

ComingUp

The new and preferred way to access the RBBC calendar of events is via the Church Center app, or the church website (www.redbridgebaptist.com). EVERY Red Bridger is asked to download the app. See Jordan or Jessica List if you have questions regarding the RBBC Church Center app.



RBBC Small Groups have started the third year of meetings! The Small Group Task Force will not be aware of your interest in participating in this ministry unless you let it be known. Those interested in being part of a Small Group can express this through the Church Center app.

Weekly Prayer Times:
Men: Tuesdays, 7 AM, Yth. Bldg.
Ladies: Wednesdays, 10 AM, Conf. Rm.
Churchwide: Wednesdays, 6:30 PM, Aud.

www.redbridgebaptist.com
www.haitihomeofhope.org
www.gotquestions.org

Vision

News from Red Bridge Baptist Church
Spring 2025 / Vol. 60, No. 1



Postmaster: Address Service Requested
The Vision, 4901 Red Bridge Road
K.C., MO 64137

2024-25 RBBC Year of Prioritizing Prayer!



The Vision (USPS 864360) is published quarterly by Red Bridge Baptist Church, 4901 Red Bridge Road, K.C., MO 64137
Periodical postage paid at Kansas City, MO 64108

In This Issue

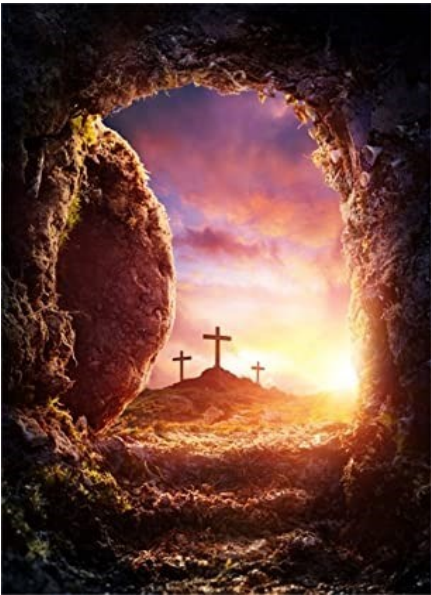
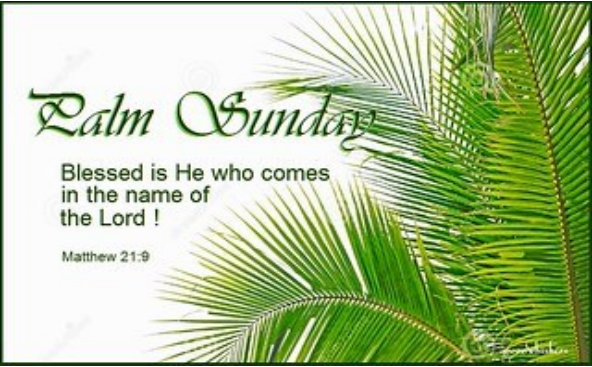
- Mission Guardrail #2!
- Many Major Events in April!!!
- Congregational Life for Every Believer!!!

APRIL ACTIVITIES

April 12



April 13



Easter Sunday
April 20

Awana
Grand Finale
Wednesday
April 30



By Pastor Vic Borden

One of the RBBC By-Laws requires that those who join the church must attend a Membership Class (of course, one must be a scripturally baptized believer first-and-foremost!). Those who have taken this class will remember an exercise in which I led those in attendance to identify biblical terms/concepts of the church. In other words, what does the Bible say the church is, or is like?

The answer which is most often given, and usually first, is that the church is the body of Christ (1 Corinthians 12). This concept is immediately apparent, in that, like a person's brain, Christ is the Head who directs the body. Just like a person's physical body, the body of Christ has many parts/members. All of these parts/members make up the one body, with Christ being the sole Head.

Another concept or picture found in the Word of God which identifies the church is that we are the sheep of the Shepherd (John 10). As sheep, we are to follow our Good, Great, and Chief Shepherd. Sheep which receive protection and provision from the Shepherd are those who flock together under His supervision (Psalm 23:1).

A third illustration from the Bible regarding the church is that we are soldiers (2 Timothy 2:3; Ephesians 6:10-18). Just like the Head gives direction to the body; and just like the Shepherd leads the sheep; so too, the Captain of our salvation (Hebrews 2:10 KJV) commands the troops.

What do all of these illustrations of the church have in common? Arguably, first among a number of similarities which could be offered, is a relationship with the Lord. He is the Head of the body, Shepherd of the sheep, and Captain of the soldiers. What's more, each of these entities are also interrelated. The body is one, but has many parts/members. So too, the flock is one, as well as the military unit. A body part does not function independent of the body. An individual sheep is not going to fare well if wandering alone in the world. A soldier doesn't win a war as an individual. In short, the Word of God emphasizes congregational life for each and every believer!

You might be thinking that what I've written sounds very "pastoral." To be sure, my primary calling is to pastor God's people. However, that's not the reason I hold to the aforementioned convictions. I do so because the illustrations I cited regarding Christ and the church are biblical. In fact, I had these same convictions when I was a layman. My commitment to congregational life didn't change when I became a local church pastor. I was wholly committed to life in the church long before I went into the ministry as a vocation.

This article begs the question as to "how" a believer is to be involved in congregational life. I want to offer two primary characteristics as to "how" this will play out. First, be present! It follows that the part is actually present with the body; the sheep is physically in the flock; the soldier is with his/her unit. Absenteeism ought to be the exception, not the rule. Second, participate! Jump into something. Join a Small Group, attend an elective Sunday School class, pray about being on a committee, or the choir, or serving once-a-month in childcare, etc. Body parts, sheep, and soldiers actually have a function. So, I exhort you to be present and participate in the life of the church!

"...each of these entities are also inter-related...In short, the Word of God emphasizes congregational life for each and every believer."



AroundRBBC

Future Member:

Evangeline Iris,
born to Brooks & Emilee Fairman

Welcome to RBBC:

Samuel Gaeddert
Greg Sowers
Sabriya Sowers
Kayla Touokong

Small Group Leaders in Training

Daniel, Sarah, Craig, Victoria, Jordan, and Jessica recently went to Jefferson City to receive special training for Small Group Leaders. Thanks to these, and all of our Small Group Leaders, for their service to our Lord and His people!



**RBBC 60th
Anniversary Celebration
Sunday, October 5, 2025**

Just for Fun!
**Just for Fun! is a feature in the
Vision for the purpose of...well,
Just for Fun!**



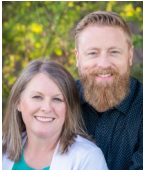
**Adah and Phoebe participated
in "Island Night" during Awana.
Watch out parents as they look
like they're ready for Hawaii!!!**

**The Insight column is currently
focusing on RBBC missionaries.**

Guardrails for Christian Missions*

By Scott Hudgins

In the last newsletter, we began a conversation about the dangers that exist in Christian missions, namely embracing ecumenicism, encouraging contextual theologies, overemphasizing social responsibility, and adopting extreme contextualization. Last time we specifically looked at **Guardrail #1: A Warning Against Embracing Ecumenicism**—which was clearly disregarded in the World Missionary Conference of 1910 that was held in Edinburgh, Scotland. In this edition we will consider **Guardrail #2: A Warning Against Encouraging Contextual Theologies**.



Scott &
Kristi
Hudgins

Because Edinburgh 1910 failed to construct doctrinal guardrails, Christian leaders from the third world (aka Global South), particularly in the 1970's, were "encouraged to evolve theologies and programs designed specifically for their respective constituencies and cultures" (Article *South-western Journal of Theology*, p.126). At face value, this may not seem like a problem because every culture has a unique set of experiences, values, and worldviews. However, because the mission leaders from the older Global North (primarily the US and Europe) did not faithfully construct doctrinal guardrails to guide the young movements of the Global South, many "contextualized theologies" were developed. Some of the aberrant theologies include Liberation Theology, Third Eye Theology, Water Buffalo Theology, and Yin-Yang Theology. If we carefully examine these systems of belief with the Scriptures, we will find that any cultural sensitivity gained is "overshadowed by a loss of biblical authenticity" (p.126). It must be said then, that a lack of "biblical authenticity" in Christian missions will not produce a distinctly Christian missiology. In turn, a missiology that is not grounded in the Christian Scriptures will not produce movements that are distinctly Christian. "One's missiology is only as good as one's theology" (*Paradigms in Conflict*, p.149). For example, as described in his book *Transforming Mission: Paradigm Shifts in Theology of Mission*, David Bosch's liberal theology led him to embrace ecumenicism as the emergent postmodern paradigm of missions. His ill-placed hope in ecumenicism moved him to applaud deviant theologies originating from the Global South (p. 357). He said, "Liberation theology has helped the church to rediscover its ancient faith in Yahweh..." (p.453). So, not only are these heresies birthed, fostered, and encouraged in the ecumenical movement, they are hailed as the hope of the Christian faith. If the present global missions movement is not careful, their desire to be together will trump the "Old, Old Story" of the gospel. Hesselgrave wisely said, "[T]he greatest challenges facing the missionary task of the church today are not 'methodological [but] theological'" (*Paradigms in Conflict*, p.149).

The guardrail needed to shield against contextual theologizing is loyalty to the Scriptures. Scripture is the authority and "must always critique cultural experiences and never the reverse" (*MissionShift*, p.38). "Without the foundational assumption of biblical authority, accessibility, and applicability, the net effect is some degree of relativism. When intentionally flirting with the world's systems, this can be dangerous" (p.37). The Gospel can be confused, twisted, and even lost. What then is missions if the Gospel in its purity is not preached?

* This article has been adapted from a paper that Scott Hudgins wrote in 2021 for a course at Midwestern Baptist Theological Seminary entitled: *Guardrails and Hazards of the Two-Thirds World Missionary Movement*. If you would like to read the full paper, you may request a copy by emailing Scott at: s.hudgins@mannaworldwide.com.