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The Master's
Mantle



*Irpin Biblical Seminary in
Ukraine and three TMS
alumni serving as faculty—
see story on page 6*



Making Disciples

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Dr. John MacArthur
President

Dr. Richard L. Mayhue
Executive Editor

Dr. Irvin A. Busenitz
Editor

Steve Swartz, M.Div.
Managing Editor

In This Issue

Volume 20 of *The Master's Mantle* focuses on "Making Disciples." In this second installment of the theme, I really want to emphasize that this is what we do at The Master's Seminary—not just making disciples, but making disciples who make *their own* disciples with faithfulness, endurance, and biblical soundness. Again focusing on 2 Timothy 2:2, where the Apostle Paul tells Timothy to "entrust these to faithful men who will be able to teach others also," we are overjoyed at the work the Lord has done through The Master's Seminary to do this very task. This issue begins with a look at those who are embarking on ministry for the first time and continues with the story of some who have been gone from TMS for two decades. I trust that your hearts will be as thrilled as mine to think of all that God has done and continues to do for His kingdom. Thank you for your faithful support and prayer for The Master's Seminary. Your partnership with us is bearing fruit all over the world even as you read these pages.

Yours for the Master,

John MacArthur

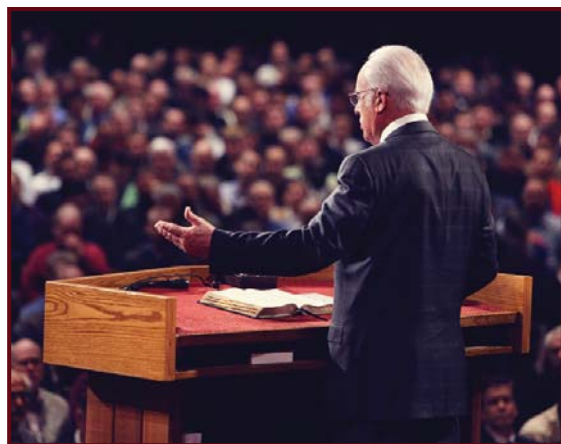
On the cover: *The beautiful facility of the Irpin Biblical Seminary, originally begun in a small house. Inset (left to right)—TMS graduates Brian Kinzel (M.Div. '92, Th.M. '04), Greg White (M.Div. '92), and Bruce Alvord (M.Div. '92, Th.M. '98), have served as faculty and administration for the past 20 years in Irpin. See "The Incredible Irpin Story Continues: Beyond Irpin," by Richard Mayhue, on page 6. See also the insert map, "Irpin Biblical Seminary Graduates Serving in the Ukraine."*

Making Disciples for a Lifetime: The Convictions that Uphold an Enduring Ministry

*John MacArthur, D.D., Litt.D.
President*

On May 12, 2013, John MacArthur addressed the men of the 27th graduating class of The Master's Seminary, inspiring the hearts of the 88 graduates and the thousands of family and supporters in attendance. Speaking from the experience of the Apostle Paul, Dr. MacArthur exhorted the men to endurance and faithfulness in ministry.

When the Apostle Paul came to the end of his ministry, he said that “I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith” (2 Tim 4:6–7). It was a triumphant end to his ministry. He was standing on the summit of loyalty to Christ. He was bloody but unbowed—triumphant and victorious. But what is amazing about this moment of jubilation as Paul awaited his own execution is that there were no crowds hailing his achievements. In fact, earlier in 2 Timothy, he stated that all in Asia had deserted him. Many had deserted Paul in his ministry while faithful partners were elsewhere in the world ministering. Of all Paul’s decades-long group of ministry companions, only Luke was with him in these final days. Though expressing victory, there is a note of sadness to this. He finished strong, well, and victorious—but not because of faithful supportive friends, not because he had a strong accountability group, and not because of a mass of loyal followers who loved him deeply and infused courage into



him. Paul stood alone, and what held him up were his convictions, certainties about his ministry that gave him endurance, joy, and hope. In 2 Corinthians 4, Paul reveals his inner certainties that made him a faithful, enduring soldier of the cross.

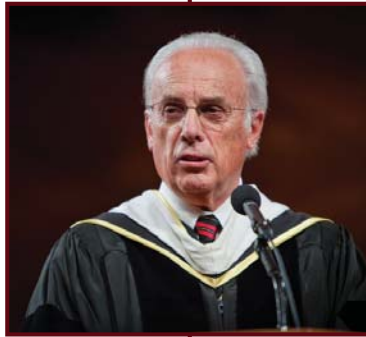
The first certainty is the superiority of the New Covenant. Paul begins chapter 4 by referring back to chapter 3 as one of the reasons he does not lose heart in the ministry. Paul had written of the superior nature of the New Covenant as one who had never really lost his wonder over the glories of the New Covenant. He was a Pharisee, a Pharisee of the Pharisees. He had maintained all the expected traditions and was virtually blameless before the law as far as people can see. He cared for every Jewish expectation and was fastidious about all things of the law. But his heart had been empty, as he confessed in Philippians chapter 3. All of his credentials, traditions, and self-righteous standards ultimately became rubbish to him when he met Christ. He went instantly from being under the massive burden of the Old Covenant, which condemned without mercy and without providing grace, to something far better. Certainly, as God’s covenant with Israel, the Old Covenant was a glorious covenant, but one of condemnation nonetheless (2 Cor 3:9). While the Old Covenant was glorious, the New Covenant was much more glorious—and Paul rejoiced in this. Under the Old Covenant, he experienced defeat, fear, and

condemnation. Then he met Christ and entered into the grace and glory of the New Covenant, coming from death to life and from hell to heaven. So for Paul, the glory of the New Covenant ministry of the gospel was a privilege beyond privileges. The certainty of the superiority of the New Covenant gave Paul confidence to endure.

The second certainty is the mercy of ministry. Still in verse 1, Paul proclaims that he has received the ministry of the Gospel as a mercy from God. Paul never forgot that ministry is a gift from God. In 1 Timothy chapter 1, Paul wrote of His gratitude to Christ for the privilege of ministry: “I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy” (1 Tim 1:12–13). Paul’s gratitude for the mercy of ministry overflows in a doxology later in the chapter as he proclaims, “Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen” (1 Tim 1:17). Paul had not only received ministry as a mercy, but was a living example of the mercy of God (1 Tim 1:16), creating cause for even more confidence and joy. I often hear about ministers who suffer from “burnout.” This is really a self-inflicted condition based on having unrealistic expectations. If a pastor thinks he deserves too much, he will be disappointed. If, however, a pastor understands that he deserves nothing, then he is hard to disappoint. If he understands that he is nothing but a clay pot, replaceable, breakable, and temporary, then all his life will be lived in the joy of the privilege and mercy of ministry. He will be always unworthy and never self-promoting, never self-exalting, never defensive, never wounded—all because he is always in awe of the mercy of ministry.

The third certainty is the joy of a clean conscience. In verse two, Paul states that he has “renounced the

things hidden because of shame.” He has renounced hidden vices, secret sin, and all private thoughts of iniquity. Paul fights the battle against sin on the inside. The book of James says that sin does its work on the inside where it is conceived, before turning to lust and bringing forth sin and death. Paul understood that sin must be dealt with internally or you lose the battle. Paul is proclaiming that he does not have a secret life. He does not have sin and shame that people do not know about. When Paul’s critics had arrived in Corinth, one of their attacks had been that Paul was a secretly wicked man, but in this chapter he is refuting that accusation strongly. In fact, Paul states that “our proud confidence is this: the testimony of our conscience” (2 Cor 1:12a). While ministry will definitely bring its share of accusations and attacks from both enemies and friends, a pastor can endure by having the testimony of a clean conscience—that he is conducting himself “in holiness and godly sincerity, not in fleshly wisdom but in the grace of God” (2 Cor 1:12b). Paul understood the



certainty of the need for a pure heart, a heart devoid of secret sin. So he fought the battle on the inside and by the grace of God and the power of the Spirit, he won that battle. Thus, he was able to have a lasting and enduring ministry.

The fourth certainty is the responsibility of preaching. Paul continues in 2 Corinthians 4:2 that he ministers “not in craftiness or adulterating the word of God, but by the manifestation of the truth.” Paul was unwilling to do anything crafty or of human invention to achieve his goals in ministry. He did not “peddle the word of God” (2 Cor 2:17) by twisting the Scriptures for his own ends. As pastors, we are not to adulterate God’s word to gain whatever it is we want to gain. We do not use the Scripture to promote ourselves and our agendas. The man of God is completely committed to handling accurately the word of God, manifesting the truth of the Scriptures

through skilled study and exposition. The amazing result of this is that by being faithful to the truth, the expositor commends himself “to every man’s conscience in the sight of God” (2 Cor 4:2b). The disclosure of divine truth even recommends itself to the enemies of the truth. It strikes the conscience of the enemies of God who have in their heart the law of God. Paul understood that the truth of Scripture had such self-evidencing power that even where it was rejected and hated it commended itself to the conscience of the hearers as true. Paul never attempted to gain ground for himself—rather, he exalted Christ by exposing the truth of Scripture to his listeners, whether enemies or friends of the truth. And this was done with great reverence as being “in the sight of God.” Paul was anchored and faithful because of his certainty of the responsibility in preaching.

The fifth certainty is God’s initiation of salvation. Beginning in verse 3, Paul states that “if the gospel is veiled, it is veiled to those who are perishing.” By contrast in verse 6, Paul reminds us that it is God “who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.” And right in between these two statements, Paul says—my favorite portion of Scripture in the New Testament—“for we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake” (2 Cor 4:5). I can know two facts with assurance. First, if I am faithful to proclaim the gospel it will be veiled to those who are perishing. I can do nothing to change unregenerate people. In the language of the Lord’s parable of the sower, I can only sow the seed; I cannot determine the nature of the soil. Second, if I am faithful to proclaim the gospel, God will initiate in some the work of salvation. Proclamation is my work, but acceptance is God’s work. In John chapter 3, Nicodemus wanted to know about entering the kingdom, having eternal life. Jesus told him that he must be born from above, that the Spirit of God blows where He will at God’s divine initiation. Our understanding of this certainty as ministers of the gospel prevents us from deviating from the message and is the antidote to discour-

agement. It is simultaneously encouraging—that God is the one who does the work of salvation—and humbling, reminding me that “we have this treasure in earthen vessels so that the surpassing greatness of the power will be of God and not from ourselves” (2 Cor 4:7).

At the conclusion of his address, Dr. MacArthur prayed for the 88 men about to go out into the world into the gospel ministry. “It would certainly be my prayer that years from now each of these men would stand at a summit, perhaps surrounded by faithful friends, perhaps in the fellowship of loyal loving Christian brothers and sisters, perhaps in communion with beloved children and maybe grandchildren who came to Christ through them. But it may be that they, like Paul, may one day stand alone and forsaken with few accolades and little praise. And it may be that is just the end of a rather obscure ministry. But may they stand at that day no matter whether they are alone or surrounded by a mass of people. May they stand triumphantly having fought the fight, run the race, and finished the course ready to accept the crown so that the history of their life might be an example of how all of us should live. This is a long-range prayer—I understand that Lord—but this is what I pray for them. In the name of our Savior, Amen.” ■

2013 Graduation Facts

— 88 Graduates —

- 2 Diploma of Theology
- 4 Bachelor of Theology
- 53 Master of Divinity
- 18 Master of Theology
- 10 Doctor of Ministry
- 1 Doctor of Theology

— 11 Countries Represented —

(besides the U.S.)

*Australia, Brazil, Canada, Italy, Malawi,
Mexico, Myanmar, New Zealand,
South Korea, Switzerland, Taiwan*

— 1,458 Degrees Awarded —

by The Master’s Seminary since 1986

The Incredible Irpin Story Continues: Beyond Irpin



*Richard Maybue, Th.D.
Executive Vice President and Dean*

Paul writes in 2 Timothy 2:2, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.” This really expresses the heart of the incredible story of Irpin. In the Fall 2010 issue of *The Master’s Mantle**, I had the privilege of telling of God’s amazing grace in the former Soviet Union through the start of Irpin Biblical Seminary. Key church leaders from Russia and Ukraine had shared with us in 1990 their prayer for God to establish a pastoral training institute in Ukraine, near the capital of Kiev. As a result, these pastors arranged a one-week teaching course for prospective students. So, the following year I flew to Moscow along with Bob Provost (now president of Slavic Gospel Association) and two faculty members from The Master’s Seminary. We took an all-night train to Kiev to prepare to meet and teach this potential first seminary class in Irpin.

Teaching in a small house that would eventually become the first seminary building, we taught 60 men for a week in the one classroom meant to fit 20–30. Our wonderful translator, Sergei Olmenchenko, patiently translated each day in a back-and-forth fashion. These men, deprived of almost all study aids beyond their Bibles, were deeply hungry for the major biblical themes upon which we taught. Many of these special brothers



A recent graduating class of Irpin Biblical Seminary. Irpin has now graduated over 1,200 men into pastoral ministry since 1992.

had fathers and grandfathers who had been imprisoned or killed by the KGB because of their faith in Jesus Christ. Traveling home, we reflected on what the Lord might do through this snapshot ministry effort.

Founded a year later in 1992, the Irpin Biblical Seminary became a reality with those handful of students and no formal facilities. During the early years, night classes were often conducted by candlelight due to unreliable electrical service in post-Soviet Ukraine. For over 20 years now, three TMS graduates have been faithfully serving on the faculty for the seminary.

During the early years of Irpin, Greg White (M.Div. '92) served on the faculty in the area of New Testament. In 2000, he began developing the Master of Divinity program and now serves as the dean of the graduate programs at Irpin. In addition to seminary ministry, Greg and his family have been involved with two church plants during their time in Ukraine.

Bruce Alvord (M.Div.'92, Th.M.'98) teaches numerous classes at Irpin, mentors seminary students, and travels as a guest lecturer at other seminaries in the former Soviet Union. Ever faithful to the local church, Bruce serves in his local church as an elder, counseling church members, leading a home Bible study, and reaching out to needy Ukrainians.

*Available for viewing at tms.edu/pdf/Mantle.17.2.pdf



The MacArthur New Testament Commentary in Russian is utilized at Irpin.

Brian Kinzel (M.Div.'92, Th.M.'04) teaches mainly in the area of Old Testament, including Hebrew Grammar, Hebrew Exegesis, Historical Theology, Old and New Testament Survey, and various specific Old Testament books. After serving in an existing church upon arriving in Kiev, Brian became the founding pastor of a new church plant.

After 20 years of faithfulness, Greg, Bruce, and Brian have seen God go beyond Irpin in ways they never imagined. Today the seminary offers six programs including the Master of Divinity, Bachelor of Theology, and Diploma of Deaf Ministry. By the grace of God, over 1,200 pastors and church leaders have graduated from Irpin and gone on to a vast array of ministries not only in Ukraine but also Moldova, Belarus, Russia, Germany, Azerbaijan, Kazakhstan, Israel, and even China. From the very beginning, these missionaries and the Ukrainian leaders of Irpin have been committed to training men to faithfully and accurately handle the Word of God.

The goal of Irpin has always been to train up national men to do the work of evangelism and ministry in their own country. They know best how to reach their own people and do not have to contend with many of the cultural and linguistic barriers that foreign missionaries face. One student at Irpin named Vitaly had a heart for the people groups in the far north of Russia where there was no gospel witness. These communities are so remote that the only viable means of



Classroom studies at Irpin Biblical Seminary.

getting to them is to travel by boat up the various rivers in the area during the summer. After graduating from Irpin, Vitaly began a flourishing ministry among these people and is a wonderful illustration of the 2 Timothy 2:2 principle at work.

The Apostle Paul's legacy to young Timothy to train men who would be able to teach others is one that has continued through The Master's Seminary to Irpin Biblical Seminary to nine countries and over a thousand qualified pastors. In Ukraine alone (see foldout map), dozens of Irpin graduates serve faithfully in local churches as pastors and church leaders. The spiritual landscape of Ukraine and many surrounding nations has been massively impacted for Christ through the faithfulness of these men. ■



Our own president on a visit to Irpin Biblical Seminary. On the left is Benjamim Brenza, administrative vice president, and on the right is Dr. Igor Yaremchuk, president of Irpin Seminary.

We Train Men as if Lives Depended on It.

A New Phase of Ministry for Two Beloved TMS Professors

Two long-time icons of The Master's Seminary, Dr. William Barrick and Dr. Alex Montoya, are moving into a new phase of ministry. We praise the Lord for the way they have shepherded our future shepherds with excellence, high academic standards, and an ever-present love for our men.

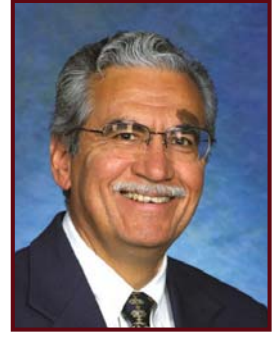
Dr. William “Bill” Barrick joined the faculty of The Master’s Seminary in 1997 after 16 years of service in Bangladesh with the Association of Baptists for World Evangelism. Prior to that time, Dr. Barrick had been Professor and Chairman of the Old Testament Department at Denver Baptist Theological Seminary from 1972–1978.

Dr. Barrick has been serving at TMS as Professor of Old Testament and the Director of Th.D. Studies. While retiring from fulltime service at TMS, Dr. Barrick will continue to remain an important part of the program. He will continue in his role as Director of Th.D. Studies in addition to teaching Hebrew Exegesis and one elective course. As the Lord provides, he will also continue with the excavations at Khirbet el-Maqatir (the proposed site of biblical Ai at the time of Joshua’s conquest in Joshua 7) with the Associates for Biblical Research.

Ever the faithful churchman, Dr. Barrick will maintain his role as an elder at Placerita Baptist Church as well as continuing a conference speaking ministry both in the States and overseas.



Dr. William Barrick



Dr. Alex Montoya

Using his four decades of exegetical experience and expertise, he is editing Old Testament commentaries for the *Evangelical Exegetical Commentary* series. He is editing the *EEC* commentaries of Song of Solomon, Esther, Numbers, Jeremiah, and 1 & 2 Samuel. He also continues final revisions to *A Grammar for Biblical Hebrew* along with Dr. Irv Busenitz.

Several other projects reflect Dr. Barrick’s particular love of Genesis. First, he continues writing his own commentary on Genesis in the *Evangelical Theological Commentary*. Second, he has participated as a contributing author in *Four Views on the Historical Adam*, being published in November 2013. He will participate in a symposium on this topic at the national meetings of the Evangelical Theological Society in November. Third, he will continue teaching Genesis 1–11 each year in the Grand Canyon in partnership with Canyon Ministries and Answers in Genesis.

While Dr. Barrick’s varied ministry opportunities continue, he intends to use his reduced duties at TMS to enable him and his wife, Barb, more family time together. He states, “I personally look forward to spending more quality time with my wife of 47 years and counting.” They intend to spend more time with their children and grandchildren in addition to staying involved in the lives of both of their mothers.

Dr. Barrick can be reached through his TMS email, bbarrick@tms.edu, or by making appointments through TMS for the days he will be on campus. We thank the Lord for his many years of faithful service to TMS and for the service he continues to give TMS and the body of Christ around the world.



Dr. Alex Montoya has served as Associate Professor of Pastoral Ministry at The Master's Seminary for the past 22 years. He describes this time as "a delightful experience, and one which I thoroughly enjoyed." He will continue on as a part time faculty member, teaching elective courses as the need arises, stating that he has "made a lifetime commitment to the students of The Master's Seminary and will continue to be available to them for any help they might need."

His love for the training of men for church ministry is matched only by his love of doing local church ministry. Four decades ago, beginning with just 40 members, Dr. Montoya became the senior pastor of First Fundamental Bible Church of Monterey Park. With a heart for exposition and evangelism, the church has thrived under his seasoned leadership. First Fundamental Bible Church has planted 15 other churches during his ministry and has seen many men eventually come to The Master's Seminary for ministry training.

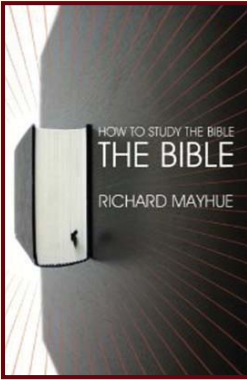
After four decades of faithful service as senior pastor, his ministry responsibilities have only grown as the Lord has blessed the ministry. Dr. Montoya's extra time will be devoted to the local church. The Lord allowed them to acquire a new facility for the church in the city of Whittier. It is a beautiful facility on six acres with a large worship center, 19 classrooms, a gymnasium, a

playground, and plenty of parking. The best part is that it is right in the center of their target area for ministry.

As the local church ministry has grown to 1,000 members, it became clear to Dr. Montoya that he needed to spend the remaining years of his ministry helping the church settle into the new facility and working to reach that section of the San Gabriel Valley for Christ. In addition to his duties as senior pastor, Dr. Montoya will continue to minister overseas to The Master's Academy International (TMAI) family in its various locations. He is also passionate about using technology to assist pastors in remote locations by making sermons and outlines available to them via the internet to help these men who may not have the opportunity for formal theological training.

Although focusing more on local church ministry, Dr. Montoya also plans to spend more time with his wife of 45 years, Favy, and enjoying their five grandchildren. Speaking for himself and Favy, he expresses, "We leave our full-time involvement at TMS with some degree of sadness since we loved the students and the faculty. It has been an experience that we shall always treasure. The Master's Seminary is the finest seminary in the land, and we are so glad to be a part of it."

Dr. Montoya can be reached at First Fundamental Bible Church, 11000 Washington Blvd., Whittier, CA 90606 (562-695-3322) and at amontoya@ffbc.net. Countless graduates carry Dr. Montoya on their shoulder next to them as they preach with passion, evangelize their communities, and shepherd their flocks with loving care. We are grateful to the Lord for his service to the men of The Master's Seminary. ■



How to Study the Bible Now Published in Armenian

Authored by our own Executive Vice President and Dean, Richard Mayhue, we are pleased to announce that *How to Study the Bible* has now been made available in Armenian. In addition to serving the country of Armenia, there are an additional estimated five million Armenians scattered around the world, particularly in Russia, Georgia, the U.S., France, Iran, Syria, Lebanon, Turkey, and Israel. Misinterpretation of Scripture is one of the major problems that face the Church. We live in an image-centered world that demands shortcuts to answers and has a limited attention span for study. This book discusses the many obstacles that can keep us from a truly biblical interpretation of Scripture. Mayhue's grasp of the methods of biblical interpretation enables him to provide our modern generation a simple way to understand what the Bible says and avoid the errors that are commonly made. It should be mandatory reading for anyone interested in finding out what Scripture says.

Alumni Ministry

“Come to me, all who labor and are heavy laden, and I will give you rest.”

—Matthew 11:28

MIKE RICCARDI came to The Master's Seminary in 2009, where he ministered as an intern at Grace Community Church during his seminary training. In 2012, Mike was brought on staff as the full-time Local Outreach Pastor.

Mike oversees the four branches of Local Outreach Ministries, led by 30 ministry volunteers: equipping, evangelism, ethnic, and empathy ministries. These four areas include evangelism training, basketball and volleyball outreaches, jail and rehab center ministries, outreach to the homeless, local hospital outreach, and ministry in local retirement homes.

Mike has taken his ministry experience and TMS education and is applying the gospel directly to the world of unbelievers. He also feeds the flock of God by preaching regularly in the Gracelife Fellowship Group at Grace Community Church and teaching Evangelism as an adjunct professor here at TMS. Most importantly, Mike loves and leans on Jenna, his wife of five years. ■



Faithfulness in Newtown: A Sandy Hook Update

In the Spring 2013 Issue of *The Master's Mantle*, John MacArthur wrote an encouraging article in response to the tragic shooting in the community of Newtown, Connecticut, on December 14, 2012*. On that day, Adam Lanza entered Sandy Hook Elementary School, killing twenty first-graders and six adult women before taking his own life. Parker Reardon (M.Div. '07, D.Min. '12) and Joey Newtown (M.Div. '07), pastors of nearby Newtown Bible Church, began ministering to the families of the community, giving counsel and hope from the Scriptures. As pastors of only one of two churches in the area not caught up in the Ecumenical Movement, they observed with disappointment the failure of professed evangelicals in the community to offer gospel hope and the perspective this gives for those who embrace Christ through faith.

The so-called help provided by local counselors and churches attempted to give meaning to the tragedy by considering the event only from a psychological, sociological, and physical view. They have sought to give answers for the murders based on the societal conditioning of Lanza rather than the presence of sin in the world. Relief from the intensity of mourning and grief was attempted through massive memorials of teddy bears, flowers, balloons, posters, and candles. There is now even a carousel and park in honor of those killed. While many of these

*Available for viewing at tms.edu/pdf/Mantle.20.1.pdf



gestures are the understandable response of a devastated community, they do not minister the answers that only Scripture provides.

Because this event will continue to impact this community for a generation, Pastors Parker and Joey have begun a multi-faceted ministry response, trusting the Lord to weave together this heartbreaking incident for His glory. First, they have been given multiple opportunities to intersect with the media, including interviews on MSNBC and articles in various Christian publications. Second, personal letters and gospel resources were given to each of the families directly impacted. Third, they distributed hundreds of copies of *Safe in the Arms of God*, by John MacArthur, and *What is the Gospel*, by Greg Gilbert, in the days immediately following. Fourth, on the six-month anniversary of the shooting, they initiated a door-to-door neighborhood outreach to give away *Safe in the Arms of God* along with a personal letter. Fifth, the church organized an outreach concert at the local high school. Finally, they are shepherding their congregation to be faithful for the long term as a light for the biblical gospel in their community. We thank the Lord for Parker and Joey and their faithfulness to Christ in giving biblical gospel hope to a hurting community. ■





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The Graduating Class of 2013



Irpin Biblical Seminary Graduates Serving in Ukraine