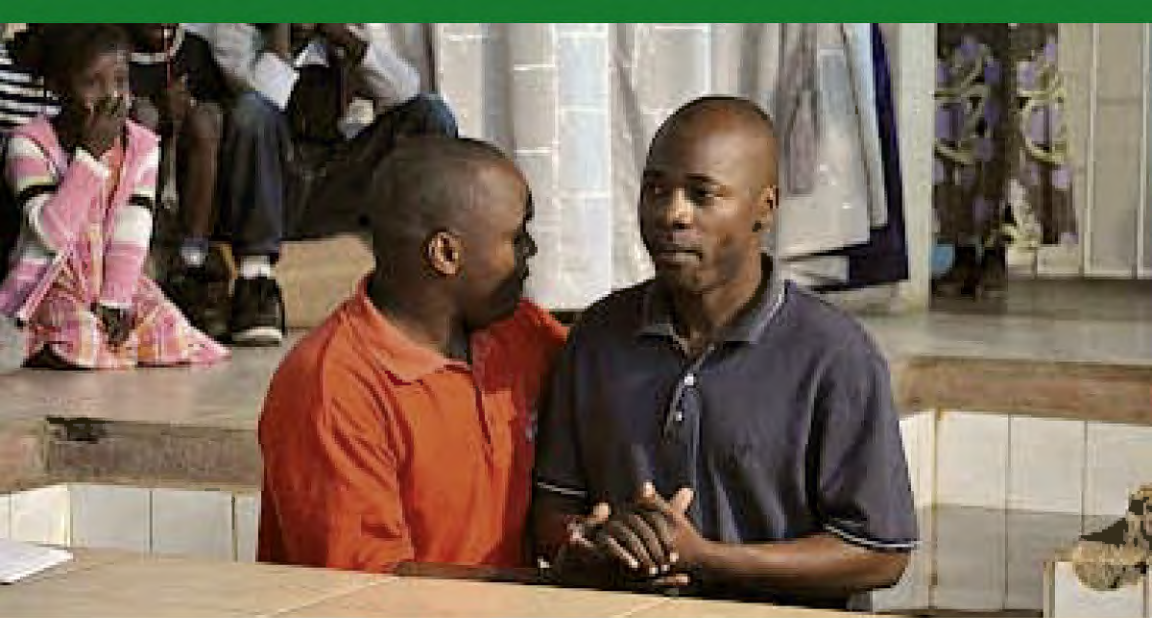
The church plant that HeartCry was assisting in Namibia was established as an autonomous church at the end of 2011. In 2012, it formally called Kapambwe Nsenduluka to be its full-time preaching pastor. Pastor Nsenduluka formerly labored at Grace Reformed Baptist Church in Windhoek, Namibia for four years before returning back to Zambia in 2011. GRBC was a church plant of Eastside Baptist Church in Windhoek.

BOTSWANA

In 2012, Pastor Monametsi Bahudi was set apart by Kabwata Baptist Church of Zambia for the pastoral ministry of Central Baptist Church in Gabarone, Botswana. Pastor Monametsi will be finishing up his full-time employment with the government of Botswana at the end of 2012. In January of 2013, he will begin full-time pastoral work with CBC.

KENYA

At the end of 2011 and the beginning of 2012, HeartCry began supporting two more missionaries in Kenya: Paul Onyango and Sam Odeny. Brother Onyango is now co-pastor with Sam Oluoch at Grace Baptist Church in Kisumu (a long-time HeartCry partner). He oversees the church's evangelistic outreach



HeartCry partner Chipita Sibale baptizing a new believer in Christ in Lusaka, Zambia.

and does a great deal of teaching within the church. Brother Odeny is a missionary/pastor sent out from Grace Baptist and is now pastoring the young church plant of the same name in Oyugis.

MALAWI

Our partners in Malawi have seen great change over the course of 2012. Pastor Percy Chisenga lost his battle with cancer and went home to be with the Lord on March 1, 2012. He left behind his beloved wife Betty and a young church plant in Zomba, Malawi. HeartCry partner Malamulo Chindongo in Blantyre and American missionary Frank Maxson assisted with the church's transition during this difficult time, and now the church is standing on its own feet as an autonomous congregation. Pastor Malamulo's work in Blantyre (Antioch Baptist Church) continues to experience solid growth both spiritually and numerically. Both of these congregations remain in need of prayer.

2013 PLANS

There are many things on the horizon regarding HeartCry's involvement in Africa. First, we are preparing to support a church planter in the country of South Africa. Dave Webster of Jeffreys Bay Bible Church in Jeffreys Bay, South Africa has heed-

ed a Macedonian call to work with Hillcrest Baptist Church in planting a church in Pietermaritzburg, South Africa. The church plant is in an ethnically diverse area and consists of a core group of believers who had been traveling to Hillcrest Baptist to receive sound teaching. They are in need of great help from the Lord.

Secondly, there is a great deal of pastoral training being done in Ethiopia both by our Zambian partners and by my co-pastor here in Virginia, Anthony Mathenia. Anthony was a missionary in Ethiopia and has been involved in strengthening the church there for a number of years. The greatest need is for a solid church to be planted in Addis Ababa, and God seems to have raised up a man who is inclined to see it through. Victor Kenyense, who is working with the intern program established by Kabwata Baptist in Zambia, feels compelled to do this work. Brother Victor has been traveling to Ethiopia in order to train the pastors in the area, and he hopes to move there after the intern program in Zambia is established and turned over to other leaders. For the past several years, HeartCry has been underwriting the expenses of Zambian pastors who travel to Ethiopia to train pastors and laymen in different regions of the country. In the Lord's timing, we hope to assist Victor with the church plant.



Southeast Asia

COORDINATOR'S REPORT

by Matt Glass



Dear HeartCry Friends and Co-laborers: I hope this edition of the magazine finds you experiencing more of Christ's love and holy joy. It is my prayer that your joy and zeal for the Lord might grow as you read about what God is doing among the nations in order to exalt the name of the Lord Jesus Christ. The stories that you read in this magazine, stories that we are privileged to write, are just a small part of that great narrative that our God is writing. As every word and chapter are an integral part of a book, so these stories – even though perhaps very “normal” in most people’s eyes – are integral to God’s purposes. These are not so much stories about heroes of the faith, for in God’s story, there is really only one Hero; rather, these are stories about ordinary men and women who have responded to God’s call and are seeking daily to be faithful to Him. They labor in faith, trusting that each day lived in consecration and faithfulness to the Lord will be used by Him to bring about the consummation of His kingdom, that great and awesome day when the kingdom of our Lord and of His Christ (Revelation 11:15).

PAPUA

In the jungles of Papua’s Mamberamo River basin, Yulianus Abarude continues a wide-ranging ministry among his people, the Fuau. Yuli’s passion for his people to experience the blessings of Christ’s kingdom is unlike anyone I have ever met. Earlier this year, he was very concerned about many of the things he saw taking place among his people. There was jealousy and

bickering over material possessions.

In response, Yuli wrote a letter rebuking them for their love of worldly things and asking them to examine their hearts to see if they were truly believers. Although most of the Fuau have a Christian identity due to the activity of missionaries in the past, many (if not most) show no signs of the new birth. They syncretize the Christian faith with the animistic beliefs of their ancestors, which is evidence that the Word of God has still not brought about genuine transformation. In order to remedy this grievous reality, Yuli constantly travels up and down the Mamberamo River in order to preach. He is also working with one other Fuau to translate key Bible stories into their language as part of a project with the Seed Company. The hope for 2013 is that many of these Bible stories will be in the hands of the Fuau. How immature would all of us be apart from God’s Word? Pray that this most precious gift will be used of God to present His people mature in Christ.

Yuli not only preaches up and down the Mamberamo, but he also spends much of his time and many of his resources helping the younger generation. He is doing everything he can to ensure that the gospel is transferred to subsequent generations. Yuli sees that the youth are being lost. They are being swept away by “the competing voices of this world,” and his prayer is that “the Mamberamo people will hear no other voice besides the voice of the gospel of Jesus Christ and the voice of our Good Shepherd.” Yuli’s scholarship program is helping to educate Fuau youth who demonstrate potential to contribute to the development of their people. He is also supporting seven young men’s education in theological schools. All of these



HeartCry partner Brother Yuli in the jungles of Papua.

students must sign a “statement of promise” before receiving funds from the scholarship program. By signing this statement, they are promising to return to their people and invest their lives among them. In 2013, many of these youth will return to their respective villages. Please pray that God might use the knowledge and skills they have learned to bless their people. Pray that God might use those with theological education to shepherd the Fuau churches with Christ-like love and wisdom.

In the same country, hundreds of miles away, the church-planting team *Persekutuan Kasih* continues to work among folk Muslims. These are Muslims whose resistance to the gospel comes as much from their demon-inspired superstitions as from their Islamic identity. It can often be disheartening to work among this people, especially in the rural areas. They are suspicious of outsiders and doubly so when those outsiders are Christians. However, in spite of the obstacles, Christ has built His church among these rural, reclusive rice farmers. In 2012, *Persekutuan Kasih’s* leader, Pak Nando, and his wife moved to a village with the intention of ministering to a

small group of immature believers. Although some of them had come to faith many years ago as a result of Pak Nando’s father’s evangelistic activity, they had never received consistent teaching and shepherding. This year, Pak Nando has seen much growth among these believers as they have studied the Scriptures and prayed together each week. The hope for 2013 is that God might use this little, but growing flock to spread His gospel throughout the surrounding villages. Pray that God might give the believers, especially Pak Nando and his wife, many opportunities to share the gospel. Pray that the people might be willing to listen.

JAPAN

In Japan, Luis Ramirez continues to faithfully labor among Japanese and Spanish speakers. His church, *Vida Nueva* (New Life), is an international church, but it has seen an increasing number of Japanese come to faith in Christ. This is very encouraging, especially considering that the Japanese are thought to be some of the least responsive people to the gospel in the entire world. In recent days, Luis has seen a number of people come to know the Lord and follow Him in believer’s baptism. The hope for 2013 is that Luis would continue to faithfully preach and teach God’s Word. Please pray that his church will grow in maturity and that many more souls might be saved.

INDONESIA

My family and I are ministering in a similar context as *Persekutuan Kasih*. For us, 2012 was filled with a lot of change, little sleep, some progress learning a new language and culture, and a greater awareness of God’s grace and faithfulness. In February, our third son was born, and it has taken us some time to adjust to this newest member of our household. Although sweet as can be and cute as a button, he does not seem to need a lot of sleep. This has been particularly draining on my wife. However, God has helped her



Worship in an Indonesian house church.

in so many ways. He has answered so many of His saints' prayers, and we seem well adjusted at this particular point in our journey. However, we realize that it is easy to be self-deceived, and we pray constantly that God might help us please Him in our thinking, emotions, attitude, and behavior.

The Lord has given me many opportunities to teach the Scriptures. These opportunities range from rural house churches and one-on-one discipleship meetings in *Bahasa* (the official language of Indonesia), to preaching in larger meetings in Indonesia's capital city of Jakarta in English and other languages. As I have been studying "the Acts of the Apostles," one thing that I have seen is that the growth of the Church is also considered the growth of God's Word, and vice versa. In other words, the true expansion of God's

kingdom, the growth and maturity of Christ's church, and the work of missions cannot happen if God's Word is not central.

God has also given us new friendships with unbelievers and opportunities to share the good news. These opportunities often come as we go about our daily activities - speaking with the man who collects our trash as we drink tea together on our front porch, engaging a parking lot attendant after going to an ATM, or explaining the gospel to the driver of a public minibus. We are learning to take advantage of the time and opportunities that the Lord gives us to bear witness about His mighty acts. My hope for 2013 is to continue progressing in my ability to speak *Bahasa* so that I might better communicate God's Word. Also, we hope to see many of our new friends come to know the Lord.

An Indonesian house church meeting in a garage.





South Asia

COORDINATOR'S REPORT

BY AARON PIKKARAINEN

PRAISES FOR 2012

I praise God for the privilege of laboring for His Name's sake at HeartCry, and I look forward to the good works He has prepared in this new year. Before I describe my hopes for the ministry in Asia in 2013, I will briefly highlight what the Lord has done in the few months I have been with HeartCry in 2012.

In August my wife, Christina, and I moved from Minneapolis to Radford to work with HeartCry and the ministry in Asia. I was able to take a three-week trip to Asia with Matt Glass and a few others to meet our missionaries and conduct three pastors' conferences in India and Nepal. During that time, I was able to become more acquainted with HeartCry's work in Asia and the ministries of our missionaries. Shortly after that trip, we were privileged to begin supporting four new missionaries working in North India.

PLANS FOR 2013

Asia is home to the seven countries with the most unreached people groups in the world—India, Pakistan, China, Bangladesh, Nepal, Indonesia, and Laos. This can be a staggering thought when considering how we might make a greater impact with the gospel in this part of the world. Before I describe my plans and prayers for 2013, I want to

remind us of the attitude we should have when making future plans, as found in James 4:13-16:

"Come now, you who say, 'Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit'—yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes. Instead you ought to say, 'If the Lord wills, we will live and do this or that.' As it is, you boast in your arrogance. All such boasting is evil." (NASB)

With that being said, we have been given a Great Commission from Christ that is worthy of our fullest effort. The commission to "make disciples of all the nations" (Matthew 28:19) is certainly worth our earnest prayers and courageous plans. Now is not a time to shrink back in cowardice or laziness, but to press on in bold faith with the task of taking the gospel to all the nations. Let us be "always abounding in the work of the Lord, knowing that in the Lord [our] labor is not in vain" (1 Corinthians 15:58, ESV).

This mindset must be balanced with the modesty and humility of knowing that "Unless the Lord builds the house, those who build it labor in vain" (Psalm 127:1, ESV). We must abide in Christ, conduct our ministries in obedience to the Word



HeartCry indigenous partner Raj Kumar preaching to a group in North India.

of God, and be wary of becoming pragmatic, for Jesus said, “Whoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do nothing” (John 15:5, ESV).

In planning for the new year, the burden I feel the Lord placing on my heart is twofold: (1) that HeartCry might make a broader impact in Asia with the gospel by spreading our work to more countries and more areas within existing countries; and (2) that HeartCry might make a deeper impact in the places where we are already working by providing more effective and more frequent training for our missionaries.

BROADER IMPACT

Of the seven countries with the highest number of unreached people groups, HeartCry is currently working in four of them (India, Bangladesh, Nepal, and Indonesia), but there are three more we have yet to engage (Pakistan, China, and Laos). I feel the Lord particularly burdening my heart for the nation of China. With its world-leading population of over 1.3 billion, and with the work God has begun with 6.1% of the population professing to be evangelical, China is a great harvest field for the gospel to go forth and souls to be saved. HeartCry has some con-

tacts in China with which we have been working, and I feel that the Lord has been setting things in place for us to begin a significant work in that nation.

Pakistan is also a country of great spiritual need. 96% of the population is Muslim, and only 0.6% is evangelical. It would be a privilege to begin partnering with Pakistani missionaries, if the Lord so leads.

In addition to moving into new countries, my desire is to make a greater impact in our existing countries by working with missionaries in areas we have yet to touch. For example, we are currently partnering with missionaries in only seven of India’s twenty-eight states, and we have yet to work with anyone in the central or western regions of the country. May the Lord open more doors and grant us the faith to follow Him into more unreached areas among the people of Asia!

DEEPER IMPACT

One of the most important goals of HeartCry is to train indigenous missionaries for the work of the ministry. We realize that pastors in the East typically do not have a strong Christian heritage to stand on like we do in the West. The Reformed, Puritan, and early Evangelical influences that are of such great

benefit to Western believers are foreign to most Asian Christians. Our desire is to grow in the effectiveness of our training and thus equip men to better evangelize and disciple their fields of ministry.

The first way I hope to accomplish this is by providing regular training conferences throughout the year for the missionaries we support. At these multi-day conferences, we can teach on the areas of greatest importance or need (e.g. the gospel, systematic theology, marriage and family, etc.) and help to strengthen their understanding and preaching of Christ and His Word. We can also video record these training sessions so that they can be viewed repeatedly, and more people can benefit who are not able to attend the conferences.

This leads me to the second way I want to provide better training—by creating an online repository of HeartCry’s sermons in various languages of Asia. Our conference messages are preached with the aid of an interpreter, and therefore, the result over time is a collection of training videos of some of the most

important teachings for church leaders—all in the native tongue of these Asian pastors (Hindi, Telugu, Nepali, Chinese, etc.). I desire to put together an online site where anyone can access and watch such messages organized by topic and language. I would appreciate your prayers that God might enable this to happen and that it might become a blessing to many Hindi-, Telugu-, and Nepali-speaking pastors and laymen.

Finally, I see the great need and effectiveness of providing theologically sound literature to the non-English-speaking world. The English language has a vast supply of good theology and devotional books that other languages are without. We are currently having Paul Washer’s workbook, *The Truth About Man*, translated into Nepali, and we would appreciate your prayers that we might collaborate to have more books translated into the main languages of our missionaries.

Please pray for the work in Asia in 2013. If the Lord wills, I look forward to fruitful labor for the gospel among the unreached of Asia.

Pastor Sundara Rao (fourth from the left) at a recent conference. The banner, “We preach Christ Crucified,” is more than a slogan; it is a way of life. With him are some of the potential new church planters. Praise God for these bold and sincere preachers of the gospel in South India!





Europe

COORDINATOR'S REPORT

BY PAUL WASHER

Our work in Eastern Europe continues to grow in maturity and number. Under the direction of Sorin Prodan, Don Currin, and thirty-two dedicated missionaries, souls are being won for Christ; established churches are being strengthened; and new church plants are rising up. On several university campuses in Romania, students are hearing the gospel and being discipled. As the promised hope of European unity and prosperity crumbles and gives way to cynicism and despair, the light of the gospel continues to point to the only One who is truly worthy of trust. In times of greatest darkness, the light of the gospel shines forth with the greatest clarity.

Although it is our strong desire to continue the advance into Eastern Europe, in this last year, God has increasingly brought the needs of Western Europe to our attention. In many ways, Western Europe is

now darker and more ignorant of the gospel than its Eastern counterpart. Countries which were once bastions of the Christian faith and centers for worldwide evangelism are now barren of gospel truth and in desperate need of missionaries.

In 2012, God opened the door for us to support missionaries in Scotland (1), Finland (1), and Germany (2). It is our prayer that from this small beginning, God might extend our tent pegs to do more in each of these countries and to expand into others. At the moment, we also have Italy, Portugal, and Spain on our radar, and we are praying for God to open a door.

To give you an example of the great need and the work in Western Europe, we have included below a year-end missionary report from missionaries Andy and Sarah Dalrymple who are church-planting in Scotland.

SCOTLAND

One of the most exciting things to happen here at HeartCry in the last year was the forming of a new partnership with Grace Community Church in Dunbar, Scotland. The following is a letter sent in November 2012 from pastor/missionary Andy Dalrymple with whom we are partnering:

To all our dear friends at HeartCry and Radford Fellowship. Greetings to you all in the Name of our Lord and Saviour.

Here at Grace Community Church, Dunbar, we continue to thank the Lord for all your lovingkindness towards us and the constant en-

couragement we receive from you as we seek to work together in seeing His kingdom extended.

It is now fourteen months since we launched this new work, and we want to give you an idea of how the first year has gone.





THE CITY OF DUNBAR

As you are no doubt aware, Europe is in a very difficult situation spiritually with probably fewer true believers per capita than any other continent in the world. France, for example, is thought to have around ten thousand towns with no gospel witness whatsoever.

Scotland also has its own problems. Although some ministers and churches remain faithful, many have departed from the gospel, as have some denominations – the government is aggressively secular, hoping to introduce gay marriage next year, and the people are for the most part biblically ignorant. Church attendance on Sundays is abysmally low, around 5%, and it is estimated that only 4 out of every 100 young people attend any kind of church, never mind a gospel one.

The town where we are situated pretty much reflects this problem. Dunbar is about twenty-five miles east of Edinburgh in the beautiful county of East Lothian. It has a population of around 9,000 people (12,000 including surrounding villages) and is geared for growth, with plans for another 800 new homes in the near future. The fact that it is only twenty-two minutes from Edinburgh by train has turned it into something

of a commuter town.

Spiritually-speaking, the situation is rather bleak with possibly only 3-4% of the population attending church, and most people have no real knowledge of the Bible. The problem is at its worst among the children and youth. I have met several young people who have never seen, owned, read, or heard anything said from the Bible and who literally cannot answer the question, “Who is Jesus?”

The Lord has placed us in an area where there are many challenges, but we truly believe that He has people in this town who will respond to the gospel. Since we first looked at Dunbar as a possible location for the church plant, a new minister has come to the local parish church, and he has a testimony to God’s saving grace. He has been very supportive of our presence and gospel aspirations, but the others in town have not, especially when we refused their invitation to be a part of the local ecumenical movement. This has given us a lot of negative press in some circles, but we are determined to hold our ground and honour God.

“Grace” is a plant out of Musselburgh Baptist Church. A handful of its members were travelling a long distance into the mother church, and

through time, it was decided to use them to form the core of a new work further down the coast.

We met in various homes for around two years and then launched at the end of August, 2011. Since then, the Lord has enabled us to rent a couple of rooms in a local sports community centre on Sundays, and during the week, we meet in our home for prayer and Bible study.

Very quickly, a number of other believers in the area started to show an interest in what we were trying to establish, and we have had quite a few come along and take a look. Some have stayed only for a short while, but others have stuck with us, and today we can expect to have around thirty-five in attendance on Sundays, including about twelve primary-school-aged children. These folks are from a variety of backgrounds, and they bring with them very different perspectives and experiences, which presents some challenges from time to time. However, the Lord has been very gracious to us and we have been enjoying warm fellowship together.

During our first church year, we have tried to be as active as possible in our sharing of the gospel and in creating an awareness amongst the locals that we are around. We have

taken advantage of special events in the calendar to distribute gospel literature and have managed to cover the town and surrounding villages on four separate occasions, giving out up to 20,000 tracts or booklets. We also hosted an evening with Dr. John Blanchard, who addressed the topic, 'Where is God when things go wrong?' Around 130 people attended, and quite a number left with gospel literature to read.

Some evangelistic courses have been held along the way, usually on a one-to-one basis; but as yet, no-one has been converted.

Personally, I have tried to stay active in the community, talking to people on their doorsteps about the gospel and visiting them in various contexts. My goal is to visit every home in the town over the next couple of years and introduce myself as the pastor of the new church, hoping that will lead to some gospel conversations. Now that we have a new pastor in Musselburgh and I no longer have to look after both situations, I can give my time more fully to this.

Entering into our second year will present some significant challenges and opportunities as we seek to press on. There are a number of matters that we hope to develop and

THE NEW CHURCH PLANT IN DUNBAR - GRACE COMMUNITY CHURCH





THE CITY OF DUNBAR

work towards.

We have also begun to examine ways of supporting missions overseas, even in some small ways. We receive a great deal from others, including yourselves, and want to create a culture from the beginning of investing in God's work in other places. Our goal is to eventually be able to support gospel work on each of the world's continents. At this stage, we are putting in place support for a church planter in Burma and a ministry in Africa that supports local pastors in the provision of a small library of books. These projects are quite achievable for us at this stage and helpful for us in terms of creating a world vision.

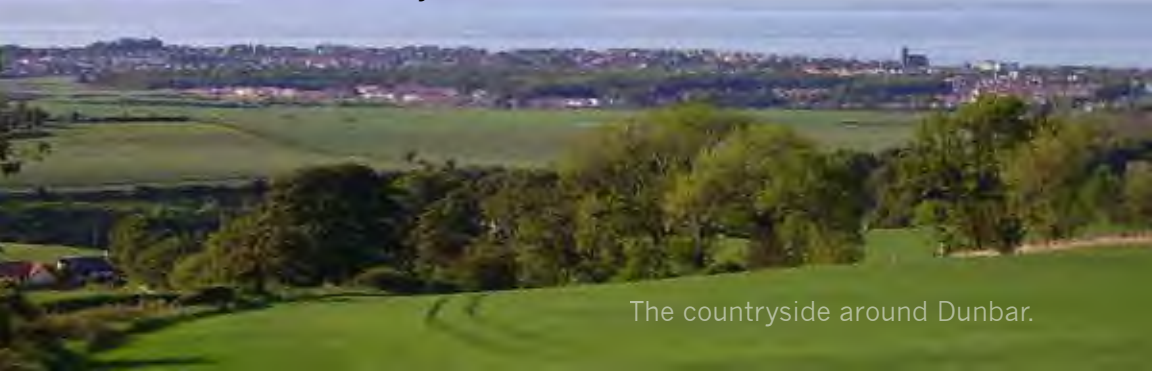
One of our greatest weaknesses as a group is that most of us are not living in Dunbar itself, but are in the outlying areas. Our prayer is that a few more of us might be able to relocate and that the Lord might begin a saving work in the lives of local residents. A major emphasis in our second year will be for members of the group to look for ways to get more involved in the community and the

lives of local people. Hopefully, as we seek to make inroads, the Lord will provide opportunities to witness.

We are so grateful for the support and prayers that we receive from everyone at HeartCry and the Radford Fellowship. Please give our warm regards to everyone. Please continue to remember us before the Lord. Without Him we can do nothing, and in light of that, we want to assure you of our prayers for the good work you all continue to do in Virginia and beyond.

As this work advances through 2013, Pastor Andy Dalrymple asks for us to pray for the following items:

- *Many of the churchgoers live outside of Dunbar proper. Pray that God might open doors for them to move closer.*
- *Pray for opportunities for members to invest in the lives of people within the community.*
- *Pray for the church as it moves toward formal establishment and for the spiritual health and unity of the group.*



The countryside around Dunbar.

Middle East

COORDINATOR'S REPORT

BY MARC GLASS



2012 REVIEW

Throughout 2012, HeartCry has seen a number of developments in the church-planting efforts of our partners in the Middle East.

ISRAEL

In 2012, HeartCry took up the support of another missionary/pastor in Israel. Samuil L. is the pastor of "Light of Life" congregation near Tel Aviv. He and his wife Ella immigrated to Israel from Ukraine in 1995, and they immediately began working in evangelism among their fellow Jews. The "Light of Life" began in 1997 as a small Bible study in three or four homes in the area. As the congregation grew, it moved to a single location, and these small seeds of a church plant grew into a body of believers that today numbers around eighty persons. Samuil has served as their pastor since 2005.

In this past year, HeartCry also ended its support of church planter Michael K. Michael's wife Svetlana passed away at the beginning of 2012 at the young age of 31. This is the second wife that Michael has lost, and he is now a single father of two young daughters and a son. We

continued our support of Michael for as long as he needed, yet due to his loss, he returned to the U.S. to be near his children's grandparents.

Antony S. and Leonid B. have continued their steady work in evangelism and overseeing the churches that they pastor. In 2012, they took upon themselves the responsibility of caring for the large number of Sudanese refugees that have fled to Israel from the Darfur region of Sudan. Antony or Leonid visit this impoverished and poorly treated group three or four times a week. Numerous times, Antony has expressed to us the urgency of this work. The open door is slowly closing as the Israeli government is beginning to deport them.

Finally, Antony and Leonid have initiated what they have named the "I Love Isaiah 53" Evangelistic Campaign. Their immediate goal is to expose as many Jews as possible to the great truths regarding the Messiah which the chapter contains.

Antony Simon making his way through an ultra-Orthodox neighborhood with the sign promoting the "Love Isaiah 53" campaign.



EGYPT

In 2012, the men with whom we work in Egypt were visited with both blessing and trials. In lower Egypt, Samuel S. is finishing his third year of church planting. Sam and the little group of believers are continuing to be shaped by the Scriptures through study, prayer, and fellowship. It is a great encouragement to witness their growth over the past three years that we have partnered with them. While there are still areas of much-needed improvement, there is nonetheless a sense of God working through them. In September, seven new believers made their public profession of faith in the Lord Jesus through baptism.

In Cairo, our dear brothers have gone through a great deal of sorrow, as Pastor Hani R. was killed in a fatal car wreck. Hani was a gifted teacher and leader and spent a great deal of his time translating theological resources for the Arab church. Since early 2012, the group of young professionals and college students that he had been meeting with for Bible study had transformed into a church. Although this fledgling church was left without a leader, there are three mature young men who have stepped into the leadership role. By their own confession, these men are now clinging to God in dependence, rather than to Hani. Walid B. has continued to minister to and encourage this group of Egyptians in Cairo and has been used by the Lord to help them in many ways. Walid continues to seek the Lord's will regarding how he might be used to further strengthen the Egyptian church.

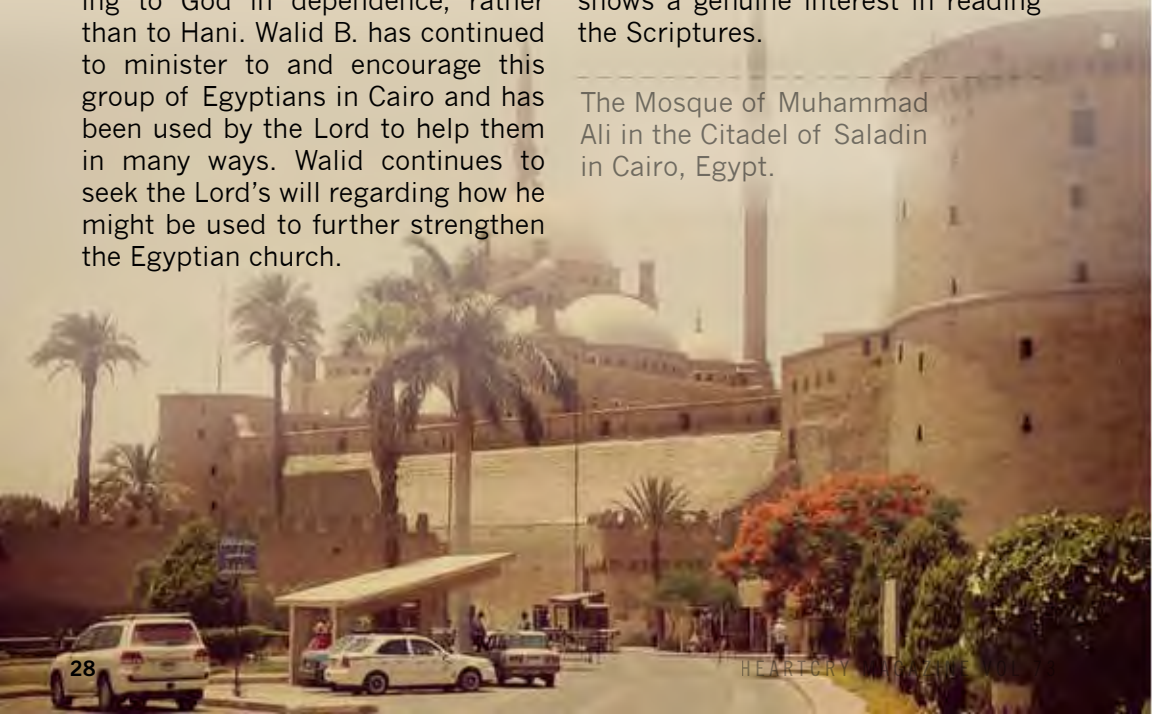
TURKEY

In Turkey, we have continued to assist our indigenous partners and their thriving churches in any way possible. In this past year, they jointly initiated two major evangelistic endeavors.

The first is a “New Life Meeting” which they conduct on a weekly basis. Ester P. is the leader of this ministry. He and his wife spend most of their time on the nearby college campuses, engaging Turkish students with the gospel. In the course of the conversation, they invite the students to the “New Life Meeting” where an evangelistic appeal is made.

The second evangelistic endeavor is a media ministry that has proven to be very effective in a country like Turkey, where one of the greatest obstacles to exposing Muslims to the gospel is the seeker's fear of being persecuted for even inquiring about Christianity. The primary goal of this media ministry is to make Christian resources available through the internet so that they can be accessed anonymously by people seeking to know the truth. To complement these evangelistic endeavors, HeartCry provided \$10,000 to purchase complete Turkish Bibles. This has enabled the participating churches to give Bibles free of cost to each Muslim who shows a genuine interest in reading the Scriptures.

The Mosque of Muhammad Ali in the Citadel of Saladin in Cairo, Egypt.





JORDAN

In 2012, we began supporting men in Jordan who are zealous about reaching their fellow Arabs with the gospel. The first is Dr. Andrew, whom I met about two years ago through e-mail and then met him in person in the middle of 2011. After seeing the work that he was doing among his people, we committed to working with him in the early months of 2012. Dr. Andrew continues his evangelistic work among Muslims and has seen a great deal of fruit from his efforts.

Through Dr. Andrew's recommendation, HeartCry also began working with two other men who are evangelists and church planters. One of these men, Ghazi A., has faced a great deal of persecution for his work in a Bedouin village. The region where this village is located is populated by radical Islamic Sulafis. These men have threatened Ghazi's

life, attempted to rape one of his co-workers, and stole the 4 x 4 that he used to access the remote Bedouin in the desert. In spite of severe persecution, Ghazi holds fast, but he is in great need of prayer.

The other man now supported by HeartCry is Mahrus B. He is a church planter that has been used of the Lord to establish eight church plants over the last fifteen years. He is a faithful man, characterized by godly wisdom and a vibrant prayer life. Presently, he is serving in a church plant that he began earlier this year and is in need of our prayers.

Lastly, we began helping a church plant on a monthly basis with the rent of their meeting space. This church was initially planted by Dr. Andrew a few years ago, and it is one of the most vibrant churches in the Middle East that I have seen. This is especially wonderful in light of the fact that it exists in the midst of an area of fundamental Islamists.

2013 PLANS EGYPT

Here at HeartCry, we recognize that all the plans of men are subject to the providence of God. Nevertheless, we must seek God's wisdom and take a course for this new year. In the following section, a few of the desires we have for the work are listed.

First, Walid B. from Lebanon is praying about the possibility of moving to Egypt. Due to a lull in the work in Lebanon and the numerous open doors for work in Egypt, Walid is heavily leaning towards this course. Secondly, the Egyptian leadership of the Southern Baptists in



Walid B. (third from right) and Marc Glass (far right) with brothers from the church plant in Cairo.

Egypt has asked HeartCry to begin training their pastors. Walid and I are in the process of working out the details of this training, and we are in great need of prayer for this opportunity. Thirdly, we will continue working with the young church plant in Cairo that it might be strengthened and persevere as a light among the people. There is a great deal of potential for these men to be mightily used of the Lord, yet the enemy is already at work to sow discord among them.

JORDAN

We continue to pray about the ways in which we can help strengthen the church in Jordan. In speaking with Dr. Andrew, we discovered one of the greatest needs is for solid teaching through both conferences and literature. In 2012, I began teaching on the doctrine of God to a group of Jordanians. In this new year, Dr. Andrew will lead this same group through an Arabic version of Paul Washer's workbook, *The One True God*.

UNDISCLOSED PLACES

There are indigenous missionaries supported by HeartCry whose names and places of ministry

cannot be publicized. These men are in constant need of our prayers. In the later part of 2013, if everything progresses as planned, HeartCry will help send an Egyptian missionary to a difficult closed country on the Arabian Peninsula. There, he will serve the underground churches with the hope of seeing more added to their numbers and seeing other churches planted.

THEOLOGICAL RESOURCES

In 2012, we started a translation project for the purpose of getting as many theological resources into the languages of Middle Easterners as possible. For the Arab church, we have finished the *1689 London Baptist Confession*, *A Puritan Catechism*, and a tract on the gospel. We have also begun the translation of *Justification and Regeneration* by Charles Leiter, as well as *The One True God* by Paul Washer. Once these books are finished, we will begin the translation of Brother Washer's newest book *The Gospel's Power and Message*. For the Turkish church, our partners are continuing to translate rich theological books and articles. The present work being translated is Michael Horton's, *The Christian Faith: A Systematic Theology for Pilgrims on the Way*.

Russia

COORDINATOR'S REPORT

BY HOLDEN BARRY



It is overwhelming to contemplate the great mercies of God that have been abundantly poured out this past year. The Lord is gathering for Himself a people from every nation, and it is such a blessing to see this unfold in the barren and needy nations of the former Soviet Union. Dear reader, may you be heartily encouraged by the fact that pastors and missionaries are being raised up throughout Siberia, Kazakhstan, and Belarus; churches have been established and are growing; new churches are being formed; and the gospel is being proclaimed to the lost! How wonderful it is to think of the various cities and villages where the good news of Jesus is bursting through the darkness. The authorities can throw preachers in prison, yet the single greatest need of mankind continues to be freely distributed! For we know that “the Word of God is not imprisoned” (II Timothy 2:9).

At the same time, there remains a certain level of sobriety when we remember the many cities and villages all across Russia that have no gospel witness and the vast majority of the people who have not heard the message of salvation. Something needs to be done. The work must advance. On one hand, we can gratefully look back on this past year and

marvel at the kindness of God and many answered prayers. On the other, we must turn our gaze toward the year that is before us with a sense of urgency. What will be done?

2012 REVIEW

The year 2012 was one of growth and new beginnings in Russia. At the end of 2011, HeartCry was only supporting one missionary in Siberia and one in Belarus. Now, at the end of 2012, we are working with a total of twelve missionaries - nine in Siberia, two in Belarus, and one in Kazakhstan. The Lord, in His goodness, has answered many specific prayers, just as He promised. A few years ago, I made my first trip to Siberia to visit the only missionary that we were supporting there at that time. It was to be a trip that would aid us in answering the question: Is the Lord opening up the door for us to work in Russia?

From the very outset of the trip, the Lord moved, and I was both encouraged and burdened by what I saw. The man we were already supporting proved to be worthy, and the need for more pastors and training was greater than we had imagined. By the time I arrived back in the U.S., it was clear that God was calling us to advance into Russia. Since that time, we have sought to support,

Siberia is a vast land with large cities and countless remote villages which are difficult to access.



The 2012 HeartCry Bible Conference in Irkutsk, Siberia.

train, and help pastors and missionaries - men of integrity who rightly understand and proclaim the gospel of Jesus Christ.

SIBERIA

In the past year, we have helped mobilize the church-planting efforts of five men in the Irkutsk region, enabling them to carry out full-time gospel work and the establishment of sound churches. Some of the villages where they live and evangelize are very remote and difficult to access. This gives rise to special needs. For example, HeartCry provided boat motors to aid the missionaries in the Yangel region so that they might reach areas that are only accessible by river.

Through your prayers, there has been progress and fruit - though it may seem slow at times. People have come to know Christ, and villages which prior to this year had no gospel witness are being regularly visited with the good news. Bibles and sound literature are also being distributed and accepted. This past spring, I was able to return to Siberia and sit down with each of our men and discuss the work they have been called to do. I also had the opportunity to hear most of them preach and was encouraged by the way that the Lord has gifted each of them. While there, we had a conference which was composed of sessions for training as well as corporate prayer.

Vladimir Radzihovski continues pastoring the church in Nizhnevartovsk, Siberia. The year 2012 proved to be a time of notable progress, particularly with the construction efforts to build a suitable meeting place for their growing church. This is a project that Vladimir undertook almost eight years ago! He worked on it by himself as he was able through what little means he could find here and there. In the beginning of last year, HeartCry began helping him and the church with support that has advanced the work significantly. They now have the entire structure in place and are working to finish the inside.

SAMARA

One of the most significant partnerships of this past year has been HeartCry's growing relationship with the Samara Center for Biblical Training (SCBT) in Samara, Russia. This wonderfully sound training center was established eleven years ago by a few missionary families sent out by The Master's College and Seminary. They went at the invitation of a local church in Samara and continue working under their leadership there. What we appreciate most about this ministry is their solid doctrine and their relational approach to teaching.

We began working in partnership with the seminary by supporting four of the men who have completed



Church planters and pastors discussing the Word of God at the conference in Irkutsk.

their courses and gone out to plant churches in Siberia and Kazakhstan. Some of these men were already pastors who were in need of theological training who are now going back to their churches. Others are young men who have been called by God to plant churches where there are none. Thus far, they have proven to be men of high caliber and genuine piety.

Another encouraging aspect of SCBT is their effort to prepare indigenous workers for leadership roles in the seminary. This past year, they have been working hard to raise up Russians who are taking on the responsibilities of teaching, training, and administration. The missionaries sincerely desire for this training center to outlive them, and they are on the right track for making it happen. Paul Washer and I had planned to travel to Samara this past November for two conferences and multiple training sessions with the students and pastors. Although our trip was canceled, they went ahead with the conferences and training. Here in the office, we were able to film Brother Paul preaching a short series of sermons for them that they later translated for the conferences. They reported that there was much conviction and edification.

KAZAKHSTAN

The church in Kazakhstan has faced much opposition in the past year. As we reported ear-

lier, the authorities passed new laws that tightened registration requirements for religious groups. This was a strategic move by the government to stop the public meeting of churches and to enable themselves to take strict legal action against those who would oppose. However, in spite of these measures, God has provided a way for the church in Petropavlovsk to legally register. The church is pastored by HeartCry missionary Bakhid K. He and the church there send their greetings and thankfulness for all the prayers on their behalf.

BELARUS

Since Belarus is a restricted nation, advancing in this area is especially difficult. Despite this fact, HeartCry's partnership with the church in Minsk is ever growing. I was able to visit them this past spring. While there, I met with a pastor named Alexander who was in need of support. Though it took some time to put in place, we began supporting him later in the year. In addition, the literature translation and distribution efforts of Slava V. have proven fruitful and are progressing. Paul Washer's workbooks, *The One True God* and *The Truth About Man* have both been successfully translated and printed in Russian. Slava has also been working to translate *Systematic Theology* by Louis Berkhof and has currently translated almost fifty percent of the work.



Pastor Vsevolod G. baptizing a new convert in Angarsk, Siberia.

2013 PLANS

As we look to God in thankfulness for what He has done in the past year, we now look to Him with expectancy for what He will do in this new year. Our two main objectives are: Putting more men on the field, and providing for more training.

LANGUAGE STUDIES

In order for me to work more effectively as coordinator for Russia, I will be striving to better learn the language. I would greatly appreciate your prayers, not just for language learning, but for each of the areas listed below by which we hope to make significant advances this year for the kingdom of God and His glory!

MORE MEN

The way in which the gospel must go forth is through the preaching of the Word - this is how the Lord has designed it (Romans 10:14). For this to happen effectively, there must be more preachers, and those preachers must be adequately equipped. As the Lord provides, we will work to increase the number of men we support in Russia, specifically in Siberia. The way we will seek to do this is through Samara first, as they are the most established group with which we are currently working. We do not

simply want to expand to have larger number, but we want the gospel to go forth into the places not currently being reached! Please pray earnestly that God might raise up a number of worthy men, filled with integrity and the Holy Spirit.

MORE TRAINING

In this upcoming year, we will be working on ways in which to better train those men we are already supporting, especially the men in the Irkutsk region. Since this is a new region, we will be looking to implement proven methods that were developed by HeartCry coordinator Sorin Prodan in Eastern Europe. The idea is to train men through "intentional" conferences, which bring together smaller groups of pastors and missionaries to give them intensive and personal training in the Scriptures. I am currently working to coordinate several trips which will take place in the near future.

TRANSLATION WORK

Another important focus for this year will be to further advance our translation efforts in the Russian language. This will be done mostly through the funding of various translation projects through Slava V. and his team of translators. I am working with him to prioritize a list of books that will be most helpful to pastors and preachers.

South America

COORDINATOR'S REPORT

BY PAUL WASHER



Thus far, we have only included a fraction of the news of what the Lord is doing around the world through our indigenous partners. And yet we come to the end of the magazine with only one page left to share about the work in South America. It is probably just as well, because if we had a hundred pages upon which to write, we could not adequately explain the work or describe the kindness of God which has prospered it!

PERU

In our beloved country of Peru, the work continues to expand in number and maturity. The Church of the Savior in Barranco continues to be our center of operations and is an example to the other church plants that are springing up around it. Although there is always a need for further training and greater spiritual and doctrinal maturity, their zeal for ministry is unmatched. Twice a week, the elders and congregation launch out into the streets, parks, and buses to do open-air preaching and distribute tracts in the surrounding districts.

At the moment, HeartCry is supporting thirty missionaries in the country of Peru. Of this number, the great majority are church-planting pastors seeking not only to win the lost, but also to establish biblical churches.

ARGENTINA

In the country of Argentina, HeartCry is currently supporting one missionary/church planter - Nicolas Serrano.

Nicolas is one of the two founding pastors of Iglesia Biblica de la Gracia (Grace Bible Church) in Rosario, Argentina. Although he started this church in 2010, Nicolas spent

the better part of 2011 studying with the elders of the Church of the Savior in Barranco, Peru. In this last year, the work has faithfully advanced, and Nicolas has grown tremendously in his knowledge of the Scriptures and competency for ministry.

NEW COORDINATOR (IN TRAINING)

In the early months of 2012, our South American coordinator Brad White left HeartCry to pastor in his home state of Kentucky. At that time, Paul Washer agreed to take over his responsibilities until a replacement could be found. In November of 2012, Luke Nash joined the HeartCry staff with the view of being trained to take over the work in South America. Brother Luke is a graduate of Virginia Tech and a member of Radford Fellowship. He has a degree in International Studies and Spanish.

NEW FIELDS

In 2012, HeartCry made its first visit to the country of Brazil, and we are currently praying about the open door which the Lord has placed before us. Brazil is the largest country in South America and the fifth largest country in the world, both by geographical area and by population, with over 193 million people. Closely associated with Brazil is the country of Portugal. It is one of the least evangelized countries in Europe with less than 3% claiming an evangelical faith.

Finally, Brother Nash has brought a new burden to HeartCry - the unevangelized indigenous peoples of southern Mexico. The area is one of the least evangelized in the entire Western Hemisphere.

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