



Promotional Missionary Packet for David and Tule Cox



David and Tule Cox

Missionaries to Mexico City
since 1986

**PLEASE READ THE NOTE AND LETTER
ON THE TABLE OF CONTENTS PAGE FIRST
(the next page)**

**How to Pray for
Missionaries**

By David Cox
(2012) or older www.missionary.com

This may be freely printed and distributed if unaltered.



"Brethren, pray for us" - Missionary Paul
1 Thessalonians 5:25

Every true and obedient Christian should be
concerned for and striving to labor in the work of
the Lord. If the work of the Lord is a war against
Satan, then it is only through the prayers of the
saints that any Christian warrior can do anything.
Many Christians in the world are highly
condemned about sponsoring the work of the Lord
around the world through missions, but they
wonder how can I do this best? How and for what
should I pray for these workers on money and
materially any fields of service (at all times) we
will try to give some tips that should help.

(This packet is a supplement to the original
mission field, that first 12 years as a single missionary.)

Recommended Tract:
[ch32 How to pray for missionaries](#)

Our present presentation is not so much about telling you that there is a country south of the US called Mexico, as it is about presenting our spiritual convictions so that you can evaluate if you agree with us or not. The bulk of our presentation is a very short summary on page 3. Please read through that, and if you want to know more about something there, click on the links to see fuller explanations found on page 4 through page 12.

Table of Contents

Rather being extensive and trying to make you read everything, **I have summarized the contents of this book in the Overview section on page 3.** If you don't want to read through a lot of material just read the **Overview**, and **Closing Request** sections **on page 3** and click on the links to “**Deeper Details**” if something interests you.

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Letter to Pastor

Dear Pastor,

*This promotional packet is for the ministry of David and Tule Cox, missionaries in Mexico City, Mexico. It is my simple desire to present our ministry to you **so that you might be able to evaluate us, with the end in view of praying for us.** Yes we need financial support, but rather than just asking for monthly support or a service in your church to present our ministry, we would rather request prayer. If God moves you to give something, praise God. But God can provide our support from many different channels, and the prayers of God's people is key in that. **Will you pray with us over the ministry that God has given us?***

In Christ,

Pastor David Cox

davidcoxmex@gmail.com

Ministry Website: www.davidcoxmex.com

Overview of our Ministry

We are ministering in Mexico City, Mexico since 1986. Our principal ministry is [mass evangelism](#) and [church planting](#). What I do locally in our church, I also put on the Internet for other people around the world to use. (see [David Cox's Websites](#)) We use the resources we have at hand to spread our ministry as far as we can.

Background and Biography of David Cox

I grew up in Ferndale Baptist Church under the leadership of Dr. Bob Besancon, which continues today under the fine leadership of Pastor Mike Betancourt, a Bob Jones University graduate. This church is an independent, Fundamental Baptist church. See my tract: Ch13 [Why we are Independent?](#) Under Dr. Besancon, we were taught to be Baptist, but also the concepts of being a Fundamentalist, and separated. Because of his influence, I attended **Bob Jones University** and graduated in 1979 with a B.A. in Christian Missions, Greek Minor, and returned for a Masters in Bible, and then another Masters in Educational Administration and Supervision.

In December 1985 I left for Mexico as a single missionary, working in evangelism and planting a church. In 1993 I married Tule Meza Castro, a Mexican girl in our church. That progressed until a few years later when my father (our principal financial support) passed away. We made a decision to leave our mission board (on good terms), and went out under our home church, Ferndale Baptist Church, in North Charleston, SC. We did deputation again to raise more support from 2000 to 2002, and then returned to start our second church Fundamental Baptist Church in Mexico City. Fundamental Baptist Church is our present church, which we have been working with since 2002 (now for 12 years), and we have not done deputation work because of the damage of leaving the work for a year or two which we have seen in our past.

At present, we are trying to secure new US partners (churches and individuals) in good, sound churches in the US, and we are trying to return for 1-2 months at a time every year to present the ministry in them.

A Closing Request

If you can identify with my stands, positions, practices, and ministry, and you desire to partner with us in our ministry please contact me davidcoxmex@gmail.com and express that thought.

Note, we are seeking both people to financially partner with us, AND people to pray regularly for us. If you cannot financially help, but desire to pray for us, we would greatly appreciate that, and please let us know of your desire to just pray for us.

We wish you would consider our important request to simply pray for us.

(Note: For those who pray for us and support us regularly, I offer everything I sell for free, and also for those men in your church who are preaching, teaching Sunday School, or are wanting to study the Bible deeper, they too can get my material for free if they ask me through you.)

Appendices: Details about us

Where we stand on the Issues: Where we go and don't Go

Short Summary: This section is to mark out what we are, and what we are not. For some people, they don't care where they go if people there will give them money. **WE DON'T WANT SUPPORT FROM CHURCHES OF DRASTICALLY DIFFERENT MIND SETS THAN WE HAVE!** Every church is a little different, and that has to be accepted, but **PLEASE READ WHERE WE STAND AND PUT IT IN PRAYER BEFORE FURTHER CONTACT AND RELATIONSHIP WITH US!**

In a perfect world, we could go to just any church (even any Baptist church), and we could fellowship and partner with them in our missionary ministry. But we don't live in a perfect world, and there are grave differences sometimes even between "Fundamentalist Baptist Churches." **I would exhort you to read through this section carefully, and discern whether we are of like spirit or not before committing to praying for us, having us come present our ministry, or supporting us financial.**

We need God's people to pray for us, and we need financial support. But in the end analysis of things, it is not beneficial for you as a local church, nor for us as missionaries to enter into a church-missionary relationship if we are not of the same beliefs, practices, and spirit.

1. **We are Fundamentalist, Separatist.** (See below: [What does it mean to be a Fundamentalist?](#) [What does it mean to be Separated?](#)) We hold to a high position towards the authority of Scripture, which defines what we are, how we are to believe, and how we are to work for God.
2. **We are independent Baptists.** We do not want to be any part of a group of Baptists like a convention or association. If you are, that is between you and the Lord, but please do not pursue a relationship with us to pull us into your group. Having said that, and although we are Baptists, we do consider Bible Churches and their movement to be very close to our Baptist position such that we do not consider it any problem to fellowship with them.
3. **We are against Contemporary Christian Music.** We are against CCM and the modern praise movement which seeks to saturate the church services with excessive emotionalism, and a focusing on feelings rather than on the Word of God logically changing people's lives. We hold the worship service as needing to be sacred to be acceptable to God, therefore we do not accept the use of electric guitars, drums, and other elements of worldly entertainment. Church is not an informal occasion, but rather we should dress as best as we can when going to God's house.
4. **We recommend the King James Version** (see [below](#)).
5. **We are local church missionaries, not under a Mission Board.** I started out under a mission board, and we came to the conclusion that mission boards are just not the biblical way to do things in missions. God gave the commission to the local church, and Paul appears to have had relationships with local churches, but never with anything like a modern Mission Board.
6. **We are missionaries to Mexico.** If your church has missionaries it supports in Mexico, and you do not want any more to that country, please do not continue a relationship with us. If you wish to pray for us, that is fine.
7. **We are not Calvinists, and especially not hyper-Calvinists.** (see [below](#)) My position is that Calvinists have made a strawman enemy (Arminianism) in which they present two extremes, Hyper-Calvinism and Arminianism (a works salvation whereby a person somehow saves himself without God's intervention). The Calvinists position themselves as "a balance" between the two, when the biblical position is "none of the above".

8. **We are soul-winning.** We consider our principal activity to be evangelism, and our ministry must orientate around winning souls to Christ. Soul-winning is not “one of our ministries” but rather it is our principal ministry. We are looking for spiritual partners to pray for this ministry that are likewise soul-winning churches, of like mind set.
9. **We are evangelistic, and do not lean towards easy-believism.** While our goal is to see people accept Christ, we are not “*numbers oriented*,” nor does a profession of faith or a baptism count for anything if it is not sincere. Understanding takes time usually, and we want to bring the individual into a believing relationship with Christ, which continues by being an active participant in a local church (the normal result of a saved soul). BOTH (a public profession of faith and a life of discipleship, following Christ) are the final goals we seek.
10. **We hold to high standards for ministers.** We believe that a man of God should live the life of Jesus Christ, being a local example of what God holds for all men. Hypocrisy in leadership destroys anything positive the group tries to do for Christ.
11. **We hold to a pastor as spiritual leader of a local church, with co-pastors and assistant pastors as well as other godly men (elders) entering into that leadership and ministering.** We do not believe that the pastor is a “hired hand” of the church, but rather he is called to a God ordained ministry of the local church, responsible before God for the work and people. He should not abuse this position, nor the church disrespect him or his position.
12. **We hold to the superiority and priority of the local church over any other form of ministry.** We do not believe the concept and implementation of “church” is wrong, unbiblical, out of date, nor is it “broke.” Done the way God presents it to us in the New Testament, it is the best and only way to do the work of God. We follow this biblical mandate and example.
13. **We are not Landmarkists, nor Baptist Briders.** We believe that God raises up believers that form local churches, and this does not have to adhere to a protestant version of the Catholic apostolic succession. Salvation is defined as having faith in Christ, not in denominations nor other “signs”.
14. **We are not Pentecostals.** We do not believe that the gift of tongues continues today as it did in the days of Acts. We believe that the gift of tongues has ceased with the close of the New Testament, and that the sign gifts basically have stopped. Speaking in tongues never was a sign of spirituality or the indwelling of the Holy Spirit. God can do miracles and heal at His discretion, but that is not an obligation on God's part to give to every church and/or minister. When God does heal or do a miracle, it is not for the glory of the individuals present, but for God's glory, and it is sinful to use these as circus type promotions.
15. **We are trying to raise financial support, but more than that, we are seeking partners to commit to pray faithfully for our ministry.** If your church HAS ABSOLUTELY NO POSSIBILITY OF SUPPORTING US NOR DESIRES TO PRAY FOR US, please do not have us come present our ministry. It doesn't help us to occupy one of those few opportunities we have to link up with an interested church. We will present the ministry if people honestly will consider praying regularly for us. But we do not want to waste time with churches which are neither interested nor willing to pray nor give.

I do not want money from just any church! I want people of like faith and spirit to join with us, to partner with us in our missionary ministry so that both they can pray and give to us, and we can pray for them. It is my desire that you partner with us because you see in us a kindred spirit and practice.

For a more complete explanation See my website: [Where we Go and where we don't Go](#). This page has more studies and definitions of our doctrine.



¿Buscando la Solución
a tus Problemas?

Por David Cox

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Revisión Gramatical: Luis Flores E

[ev116] www.foliosytratos.com

¿Parece que la vida nunca resulta bien? ¿Parece que tus problemas se multiplican, pero nunca se resuelven?

Tal vez el problema es que no entiendes aun la raíz de tus problemas. En lugar de buscar amor, riquezas, prestigio y otras cosas que mejoren tu vida, es mejor que busques a Dios, y veas lo que te dice acerca de tus problemas.

Dios nos ha dado esta vida presente mostrándonos lo que pasa después de la muerte. La Biblia hace referencia a la eternidad, habla del cielo y del infierno como destino real al que todos iremos, cada uno según su merecimiento.

La Biblia informa del pecado, como algo que a Dios le ofende. Pecado es simplemente todo acto que va contra la voluntad de Dios. El primer paso para solucionar problemas es entender que realmente caminamos como criminales delante de Dios. Siendo rebelión, Dios nos castiga, por tal razón los problemas nos invaden. Son castigos de Dios que nos llegan como producto de nuestros pecados.

Deeper Details: Mass Evangelism

Our purpose here is to do the “grunt work” of the Gospel, but not just the pastor and 1 or 2 of the men of the church, but we want all our members to participate in this, and as well, we pressure each and every member to learn how to witness their faith to others. Obviously not all our people go out with us on Saturdays, but we have about 10-14 go out witnessing with us out a typical Sunday morning crowd of 50 people. Many of the rest that don't go out give out our tracts during the week.

Our efforts at mass evangelism is the following: Every Saturday we go out passing out tracts. I write my own tracts, so we use a couple that I have especially designed for mass evangelism (*Looking for solutions to your problems?* The cover is at left). This is designed to provoke interest from people in the street.

While one group of our people (about 8) go through public areas passing out tracts, another group goes house-to-house presenting the plan of salvation with a different tract, explaining the plan of salvation in about 5 minutes. This tract is designed to have all the versions written out, and the person can read along as the Gospel is explained.

Our philosophy of evangelism is not easy-believism, i.e. we only strive for a verbal agreement, but rather we see evangelism as a first step towards integrating the individual into our ministry, and we are more interested in the person understanding the Gospel and actually believing (trusting) in Jesus Christ.

See Tracts:

[*Salv31 – Easy-Believism.*](#)

[*ch31 3Bs of Success: Buildings, Bodies, and Bucks*](#)

Deeper Details: Church Planting

As a preacher, I have a profound and deep conviction that Satan has had his foot in modern missions and church outreach. I believe he has sidetracked many churches from the principal work of God, evangelism and church planting (“the best”) to spend effort, money, prayer, attention, concern, etc. in other ministries (“the good”). Although we do minister in a lot of different ways, our focus is clearly on mass evangelism and church planting. As pastor and moral example for my people, I must be out every Saturday morning in our evangelism efforts leading the way. Our deacons take part in this and oversee and participate in different parts of this ministry, but I believe with all my heart that my place is there as an example.

We consider that the local church is the genius of God, and therefore, God's focus is on spiritually doing His work through the local church. It is the place of evangelism, of gathering the converted into a local fellowship, it is a place where the love of God is seen between the members, it is a place where spiritual teaching and the transfer of moral character takes place. God's servants minister here. For us, the principle thing is evangelism which directs converts from evangelism into spiritual discipleship and fruitful ministry through the local church.

We feel that the church, in its local presentation, is the plan of God for doing His work, and in it, God has empowered the church to work, and do what God wants (His will). As such we do not seek to change God's plan, but stick to the “old paths” as given us in Scripture. We have no problem rejecting the new modern techniques and programs for church growth and evangelism. We see no interest in using them as a never-ending search for novelty. Yet at the same time we will use modern instruments like the Internet and computer programs to accomplish what God has given us to do. All my tracts and books that I write are on my websites.

See also my Church Planting Website: ChurchPlantingWorkshop.com

Deeper Details: David Cox's Websites

English Websites

I have been without financial resources (lower monthly income) since the beginning of my ministry, and as such, I have had to look to other ways of gathering Bible study materials rather than just purchasing a large Christian library. As such, I got involved in the Bible Software movement since around the early 1990s. At first I worked in e-sword until I found a better software program (theWord.net), and then have shifted my work into that. I also support the MySword Android phone and tablet software. Although I haven't invested as much time and energy in e-Sword and MySword as theWord, in theWord, we have around 3000 Christian books, Bibles, commentaries, and dictionaries available. These are my Bible Software websites.

twmodules.com | theWord-Modules.com | module-repository.com
thewordtutorial eswordlibrary.com myswordmodules.com

christian-kindle-library.com – This is another library, or book depository in the Kindle format.

As I teach and preach, and confront false belief systems in our evangelism, I have found myself “repeating myself” a lot. At first I just memorized the set of Bible verses and arguments for dealing with Jehovah's Witnesses or Catholics, but then I started putting that information in tract form, and today we have several hundred Spanish tract titles that I have written. Over time I found myself sharing a lot of my studies and material on the Internet.

biblesourcelibrary.com – Since, over the years, I was working in finding public domain works and making them into the proper format for my Bible software programs I use, some people preferred Adobe Acrobat – PDFs and to read online instead of installing a program that they were not using, so I made this website to accommodate them with online books, and books in PDF format.

theologicalsystems.com – Part of our evangelism effort is to confront false doctrine, and correct people with the Word of God. Here, I present my views and problems with many different theological systems.

davidcoxmex.com – This is our ministry website.

coxbibledictionary.com – This is my own Bible Dictionary website.

coxtracts.com – I have an extensive tract collection I have written (300+) over the years, and some of my supporting churches wanted to read some of them after I had mentioned them, so when I get around to translating them, this is where I share them with the world.

churchplantingworkshop.com – I consider my principal calling and ministry to be that of church

planting (evangelism being the foundation of any church plant). Over the years, I have had a lot of problems as any normal pastor would, and this is where I pour out my heart sharing (in generalized format) my experiences, and what solutions I have made and why. I do not deal with names and people here, but with general situations and what the Bible has to say about them.

theWord-Bible-institute.com – I have had a desire to teach others beyond the doors of our church, and as such, I am working on classes for online Christian education, both in English and in Spanish. This work is slow, but I advance in it from time to time.

Spanish Websites

Being a pastor and missionary in Mexico, I also have tried to copy my English websites for my men and the Spanish speaking world by opening Spanish language websites.

Bible Software in Spanish

twmodulos.com (theWord modules in Spanish)

thewordayuda.com (How-to tutorial in Spanish for using theWord)

eswordbiblioteca.com (e-Sword modules in Spanish)

ibf-tlahuac.com (Our Spanish church website)

himnosclasicos.com We use Karaoke with classic music versions of the hymns and spiritual songs we sing, and because God has not blessed us with musicians, so we have developed our own hymnal with classical Karaoke hymns (traditional style), and the words appear on a projector as we sing with the music. This is our 100 hymn set.

predicadorbiblico.com (Material directed at the preacher)

maestro-de-escuela-dominical.com I am writing literature for intermediates and teen youth (like our tract ministry), and this is the website where I keep these, plus studies and teacher helps for teaching.

gacetadeestudiosbiblicos.com This is a Christian Magazine website where I put studies for general Christians.

discipulobiblico.com This website is for new converts, complete with studies and exhortations.

folletosytratados.com This website has some 280+ tracts written by me. I continue to upload them, because I have about 300+ and am writing new ones every month.

davidcoxsermones.com This website has my Spanish sermons in mp3.

coxlibros.com This website has PDFs and online versions of my books.

Deeper Details: What is a Baptist?

Short Answer: *We adhere to the higher priority of essential doctrine, and place a less critical priority on issues that are not clearly and distinctly declared to be essential and important.*

I have prayer over “leaving the Baptist name behind” (back in the 1980s). I decided that while there are a good number of Baptists that I don't see being close to me in my position, beliefs, and practices, I feel like there will never be any group that I will agree with 100%. I feel that these “Baptists” are not true to the Baptist beliefs (especially the Baptist distinctive as well as historically being an independent separated Fundamentalist). There are Baptists that abuse the name, not standing where Baptist have

historically stood, and there are Baptists that define exactly what a Baptist “should be”. I want to be the later.

To me, a Baptist is a person who identifies with the OT prophet, John the Baptist. No, he was not the first Baptist that formed the Baptist denomination, but his ministry is a pattern from which all modern preachers, pastors, and churches should follow. I see this pattern in the following points:

1. The primary essential is to point to Christ, and give testimony faithfully to Jesus.
2. This is done by preaching against sin, and for justice, and righteousness (what one should do in God's eyes).
3. His focus was on baptizing in water, which is a decision making process where people physically “do something” to show their repentance and turning to God. Water baptism does not save. But the example is that John **called people to repent** from their sins **and to turn** to Jesus the Messiah, two definite actions which represent denying self and following Christ. That focus is what we identify with and follow. We push people to repent of their sins, and to believe in Jesus the Messiah (Christ) and obey God.
4. Being Baptist is not about belonging to a denomination, convention, formal association, or fellowship. Being Baptist, to me, is about preaching the truth of God, rebuking strongly without hesitation the sins of the people and exhorting them to follow God, just like John the Baptist did.
5. Being Baptist means being an independent, “self-contained” church, where we pay our own bills, we handle our own problems, and we function fully as a point of work for the work of God without the need for others to do everything for us. We teach our people, and we train those ministers within and those that go forth without. See [*What is an autonomous, local church, and why is it so important?*](#)

See Tract: [*ch20 Why we call ourselves “Baptists”*](#)

Deeper Details: David Cox's writing

I find myself dealing with the same stuff over and over again, and usually the first couple of encounters with problems with people, I have to go home and think through things and do a lot of research in my Bible to figure out things. After I do all that work, I have learned to put it down in print. I usually put these things down in a tract format. I also have been putting my weekly sermons in a tract format that I can pass out before or after my sermon, and that helps my people to follow along. At present I have around 315 Spanish tract titles, which include evangelism tracts, tracts dealing with sects and false religions, tracts for churches, tracts for pastoral counseling, etc.

I have also written around 65 Spanish books which we host on the websites and people can download them for free and print them.

Deeper Details: What does it mean to be a Fundamentalist?

Short Answer: *We adhere to the higher priority of essential doctrine, and place a less critical priority on issues that are not clearly and distinctly declared to be essential and important.*

My concept of “Fundamentalist”, having gone through Bob Jones University, a Fundamentalist

Christian University, is that I adhere to the essentials of doctrine. Fundamentalism was first defined in the context of liberalism in the beginning of the twentieth century, and the years preceding that.

Liberalism is defined as a debasing of the essential doctrines of Scripture. The doctrines involved is the authority of Scripture, the deity of Christ, etc. Liberals are liberal in giving away the necessity of these essential doctrines in order to get along with and fellowship with groups that don't hold these positions. Liberalism feeds into **Neo-evangelicalism** (*redefining the Gospel from the New Testament definition of it*), and **Ecumenicalism** (*a desire to work with, fellowship with, and obtain the blessing from liberal groups and false religions such that biblical doctrine "is traded" or made non-essential in order to get their approval*).

Note: We do not knowingly work with, participate with, or endorse in any way individual ministers, groups, or churches that are liberal, neo-evangelical, or Ecumenical. The list of these would be too long to list here, but for example, we reject Billy Graham, the Southern Baptist Convention (all formal denominational structures, like American Baptist Convention, etc., the IFCA, etc. **If you are participating in these groups or positions, or even favorable towards them in your mindset, please do not get involved with us!** We appreciate your kindness, but we would rather do without financial support than get involved in these groups or people. See [What does it mean to be Separated?](#) Below.

Deeper Details: What does it mean to be Separated?

See [What does it mean to be a Fundamentalist?](#) above first. To me, to be separated is to make the difference in the Fundamentalist point of view active in your life and ministry. It means being separated from sin in your personal life (piety), but as a minister of the Gospel it also includes refusing fellowship with groups and people (on a religious level, personal friends or relatives that are of other persuasions would not be included in being separatist) that would be offensive to Christ.

A separatist to me is a person who is constantly analyzing situations, actions of people and groups, and marking the trend towards a less fundamentalist position. The separatist denounces at whatever cost this trend towards **Apostasy** (a refusal of the authority of Christ to dictate doctrine and practice in your life via the Scriptures). In missionaries, being a Separatist is to not get involved with groups, denominations or religions, or ministers that are not Fundamentalist in their outlook. **Causal friendships** (not involving any kind of religious association like speaking or endorsing one the other) is okay as long as that friendship is seen as a vehicle for expressing and convincing the non-fundamentalist of the biblical positions of separation and fundamentalism.

Deeper Details: What is your position on the Bible Versions issue? Are you KJV only?

Short Answer: *We only recommend the King James Version in English (Reina Valera 1960 in Spanish), but we believe it is wrong to demand or require a particular Bible version in order to fellowship (breaking the Baptist distinctive of Soul Liberty).*

I believe the entire King James Only movement is out-of-place, and twisted in that it places an emphasis and priority on the KJV that is unbiblical. To be clear, God has given us soul liberty, and if something is not directly commanded in Scripture, then there is latitude which one Christian has a biblical obligation to allow other Christians to make their own decisions according to how the Holy Spirit leads them. The Bible nowhere commands us to use a particular version of Scripture, therefore

the version of Bible that a Christian chooses to use is totally a personal matter.

Having said that, I would make some further clarifications:

1. It is totally with the rights of a pastor, nay, it is every Pastor's duty, right, and privilege to recommend some good version of the Bible for their people, and to establish a single version in their church to bring all into unity. My church speaks Spanish, so that version we use the Reina Valera 1960, and if our church were an English speaking church, it would be the King James Version.
2. Beyond that, there are many poor versions of the Bible, and even some versions that just start taking heretical and liberal points of view which they try to impose on Scripture, such as the NIV, Philips Version, The Message Bible, etc. While we should allow other Christians "Christian liberty" to choose a good Bible version, we should also condemn these loose and inaccurate versions recommending that believers not use them at all.
3. Wise Christians will be very vary to equate "orthodoxy" (correct doctrine and practice) with the use of any one version of Scripture, i.e. David Koresh preached that they were correct doctrinally because they were KJV only. Another example is the book *Which Bible?* originally written by Seventh Day Adventist, Benjamin G. Wilkinson, which has doctrinal deviations (Saturday worship is another sign of orthodoxy).
4. There is no "authorized version", and the status of inspiration has to be held to the Scriptures in their original languages. The King James Version translators were not divinely inspired, and they say so to that effect in the preface of the original KJV. If they said that revisions had to be done on their work, then they did not take it as being inerrant. They were Anglicans, believing in priests, mass, and infant baptism which saves. Doctrinally they were not orthodox by an independent Baptist standard.

Deeper Details: What kind of Baptist are you?

I wish I could fully endorse everybody that is "Baptist", but in actuality, I cannot. I believe in the Baptist distinctive, and specifically I emphasize the Priesthood of Every Believer, and Soul Liberty. I think that "among Baptists" these two elements are so frequently abused by Baptists, and I wonder if many Baptist pastors and churches have even heard of the Baptist distinctive, much less read it or believe in it. These people are Baptist in name only, and not in belief nor practice. So often these are the Big "B" Baptists, in that they brag on being Baptist, exclude anybody that doesn't have the "Baptist" in their name, and are so far from fulfilling the Baptist distinctive that it is sad.

To me (as a preacher and pastor), "being Baptist" is not about a name, but about a particular position and practice. There are Bible churches that are "more Baptist" than many Baptist Churches. One time I visited Pastor Harold Sightler's church, Tabernacle Baptist Church, and introduced myself to him. He asked me "*Son, Are you baptistic?*" I said yes, but I always wondered why he put it that way. I was a Baptist missionary coming from a Baptist home church. His point was that you can bandy about the name "Baptist" without actually being Baptist in spirit and intent.

Deeper Details: Do you frequent non-Baptist Churches?

Short Answer: *Yes, some Bible churches.*

If you are a pastor, and you have discernment, you will require your missionaries to be upfront and

forth coming with where the crowd they run around with, i.e. frequent looking for support. I have personally heard so many of the missionaries I have met in missions conferences talk in low tones about going to Pentecostal, liberal churches, denominational churches (like the Southern Baptist Convention churches), that I conclude many of these are the biggest hypocrites in the world. Their sole mindset is make money at any cost. I have heard this expressed in veteran missionaries speaking to newbie missionaries, *“Friends, you will never raise your support without going into bad churches, like Pentecostals and Southern Baptist Convention churches.”* The statement is not true, but it is a common thinking among the “fund raising super missionaries” of today. They are financial administrators, raking in tons of cash to pay some underling to actually do the work.

Yes, we do go to some Bible churches. I find that the majority of Bible churches are very similar in their beliefs and practices as Baptist Churches, except they don't *“hang on the word Baptist”*. Many of them have clearly told me, *“we are like Baptist Churches”*, and others *“we are baptistic”*. I don't hang on the word Baptist either. I have come across tongues speaking Baptists, Baptists that are so foreign to the doctrines and conduct of the Bible that I want to witness to these pastors so that maybe they will get saved! Truthfully, I see a lot of the big “B” Baptist movement as being totally alienated from what I observe is the character of Christ. Humility isn't in their vocabulary, and spiritual abuse of people instead of service seems to be the rallying point of these guys. I also note that many Baptist churches have fallen in false doctrine and erroneous practice that it makes me shy on uniting with just anybody that claims to be Baptist. I see Calvinism as a false doctrine. Calvinism works on every hand to hinder or stop a person from sincerely witnessing, praying, or preaching the Gospel of Christ. Calvinism is anti-missions. I say that from years of study of Calvinism, and I know that many Calvinist pastors are not that way, but are sincerely witnessing, praying and serving Christ, trying to make a difference. These guys are 2, 3, etc point Calvinists, and they themselves reject the full five pillars of the Tulip. (See [Are you Calvinist/Reformed?](#))

To me, I look at the practice and expressed beliefs of a church before I accept the church. My father was Methodist as a boy (Baptist as long as I can remember him), and we have some dear relatives that are Methodists. I have read Finney and others in that movement, and I appreciate their desire and drive to be holy. I don't agree with them on a second work of Grace, but I do appreciate their desire for holiness and piety in their personal life.

For a longer explanation, see our ministry website: <http://www.davidcoxmex.com/our-ministry/where-we-go-no-go/frequenting-non-baptist-churches-dcox>

Deeper Details: Are you Calvinist/Reformed? How many points are you?

Short Answer: *No, not at all.*

People are surprised when I disagree with Calvinism saying, *“I am a zero pointer, because I reject every single point of the TULIP.”* I believe Calvinism is wrong on every point. For example, I believe in eternal security, but the Calvinist's teaching on Perseverance of the elect, is a twisting and turning of that. They consider themselves something a kin to the Jew in Romans, and they, because they are privileged, can do no wrong, and God will bless them no matter what. For the Calvinist, they teach and believe that no matter how reprobate an elect Calvinist may get, God will still save him. That is not eternal security. The eternal security I understand that the Bible teaches is very simply once saved, the person will treasure his salvation such that he will not act and go into apostasy. He will reject sin, and by his new nature, will seek God's will. There is a “confidence” in the saved, that they see the hand of God working in their own lives, and that gives them confidence and security. The Calvinists have the

wrong idea on all of TULIP.

Although I am not Calvinist, and I have tracts attacking various major points of Calvinism, it is not my mission to convert people to or against Calvinism. I prefer not to even mention it when I visit other churches, because I understand my position is different from many churches and pastors.

The short of it is that I am not Reformed nor Calvinist, and I prefer not to get support from those kinds of churches. If a pastor claims to be Calvinist, but tempers his Calvinism by not falling into hyper-Calvinism, I have no problem with partnering with him. The test of where such a pastor stands is to see how he prays to get people saved (Calvinists cannot do that in good conscience because they see their prayers as worthless as far as being a factor in the salvation of people), and how he works in evangelism and missions to “get people saved.”

My position is that God has called us to work in His vineyard, and labor to get people saved. You may consider them as elect and all that “*pre-ordained by God*”, but I consider every single person I meet as a possibility to getting saved, and I treat them that way. That is how I see Jesus treated people, and I follow that practice. I do not mute or short change my prayers nor my preaching nor my witnessing because of my theology (Calvinism). I feel that the Bible presents things as though our efforts DO MAKE A DIFFERENCE in the whole scheme of things. I feel this is the opposite of Calvinism, therefore I believe Calvinism is unbiblical.