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Official Publication of the National Association of Free Will Baptists

November 2000

Chicago Hope Revisited  
Cross-Cultural Reality  
No Tomatoes in Phoenix  
Searching for the Historical Jesus  
Can Your Church Build Debt-Free?  
Thanksgiving in America



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# THE SECRETARY SPEAKS



Melvin Worthington

## Looking for Laborers

**O**ne of the issues which the denomination must address is the need for workers. Indicators say that we are facing a critical shortage of pastors, missions workers and church workers across the board.

In light of this need, methods for worker recruitment have been developed to provide relief. While it may not be wrong to use a number of methods to discover, direct and deploy workers to fulfill the Great Commission, we must never forget that God's way is the best way.

We have not been left to finite human wisdom to find laborers for His harvest. He presides over the harvest and prescribes the essential requirement for having enough laborers.

### Lord of the Harvest

Jesus reminds us that He is the Lord of the harvest (Matt. 9:38). He knows the state of the harvest for He is the Lord of the harvest. He appraises the state of the harvest as ripe and ready.

Spurgeon argues, "A great crowd is a demand upon compassion, for it suggests so much sin and need. In this case, the great want was instruction: they fainted for want of comfort; they were scattered for lack of guidance . . ." Unfed, unfolded, unguarded, what will become of them?

Jesus knows the shortage of the harvesters. This shortage of laborers is not a surprise to the Lord of the harvest. He acknowledges that there is a shortage of workers.

Again, Spurgeon affirms, "Pre-tenders were many, but real laborers in the harvest were few."

Jesus knows the source of harvesters. The Lord of the harvest sends forth laborers into the harvest. He reminds the disciples of this truth, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into

his harvest," (Matt. 9:38).

*The Preacher's Homiletic Commentary* states, "Where persons offer this prayer in sincerity, they make a solemn acknowledgment that God must do all the work . . . They mean that, when God raises up men, they will furnish the means to convey them to the heathen, and support them when they get there . . . When young men utter this prayer, they mean that, if it is the will of God, they are ready to become laborers . . . When Christian parents offer up this prayer, they express their willingness that their children should go."

### Laborers for the Harvest

The shortage of laborers should be a concern to all of us. It was a concern to Jesus. Much work needs to be done and few workers are available. This is nothing new but it is an area of concern.

*The directive to pray.* In order to have sufficient workers, we must pray the Lord of the harvest to send laborers. This is the mandate for finding faithful workers for the Lord's work. The local church is the place where laborers are converted, cultivated, challenged and called.

*The deployment of personnel.* The Lord of the harvest thrusts laborers into the harvest field. Broadus states, "Such laborers as the Lord of the harvest does put forth, we may endeavor, with his blessings, to train for the better performances of their work . . . but they must be his laborers, not ours, called

into the work, and urged to the performance of it, by himself."

*The designation of the place.* Laborers are needed for His harvest. They are deployed in His harvest field. The Lord of the harvest gives specific direction for those who have been called for service. We must individually find, follow and finish the will of God.

### Laws of the Harvest

*Sovereignty of the Sovereign.* God calls and sends forth laborers into the harvest. They are His workers, divinely called and compelled.

*Supplication of the saints.* We have the opportunity and obligation to pray that the Lord of the harvest would thrust forth laborers into the harvest.

*Sending of the servants.* God sends forth the servants. Jesus affirms this when He says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest," (Matt. 9:38).

*Sharing in the success.* Some sow while others water. Some sow while others reap.

Jesus reminds His disciples of this principle, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And here is that saying true, One soweth and another reapeth. I send you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours," (John 4:36-38).

Paul amplified this principle of sharing when he told the Corinthians, "I have planted, Apollos watered; but God gave the increase."

Do we need laborers for the harvest? If so, God has instructed us to pray the Lord of the harvest to send forth laborers. This is the simple and sufficient solution. ■

### The Secretary's Schedule

November 2000

9-10 Alabama State Association

13-15 Tennessee State Association



What it's really like to start a church in the heart of the city

# Chicago Hope: Revisited

By David Potete



**M**y passion is the city. I love cities. And in particular, I love Chicago. Country life is nice and suburban living is all right, but I love the inner cities of America. Of course these cities come with their problems.

Chicago has almost three million people; the metropolitan area has over eight million. There are people from every country in the world, and more than 56 identifiable people groups in Chicago, groups large enough to be counted as entire communities within themselves. Various languages abound, so much so that there are areas of the city where you cannot function if you speak only English.

It is true that there are crime and gang activity in Chicago. There are inherent risks to living in the city. There may be more people in Chicago's jails than in your town! There is also a coldness in many people that keeps you at a distance from them. The busyness of

urban life defies articulation, but trust me, there are only 24 hours in a day in Chicago. Yet the city never sleeps, and it doesn't slow down either.

Much of Chicago is immersed in Catholicism. From the cradle to the grave, many people never consider other religions as a possibility. In our work in Chicago we have intentionally moved to an area with a strong European and Latin American influence.

Baptists are an unknown quantity to these people. Nor are there any southerners to draw from. We have intentionally targeted an area that does not give us the advantage of drawing on people with a previous background similar to ours, whether religious or demographic.

## Successes

Free Will Baptists have shown their eagerness to support urban church planting. Support for our work in Chicago has been very strong. Prayers, encouragement and consistent financial support have given us the drive to plod on during difficult times. Our denomination is ready to move into the city.

We have learned how to draw a crowd. Special outreach events have drawn over 150 people at one time. Experience has given us the ability to



attract new visitors on a regular basis. We have gained insight into what makes urbanites tick.

The gospel of Jesus Christ is proclaimed weekly through worship and daily through the lives of our people. Many have been saved and some have stayed with us. Many more have been served and impacted by our presence. And many of these will eventually accept Christ and follow Him. We are making a difference in the city one person at a time.

## Obstacles

We are too often intimidated by the city. By the size, the sounds, the activity. We are overwhelmed by the systems of the city such as the schools, government, cost of living, cost of planting a church and even by the cold weather. Perceptions of crime and coldness of the people intimidate us.

You can be a Christian anywhere. But to be an urban Christian, you must become urban. As a predominately rural and small town denomination, we have been somewhat unwilling to make that cultural leap. And believe me, urban church planting is a cross-cultural work.

The diversity of the city scares us as well. People of different nationalities, customs, religions and languages are so different from "us." The politically correct terminology of the city deceives us into a feeling of not being able to overcome or even understand the city.

The cultures of many must be understood to be effective. Not only are the cities different from the small towns of America, but even within the city differences abound. A few blocks from my neighborhood is a completely different neighborhood. Indeed, Chicago is a city of neighborhoods.

We have difficulty recruiting Free Will Baptists to move to urban areas of the United States. In Nehemiah 11, we are told the people willingly accepted it as the Lord's will when they cast lots for one in 10 of the people to move into the city of Jerusalem. They actually "tithed" of their people for urban ministry. We need to send more than our prayers and finances in support of urban church planting, but also our people.

Storefront church planting does not work in urban areas. I am not sure it even works in rural areas anymore.

Due to the high cost and difficulty of finding a place to rent, we met in my living room for worship for the first 21 months of our effort. This was a difficult time to draw visitors, as well as very challenging for my family.

Meeting currently in a storefront has not made it much easier to retain visitors. We have found it difficult to attract and retain stable families in a storefront. We are often viewed as "temporary" and/or a "cult."

In a temporary location we tend to attract high maintenance, highly dysfunctional people. They use us as we serve them and when we begin to hold them accountable and they see they won't get a free ride, they leave—some soon, some over time. This creates a turnover that makes steady growth difficult.

Please do not misunderstand—we love everyone and will take anyone who comes to us. Just realize that it is difficult to build a church of people with little or no incomes, living in bondage to addictions.

There is also a turnover among the few stable families we have reached. Since we are unable to make progress fast enough, they burn out. They can't see the light at the end of the tunnel and they get tired of the constant pressures of meeting in a storefront. Or they see the programs that other churches offer and they leave us for them. Many of our home missionaries have told me that they went through three or four congregations before they finally grew a large enough group to go self-supporting.

## Lessons

I believe that we must consider a sizeable investment in property up front in future urban efforts. This would give us much greater credibility in the eyes of the unchurched and religiously lost people we desire to reach.

We must also move toward a team concept of planting churches to share the load, increase credibility and offer various ministries. This would reduce burnout and turnover as well as increase visitor retention.

We must realize that urban church planting is a cross-cultural process. We must fight the temptation to equate the gospel with our southern, Bible-Belt mentality or the "way we have always

done it." This, of necessity, means we must be willing to not only accept change, but also embrace it.

One *Chicago Tribune* journalist noting the biggest story in the last year said 1999 was "the year Chicago turned it around." Gentrification is taking hold all over the unused industrial areas and in many blighted areas of the city. The demographics are screaming for Christians to move into the great urban cities of America.

Besides, we don't have to wait to find a place to which people are moving, they are already here. Opportunity always abounds in the city. We will never run out of people to reach.

One of the most challenging lessons we have learned is that we must be determined and faithful. Quitting when it is hard cannot be an option. We must be willing to pay the long-term price to achieve long-term success. We have paid that price on some of our foreign fields; now it is time to pay that price in the cities of our homeland.

A missionary society wrote to David Livingston and suggested that if he could insure them of safe roads that they would send some help. He responded, "If you have men that will only come if they have a good road, I don't want them. I want men who will come if there is no road at all."

Let's be willing to go where it's hard. Let's be willing to go the city. Should Free Will Baptists have a presence in the inner city? I believe Christ would say yes. In fact, when He beheld His city, Jerusalem, He wept over it (Luke 19:41).

Would it be easier in the suburbs? In small towns? Probably. But if everyone goes where it's easy, who will go where it's hard? ■



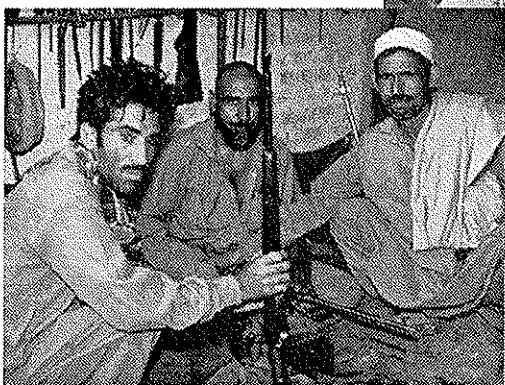
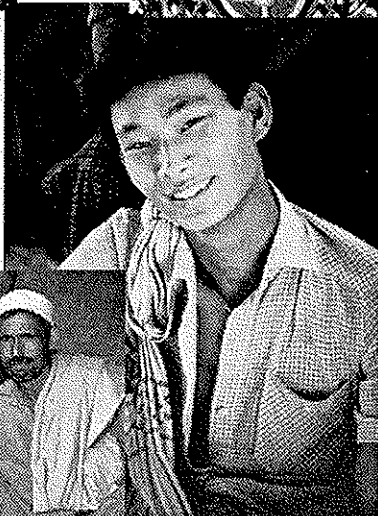
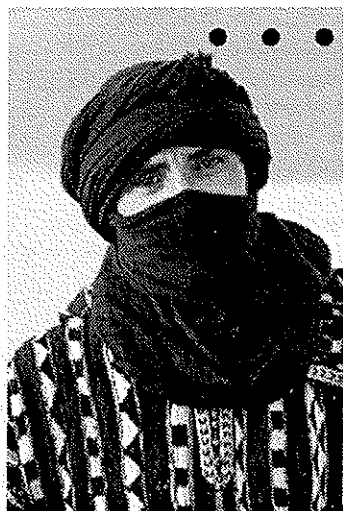
ABOUT THE WRITER: Reverend David Potete is a home missionary to the Chicago area. He pastors Northeast Free Will Baptist Church in Chicago, Illinois.



What Free Will Baptists have done and could do about the . . .

# . . . Cross-Cultural Reality

By David Crowe



**"R**ed and yellow, black and white they are precious in His sight, Jesus loves the little children of the world." Many of us grew up singing this song in church, and I believe that it truly is the *theme song* of cross-cultural ministry.

God, in these last days, has provided for us an open door of opportunity as people of many nations, tongues and tribes have come to America to find freedom, get an education or provide greater opportunities for their children.

How are Free Will Baptists responding to this great opportunity for world evangelism? We send missionaries and

money to foreign lands to win the lost, and we should, but what are we doing to win those of different languages and cultures that God has placed at our very doorstep?

## *The Past Record*

It is interesting to note the past record of Free Will Baptists in regard to cross-cultural ministry. Free Will Baptists in the north were one of the first denominations to publicly denounce slavery. They voted in 1835, "Slavery is an unjust infringement of the dearest rights of the slave, a potent enemy of the happiness and morals of the slave-

holding class, and tending toward the ultimate ruin of the country."

They promoted the abolition of slavery in their weekly newspaper, *The Morning Star*, and voted in 1862 to commend Congress and President Lincoln's emancipation proclamation. After the Civil War they ministered to the freedmen in the south providing them the opportunity for an education at Storer College at Harper's Ferry, West Virginia.

In 1880, Free Will Baptists passed the following resolution, "The coming of the Chinese to this country opens a new door for missionary work, and the churches which have Chinese near



them should use all reasonable efforts to Christianize them." We can be proud of our forefathers and the legacy they left for us in cross-cultural ministry. When other denominations were afraid or unwilling to act, they led the way for the *salvation of all men*.

## The Present Responsibility

It seems as if God is once again opening doors of opportunity for Free Will Baptists. Doors that have never been open to us now stand ajar waiting for us to enter. We have been given the opportunity to minister to Hispanics, Koreans, Hmong, African-Americans, Native Americans and Russians within the boundaries of our own country.

Thirteen Korean pastors now minister in America as Free Will Baptists. Five Russian pastors and many Hispanic pastors now labor in North America as Free Will Baptists. It is a grand time for us to do our part to reach the world for Christ.

## The Painful Reality

The thing that troubles me in the midst of these blessings and opportunities is that some in our denomination are not interested or committed to cross-cultural ministry. Prejudice and racism are attributes that are hard to kill. We have congregations of Hispanics, Koreans, Russians and Hmong that have nowhere to meet. They have become Free Will Baptists and in many cases they are in close proximity of existing Free Will Baptist churches.

You would think that this would be a blessing, but in some cases these existing churches do not want people that are different from them to use their facilities. If they would allow them to use their facilities, this would encourage the cross-cultural congregations as well as the host churches.

In many cases these small, cross-cultural congregations could pay the salaries of their pastors if they had an adequate place to meet. The reality of cross-cultural ministry is a painful reality. Not everyone who sings that little song, "red and yellow, black and white they are precious in His sight," really mean it.

## The Promise of Redemption

We must remember that Jesus came to "seek and to save that which

was lost." That includes all nations, tongues and tribes. He did not just come to save middle-class, white Caucasians. The blood of Christ was shed that *all* might be redeemed. The promise of redemption is to men and women, boys and girls of all languages, colors and cultures.

## The Precious Reward

Revelation 5:9 states, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

If a *saved redneck* from Pea Ridge, Alabama (me), can be interested and involved in cross-cultural ministry, I know that you can be interested and involved. Thank the Lord for those Free Will Baptist churches and pastors that are helping and hosting cross-cultural congregations in their area. Several of our churches are allowing the use of their facilities as well as enjoying fellowship with a cross-cultural congregation. I look forward to that day before

the throne of God, when I will stand with my brothers and sisters of all colors, creeds and cultures and worship and praise the One who redeemed us. What a thrill it will be to know Free Will Baptists had a part in many of them being there. Red and yellow, black and white, they *are* precious in His sight! ■

The information in the Past Record section was taken from, *A Treatise on the Faith and Practice of the Free Will Baptists*, 1889 (pages 138, 157 and 158).



**ABOUT THE WRITER:** Dr. David Crowe serves as director of missionary assistance with the Home Missions Department.

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How God took a quiet Arkansas lad and shipped him to the Arizona desert . . . all in the name of evangelism.

# No Tomatoes in Phoenix

By George Harvey, Jr.



**N**ow I know what you're probably thinking. There are tomatoes in Phoenix. Like most anywhere else, people raise them and they can be bought in the markets. But there is a world of difference between the tomatoes that I grew up eating in Bradley County, Arkansas, and those we are able to raise and buy in Phoenix, Arizona.

There is also a lot of difference in the way they are raised here. In fact, our success at raising tomatoes in Phoenix has been limited and our efforts trying. The soil is different and the climate is different. Nothing seems to be the same and what works back home doesn't seem to work as well here.

The same is true of establishing a church in Phoenix. It's not like it was back home in the Bible Belt. The culture is different in many aspects. When we first moved to Phoenix, it seemed to me that we had moved to another country.

The climate toward Christianity and the church is also different. It seems that many people came here to get away from Christianity. Therefore, in order for us to do what God had called us to do, we had to adjust to the culture and the climate.

For the first time in my life, I live in a large city of almost three million people, and for a country boy that takes some

adjusting. But then God is in the adjusting business.

The adjusting didn't happen immediately. I am confident that God had this move in mind when He called me to preach. I remember those hours I spent off in the woods behind our house in rural south Arkansas, praying and seeking God's direction for my life. It was there that God put His plan into motion.

That's right. Right out there in the woods under a white oak tree on August 12, 1979, I surrendered my life to preach the gospel. I remember so vividly saying "Lord, I'll go anywhere you want me to go, even if it's on the back side of the desert."

God took me at my word. Although I'm not on the backside of the desert, I am in the middle of the desert a long way from the land of the tall pines and pink tomatoes. The odd thing is I don't ever remember thinking of Phoenix, Arizona, until the spring of 1989.

While pastoring in southeast Oklahoma, I heard the challenge from our Home Missions office concerning a missionary for Phoenix, our target city at that time. From then on I couldn't seem to get it out of my mind.

For the next several months I spent a lot of time thinking and praying about this absurd idea of moving to Phoenix.

More than anything else, I wanted to be where God wanted me, but at the same time I felt that in order to have a successful ministry a preacher needs to stay put.

I would have been satisfied to stay where I was for the rest of my life. I certainly didn't want to move farther away from our son Greg, who was living in Nashville. But as Jeremiah reminds us, when God builds the fire it is hard to put out. He knew where He wanted me. He put the plan in motion and He would plant our hearts in the cactus patch.

In order to condition us for the task, God sometimes leads us down a rough path to teach us that we need His strength if we are to accomplish His will. God had blessed my ministry in Greenbrier, Arkansas, and Valliant, Oklahoma, and I was certain it would be no different here.

I don't think I was overconfident. I just figured that people are about the same wherever we go and if I would



do the same thing I had always done I would have basically the same success in my ministry. However, I soon found that that is not always the case. I was awakened to the realization that not everyone was as excited about our being in Phoenix as we were.

Instead of that friendly, "Come on in and make yourself at home," that we were accustomed to hearing back home, when we began ringing doorbells in the Valley of the Sun we got a "Who are you and what do you want?" When we identified our purpose and ourselves, more often than not, we heard, "We're not interested."

Cultivating this soil required a rethinking of my strategy, because instead of rocks there are boulders, instead of sawbriers there are cacti and instead of hills there are mountains. In a large city people live at a faster pace than in the smaller towns where I had pastored. There are more places to go, more things to do, and the attitude that seems to prevail is, "Get out of my way and leave me alone."

So, in establishing a church, as in growing tomatoes, I had to be reminded that with all we do, all our abilities and all our ingenuity, it is God Who is in control and it is He who gives the increase.

No tomatoes in Phoenix? Yep! There are tomatoes in Phoenix, and there is also a Free Will Baptist church in Phoenix. It is because the God Whom we serve honors and blesses our faithfulness above all else. Jesus said, "... I will build my church; and the gates of hell shall not prevail against it," (Matt. 16:18). My job is to be faithful and then He will build His church. ■



**ABOUT THE WRITER:** Reverend George Harvey, Jr., pastors North Valley Free Will Baptist Church in Phoenix, Arizona. He serves as moderator of the Arizona District Association and as Arizona's member on the General Board.

# THE TOGETHER WAY

August 2000

Receipts:			Year To Date		
State	Designated	CO-OP	Designated	CO-OP	Total
Alabama	\$ 467.76	\$ 221.34	\$ 3,281.27	\$ 1,405.07	\$ 4,686.34
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Arkansas	14,309.41	12,689.62	116,828.16	126,261.24	243,089.40
California	.00	927.19	.00	7,613.12	7,613.12
Colorado	.00	.00	.00	.00	.00
Delaware	.00	.00	.00	.00	.00
Florida	.00	.00	267.91	6,000.00	6,267.91
Georgia	27,793.06	2,023.29	253,504.03	14,368.89	267,872.92
Hawaii	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00
Illinois	7,237.32	2,265.61	73,226.47	16,767.15	89,993.62
Indiana	.00	.00	9,997.89	1,627.19	11,625.08
Iowa	330.00	769.45	625.00	2,748.25	3,373.25
Kansas	.00	86.30	.00	487.01	487.01
Kentucky	1,943.00	1,872.53	11,660.55	9,156.42	20,816.97
Louisiana	.00	.00	20.00	155.00	175.00
Maryland	.00	.00	.00	459.36	459.36
Michigan	21,661.33	3,435.36	196,824.82	26,775.84	223,600.66
Mississippi	3,970.49	286.14	4,256.63	4,499.10	60,045.97
Missouri	37,375.71	16,527.10	321,040.57	112,576.34	433,616.91
Montana	.00	.00	30.00	.00	30.00
Nebraska	.00	.00	.00	.00	.00
New Jersey	.00	.00	351.21	.00	351.21
New Mexico	.00	.00	5,078.15	341.13	5,419.28
North Carolina	1,144.44	3,418.52	11,685.30	19,278.74	30,964.04
Ohio	11,362.76	3,849.84	15,212.60	25,291.63	130,393.66
Oklahoma	63,050.58	12,980.60	76,031.18	452,322.72	543,612.62
South Carolina	49,079.81	93.34	412,682.73	351.71	413,034.44
South Dakota	.00	.00	.00	.00	.00
Tennessee	14,418.51	1,813.53	16,232.04	16,315.65	113,924.56
Texas	8,178.89	163.00	8,341.89	2,410.40	81,405.95
Virginia	575.69	.00	5,039.84	166.55	5,206.39
Virgin Islands	.00	.00	.00	.00	.00
West Virginia	1,305.05	38.03	1,343.08	655.04	14,162.88
Wisconsin	.00	.00	.00	.00	.00
Canada	314.87	10.69	325.56	97.97	5,045.77
Northwest Association	.00	.00	.00	.00	.00
Northeast Association	.00	.00	.00	.00	.00
Other	.00	.08	.00	.40	.40
<b>Totals</b>	<b>\$ 264,518.68</b>	<b>\$ 63,471.56</b>	<b>\$ 327,990.24</b>	<b>\$ 2,230,175.62</b>	<b>\$ 487,226.10</b>

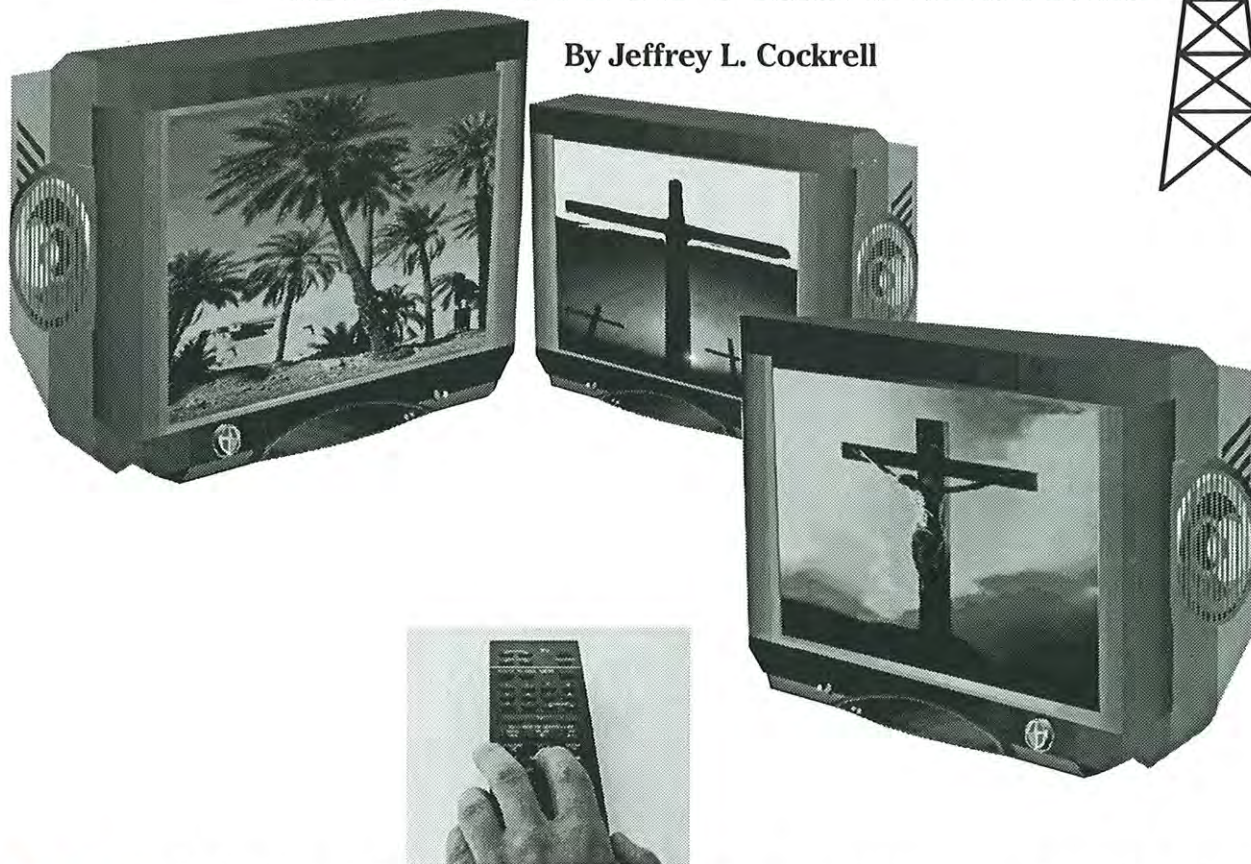
Disbursements:			Year To Date		
Executive Office	\$ 2,275.78	\$ 28,562.16	\$ 30,837.94	\$ 15,514.23	\$ 219,251.62
Foreign Missions	164,244.62	8,029.16	172,273.78	1,331,283.02	61,634.10
FWBBC	21,789.20	8,029.16	29,818.36	159,247.44	61,634.10
Home Missions	66,687.32	6,283.68	72,971.00	590,894.41	48,235.34
Retirement & Insurance	392.14	4,887.28	5,279.42	3,918.06	37,516.39
Master's Men	433.41	4,887.28	5,320.69	3,401.11	37,516.39
Com. for Theo. Integrity	26.73	174.57	201.30	1,006.85	1,339.92
FWB Foundation	256.95	2,094.56	2,351.51	2,615.52	16,078.48
Historical Commission	7.55	174.57	182.12	194.27	1,339.92
Music Commission	7.55	174.57	182.12	154.35	1,339.92
Media Commission	126.72	174.57	301.29	544.01	1,339.92
Hillsdale FWB College	2,086.60	.00	2,086.60	14,636.91	.00
Other	6,184.11	.00	6,184.11	106,765.44	.00
<b>Totals</b>	<b>\$ 264,518.68</b>	<b>\$ 63,471.56</b>	<b>\$ 327,990.24</b>	<b>\$ 2,230,175.62</b>	<b>\$ 487,226.10</b>



Why it's important to get theology and doctrine from the Bible,  
not from Peter Jennings and Larry King

# Searching for the Historical Jesus

By Jeffrey L. Cockrell



**R**ecently, the news media has devoted programs to the topic of Jesus. The television program *Larry King Live* hosted by Larry King on the cable network CNN did a program titled "Who is Jesus?" News commentator Peter Jennings of ABC hosted a TV special on "The Search for Jesus." Also, universities and those in the teaching profession have jumped on the topic of Jesus. Oregon State University held a symposium titled "Jesus at 2000."

A group called the Jesus Seminar has concluded that many of the things attributed to Jesus in the Gospels didn't actually happen. They state that Jesus didn't perform any miracles, heal sicknesses or rise from the dead.

While it is somewhat encouraging to see people develop an interest in the

historical Jesus, it is discouraging when they reach the wrong conclusions. There are at least three reasons why it is important to believe in the historical Jesus. Belief in the historicity of Jesus affects our salvation, our view of the Bible and our ethics.

## Jesus and Our Salvation

### *Salvation and the Incarnation*

The incarnation of Jesus is necessary in order to provide an appropriate sacrifice for the sin of mankind. Sin separates the gap between man and God, and Jesus is the necessary mediator to bridge the gap. As one theologian notes, "Man is unable by his own moral effort to counter his sin, to elevate himself to the level of God."

Fellowship between God and man is accomplished by the incarnation. Millard Erickson states, "For the validity of the work accomplished in Christ's death, or at least its applicability to us as human beings, depends upon the reality of his humanity, just as the efficacy of it depends upon the genuineness of his deity."<sup>2</sup>

John 1:14 declares, "The Word was made flesh." The Bible affirms the historicity of Jesus; that He lived, died, rose and is involved in a present work of intercessory ministry.

### *Salvation and the Death of Christ*

When one fails to believe in the historicity of Jesus, he has failed in regard to salvation. To deny Jesus is to deny the proper basis of salvation.



Paul states that it is the grace of God that brings salvation to individuals in Titus 2:11. Such grace is manifested in the sacrificial death of Christ.

For one to reject Jesus as the atoning sacrifice for sin leads to one of two conclusions: the salvation of mankind is unnecessary or the salvation of mankind is necessary by some human effort.

Knowledge of sin is a prerequisite to understanding the necessity of salvation. Romans 1:32 clearly says that all of mankind understands the need of salvation. However, many have suppressed the truth revealed to them by God, thus denying their apparent need. Some have seen the need of salvation but have sought to accomplish salvation through human effort, which is a refusal to accept the biblical teaching.

## Jesus and the Bible

### *The Bible and Man's Justification*

Therefore, and second, to deny the historicity of Jesus is to deny the clear teaching of the Bible. The Bible is God's guidebook to man. It tells of man's need and of God's answer. The Bible teaches that man is at enmity with God (Jas. 4:4); therefore, man's need is to be reconciled to God.

Theologians call this concept justification. Justification involves a change in man's relationship with God. It is a change from guilt and condemnation to acquittal and acceptance. Man then becomes a friend of God (II Chron. 20:7; Jas. 2:23).

The ground of justification is only found in the perfect righteousness of Christ which is imputed to the sinner (Rom. 3:24; 5:9, 19; 8:1; 10:4; I Cor. 1:30; 6:11; II Cor. 5:21). The Bible informs us that Christ became a curse for us (Gal. 3:13), and in His obedience we find the ground for the forgiveness of sins. The Bible teaches that the gospel is no afterthought. God has always planned to save people by the substitutionary death of Christ (Rom. 3:21).

### *The Bible and its Accuracy*

The argument generally offered by those who deny the historicity of the biblical Jesus is to discredit the accuracy of the Bible. However, as Gary Habermas points out, "The New Testament has better manuscript evidence than any other ancient book."<sup>3</sup>

Moreover, "good arguments can be given that each of the Gospels was either written by an eyewitness, or significantly influenced by firsthand testimony, as recognized by many contemporary scholars."<sup>4</sup> Even when one considers historiography, one finds that "the Gospels measure up well by normal historical standards used in ancient historiography."<sup>5</sup>

## Jesus and Our Ethics

### *Our Ethics and the Evidence*

Third, when one denies the historicity of Jesus, he has created a moral problem because he has denied something that has clearly occurred. Habermas has shown that more than enough sufficient evidence exists to confirm the historicity of Jesus to the honest seeker.<sup>6</sup> Habermas has classified the evidence into four categories: primary sources, archaeological sources, non-Christian sources and Christian sources outside the New Testament.

### *Our Ethics and the Consequence*

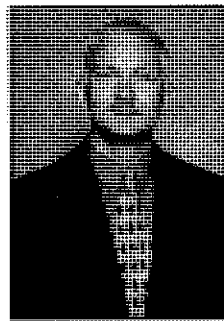
Perhaps the most important Christian creed, according to Habermas, is recorded in I Corinthians 15. Here, "Paul records appearances of the resurrected Christ to Peter, to the 'twelve' disciples, to over 500 persons at one time, to James, to all the apostles and then to Paul himself (vv. 5-8)."<sup>7</sup>

Four historians are cited by Habermas as making reference to Jesus—Tacitus, Suetonius, Flavius Josephus and Thallus.<sup>8</sup> The writings of three government officials are noted by Habermas to document that Jesus did exist—Pliny the Younger, Emperor Trajan, and Emperor Hadrian.<sup>9</sup>

Also, other Jewish, Gentile, Gnostic and lost works are evidenced by Habermas to add substantial weight to the case for Jesus. Moreover, the volumes of early Christian writers are examined. Finally, Habermas has built such a convincing case for the historicity of Jesus that for one to deny the reality of Jesus' is to commit moral suicide.

In conclusion, we, as Christians, must be firm in our belief of Jesus. Also, we need not be discouraged when so-called "scholars" want to examine Jesus. Scholarship can be beneficial, but it has nothing to do with knowing, obeying and pleasing

God. A relationship with God begins by knowing His Son—Jesus. ■



ABOUT THE WRITER: Reverend Jeffrey Cockrell pastors Satilla Free Will Baptist Church in Hazlehurst, Georgia.

## Endnotes

1. Erickson, Millard, *Christian Theology* (Grand Rapids: Baker Book House, 1985), p. 706.
2. Ibid.
3. Gary R. Habermas, *The Historical Jesus: Ancient Evidence for the Life of Christ*, (Joplin: College Press Publishing Company, 1996), p. 276.
4. Ibid.
5. Ibid.
6. Ibid., pp. 143-170.
7. Ibid., p. 153.
8. Ibid., pp. 187-197.
9. Ibid., pp. 197-202.

## Directory Update

### NORTH CAROLINA

Carl Miller to Homer's Chapel Church, Black Mountain from Daileyville Church, Waverly, OH

### OKLAHOMA

Johnny Conyers to Enid Church, Enid from United Church, Red Oak

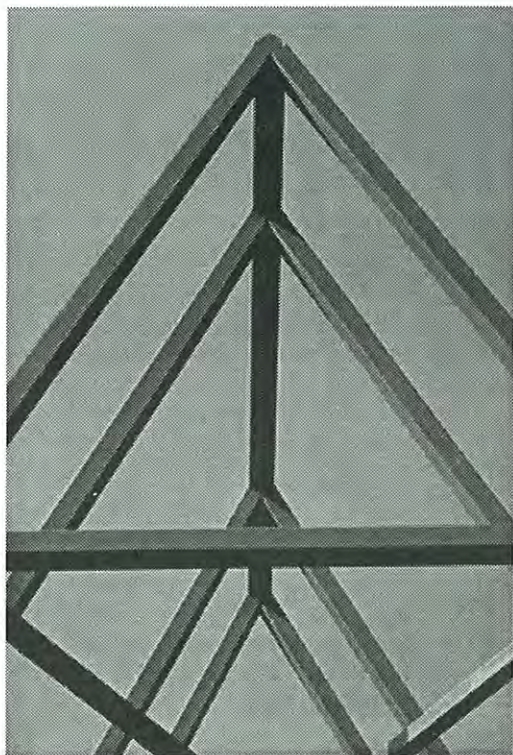
### SOUTH CAROLINA

David Young to Tabernacle Church, Coward from Homer's Chapel Church, Black Mountain, NC ■



# Can Your Church Build Debt-Free?

By Ray Bowman with Eddy Hall



**D**uring 30 years as a church architect, I must have heard—and bought into—just about every reason churches give for going into debt. In fact, I became something of an expert at persuading hesitant church leaders to borrow to the max.

When a pastor would wonder if the church could afford the building of their dreams, I knew just what to say: “If we’re going to do it, let’s do it right. Let’s design everything you need.” And I’d show him how to qualify for the biggest loan possible.

If the finance chairman thought the building fund wasn’t large enough, I’d say: “Well, of course, you want to raise as much as you can up front, but fundraisers can do that. Remember, the longer you wait, the more it will cost. Besides, with inflation you’ll be repaying the loan with cheaper dollars.”

Then I’d add the clincher: “Of course, your new building will bring growth which will increase giving more than enough to cover the interest.”

After my song and dance, the

church would almost always be eager to follow my advice. It was, after all, a win-win proposition: They were getting their building; I was getting hired as the architect.

## The Difference a Hat Makes

Then I changed jobs. I became a church planning consultant helping churches coordinate planning of facilities, finances, staffing and ministries. No longer was my focus just on building church buildings; it was on building churches.

As I worked with churches on their finances, one discovery especially puzzled me. While all these churches said they wanted to reach out to their communities, even those with the strongest giving budgeted little if anything for intentional outreach. What was wrong? I pored over their budgets, looking for ways to free up money for outreach.

Time after time, I was struck by how much these churches were spending on buildings. Could facility expense, particularly interest, be one reason these churches had so little money for ministry?

I noticed a pattern. The more debt a church had, the less financial freedom for ministry it tended to have. What would happen, I wondered, if churches kept building the same buildings but built debt-free? What if all the interest were redirected to ministry?

Next I realized that many of the churches asking me for building advice didn’t need to build at all. Most had better alternatives. Some needed to remodel or add on, but many



just needed to more creatively use the buildings they already had.

### Case Study: Fairview Village

One church that taught me a lot was Fairview Village Church in the Philadelphia area. In 1981, Fairview Village asked me to design a 1000-seat sanctuary. When I first got to the church, and entered the foyer, I had to step over school children lying on pallets. Walking down the hallway I had to thread my way through school furniture and equipment and more sleeping children.

The next Sunday morning the sanctuary was packed, even with the children meeting separately. Sunday School classes were crammed into every available space. Yes, this church had an urgent space problem.

But they also had a debt problem. They still owed on their last building and would have to borrow almost all the money for any new construction.

I had come to Fairview Village to design a sanctuary. But in analyzing their finances, I reached a surprising conclusion: rather than helping the church grow, building a sanctuary would probably kill the church's growth. They simply didn't have the funds to build without siphoning money away from ministry.

So, instead of drawing up plans for a sanctuary, I drew up a master plan for the church—consisting of a facility plan and a financial plan—outlining how the church could get out of debt and stay out of debt while still meeting the space needs of a rapidly growing congregation.

While plans must be tailored to each church's specific needs, the same basic steps I presented to Fairview Village will work for most growing churches.

### The Facility Plan

#### Phase 1: Fully utilize your present facility.

Most churches aren't fully using the space they already have. I recommended that Fairview Village make the

following changes as soon as possible:

- Replace pews with chairs. Good church chairs are not cheap, but they cost far less than a building. By replacing their pews with chairs, Fairview Village could make their largest single space, the worship area, useful for ministry seven days a week.
- Move classes to the right size

**I had come to . . . design a sanctuary. But in analyzing their finances, I reached a surprising conclusion: rather than helping the church grow, building a sanctuary would probably kill the church's growth.**

rooms. Some classes were crowded while others had room to spare. Moving large classes to large rooms and small classes to small rooms would give larger classes room to keep growing.

- Cap school enrollment. The church's Christian school was overrunning the building. Capping enrollment would enable the school to move back into appropriate boundaries so the church could use the building for other activities during the week.

- Build a storage shed. By adding a low-cost storage shed, the church could free up three rooms, currently used for storage, for use by the Sunday School and Christian school.

#### Phase 2. Remodel to increase usable space.

Churches can often increase usable space by taking a wall out or putting one in, or by installing a folding wall across part of a foyer or hallway.

Fairview Village had on its property a historic barn with little usable space. Remodeling could transform it into a gymnasium, kitchen and educational space at half the cost of new construction.

#### Phase 3. Add on to make present facilities more useful.

For a growing church to get out of debt and stay out of debt, it must make multiple use of all its space in-

cluding holding multiple worship services. To accommodate multiple services, a church needs a fellowship foyer big enough that those leaving one service have room to visit with those arriving for the next.

So that Fairview Village could go to double services, I suggested they build a new fellowship foyer, including urgently needed office space in the addition. They could also remove the wall between their old foyer and sanctuary, expanding their worship seating from 250 to 300 and giving the church room to grow to 600 with double services.

#### Phase 4. Build a new

#### building.

After completing these first three phases, Fairview Village would be fully utilizing its present facility, so the next step would be to build. Their next building would not, though, be the 1000-seat sanctuary they had asked me to design. Their worship space needs could be met far more easily by adding a third service.

But by then they would need more educational space. So I recommended a two-story building with classrooms for Sunday School and the elementary school on the first level and a large multipurpose room with a movable wall system on the second floor.

### The Financial Plan

The second part of the master plan was the financial plan. By fully using their space in each phase of the facility plan, the church could spend far less than expected on facilities. That made it possible to meet facility needs without taking funds away from present or future ministries.

#### Step 1: Start with the least expensive changes.

While parts of the facility plan would cost a lot, some changes cost little or nothing. The changes in use recommended in Phase 1 of the facility plan could all be implemented within months.



***Step 2: Ask the congregation to increase giving.***

Why? To get the church out of debt as quickly as possible without sacrificing spending on staff and ministry.

***Step 3: Once the debt is paid, set aside money monthly with the goal of paying cash for at least half of the next major building project.***

For Fairview Village, this would be the fellowship foyer and worship space remodeling (Phase 3 of the facility plan). Since the fellowship foyer was overdue, the church couldn't postpone building it until they could pay cash for the entire project. Seldom can a church move from a debt economy to a cash economy in a single step.

***Step 4: Continue to set aside the same percentage of income for building.***

By setting aside a percentage of income rather than a dollar amount, the amount set aside each month would increase as the church grew and giving increased. This fund would first retire the debt from the new building, then begin accumulating toward the next building project.

***Step 5: Build the next building for cash, completing the transition to a cash economy.***

**The Church's Response**

That was the plan I presented. The people committed themselves to it wholeheartedly and in less than a year had paid off the mortgage. In about two years they added the fellowship foyer, paying cash for more than half of it. Attendance and giving kept increasing. Within two years after completing the addition, the church was once again debt-free.

The church grew faster than expected so the next building—the two-story educational facility—was built sooner than planned. Of the \$1.2 million construction cost, \$850,000 was on hand when construction began, and the rest was raised during construction.

The church completed the building with no debt. Just eight years after the church committed to living within its income, it completed the transition from a debt economy to a cash economy.

**Can it Happen in Your Church?**

There was nothing unique about Fairview Village's situation that made it particularly easy for them to build debt-free. What made the difference was the people's passion for ministry and their willingness to wholeheartedly support a strategy that would keep them focused on people rather than buildings.

If the people of your church share that passion and are willing to back it up with a similar commitment, yes, it can happen in your church too. n

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ABOUT THE WRITER: Ray Bowman of Larkspur, Colorado, and Eddy Hall of Goessel, Kansas, are senior consultants with Living Stones Associates ([www.livingstones.com](http://www.livingstones.com)), a consulting team specializing in helping churches avoid unnecessary spending on buildings so they can invest more in ministry. This article is adapted from their book, *When Not to Borrow: Unconventional Financial Wisdom to Set Your Church Free* (Baker Books).



***COMING NEXT MONTH . . .***

- Help, It's Christmas!
- Don't Retire Too Early
- How to Fight Without Feuding
- Joseph—Shifting Our Focus
- The Cold-Eared Kettle Keeper



# No Reason to Fear

By Lynn Davenport



It has often been said that kids can say the funniest things. What we find humorous in their dialogue can actually be quite profound. If we pause to look behind the humor, we might learn a valuable lesson.

About a year ago, MacKenzie, the second of my three sons, and I went to the laundromat to wash two bed coverings. While we were there, a lady tried to strike up a conversation with MacKenzie.

"My, you sure are a handsome young man," she said. "What is your name?"

MacKenzie just looked at her with his usual stern and solemn expression. He did not respond.

"You are not going to talk to me, are you?" the woman quizzed. I encouraged MacKenzie to talk to her but he was having none of it. He just stared. She went back to check her laundry.

A few moments later, she tried again. This time she leaned down to get on his level. "You sure do have big, beautiful, brown eyes," she smiled.

Again, he just looked at her, this time with suspicion. After several unsuccessful attempts, she realized he wasn't the talking kind.

As she left, she gave one last try. She looked at him, waved and said, "I have to go now, but maybe I'll see you again."

She paused for a moment to see if

he would at least say good-bye. Not a peep. He just stared at her. When she went out the door, he watched to make sure she really left.

I scolded him a little for being rude and not talking to the woman. "She was just trying to be friendly," I reasoned.

After a few moments MacKenzie spoke. "Dad, can I tell you something?"

"Sure you can," I said.

"Dad," he said with thoughtful conviction, "I do not like human beings."

"What do you mean? Why don't you like human beings?"

"Because they scare me!" was his answer.

I roared with laughter—on the inside. I didn't want him to think that I wasn't taking him seriously. It was all I could do to keep from laughing out loud.

I smiled to myself all the way home. But the more I thought about what he said, I found myself agreeing with him. I admit that sometimes human beings scare me.

Later that evening I told MacKenzie that I knew what he meant about being scared of human beings. "People can be pretty scary sometimes," I said.

I reminded him that he didn't have to be afraid of the lady at the laundromat. "You didn't have to be afraid because I was with you," I said. I assured him that I would never let anyone or anything hurt him.

What scares you? Many things in this world can put fear in our hearts. If you are a Christian, you don't have to be afraid. You have the assurance that your heavenly Father is with you at all times.

Hebrews 13:5 says, "He hath said, 'I will never leave you nor forsake you.'" He will not allow anything to come upon you that you cannot bear.

This world can be a scary place. But the believer can walk with courage saying, "The Lord is my helper; I will not fear. What can man do to me?" ■



ABOUT THE WRITER: Reverend Lynn Davenport pastors Trinity Free Will Baptist Church in Bridgeton, Missouri.

Reprinted from *Trinity Newsletter*, April 2000 issue.





# Stepping Up to the Microphone

By Nate Weidner



**G**od has always had a voice. Since the beginning of time mankind has heard that voice, from the moment He first called Adam's name to the very heavens that, even today, "declare the glory of God."

Throughout the ages, God has used many means to communicate His will to mankind. He established human spiritual leaders to convey His Word directly to others, provided written scripture to preserve it for all generations, and sent His Holy Spirit to speak to individual believers' hearts to convict and lead them daily.

God continues to use these means to speak to man. However, in His creative imminence, He has also blessed mankind with an inventive instinct that enables us to devise new methods of conveying His Word.

One of the best examples of this in history is the invention of the moveable-type printing press. The capability of mass-producing Bibles for distribution all over the world has had an obviously positive impact on mankind.

As time has progressed, many avenues have opened up to the church through which the gospel of Jesus Christ may be conveyed. The written word has moved from the printing press to typewriters to word processors and distributed via books, magazines and computer media.

The spoken word has gained volume and may now reach hundreds or thousands through a simple microphone or millions through broadcast radio and television air waves.

God has commanded us to be bearers of His Word to all mankind. We can still effectively reach others through personal contact and should continue to do so. However, if this is the only means we seek to use in the

propagation of the gospel, we are being poor stewards of the gifts that He has given us.

Our society is continually influenced by various forms of media. Thoughts, opinions and philosophies are being distributed hourly on television and radio programs, in movie theaters, on stages, on the worldwide web and through recorded media. The majority of these messages are not in line with Christian theology, and they are saturating the minds of people all over the world.

The initial and unfortunate reaction that many Christians have had to this has been to avoid the media to protect themselves, and to condemn the use of media to protect others. Whereas their desire to avoid ungodly influences is commendable, their rejection of the use of media as a whole is an error that has prevented the church from evangelizing to its fullest potential.

While secular America sat around their television sets in 1997 to listen to Comedienne/Actress Ellen DeGeneres proclaim that she is a homosexual, they were being trained how postmodernists want them to perceive this lifestyle. Mature Christians were able to avoid subjecting themselves to the ideals of this controversial program, but the world we were trying to reach was taking it in and accepting it as truth.

We cannot combat such skillful propaganda with our private witness alone and hope to undo the damage that it has wrought upon our culture. Certainly, we can win the handbills on our own, but if we are capable of winning the truck loads by amplifying our witness through the various media and fail to do so, it is difficult to imagine God being satisfied with our efforts, in light of the parable of the talents in Matthew 25.

Technology is becoming more and more advanced and more readily available to the average man each year. We have numerous ways of recording, distributing and broadcasting our faith to the world.

With a simple MacIntosh computer, anyone can edit home videos into feature-length movies. The internet offers new and creative ways to transfer information via web pages. Computers have also made it much easier to publish magazines and the like. The possibilities are virtually limitless.

This generation's youth are not only highly influenced by the media, but they are also adept in using media themselves to convey information. We should encourage our youth to explore creative ways of evangelizing through the use of these.

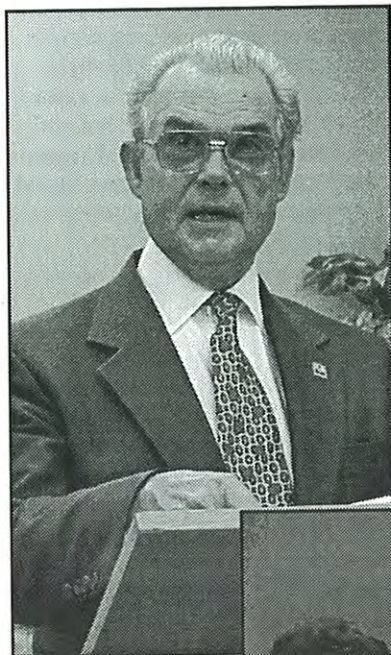
It is time that we, as a denomination, step up to the microphone. We are carrying a message that God wants everyone to hear. Let us not fail to use the valuable resources He has given us to proclaim it. ■



**ABOUT THE WRITER:** Nathan Weidner attends Cross Timbers Free Will Baptist Church in Nashville, Tennessee. He is the executive director of WeidScreen Ministries, a non-profit production company that produces evangelistic media presentations. You can learn more about this ministry at [www.geocities.com/weid-screen/homepage.htm](http://www.geocities.com/weid-screen/homepage.htm).



## National Managers Burn Mortgage



Executive Secretary  
Melvin Worthington

ANTIOCH, TN—Former and current employees gathered at Free Will Baptist National Offices Building on August 29 for lunch and a mortgage-burning ceremony to celebrate paying off the building's nine-year indebtedness.

Fifty-two people were on hand

to hear Executive Secretary Melvin Worthington lead the note-burning ceremony. The \$1.5 million mortgage was paid off June 12, but the celebration was delayed because of commitments to state and national meetings.

Build-out for the new office building was completed in 1991, and the various agencies moved from Murfreesboro Road facilities to the Mt. View Road property in August 1991.

The old national offices property sold for \$725,000 in May

1992. The balance was paid via a capital stewardship campaign.

Six members of the Management Committee gathered around Dr. Worthington to witness the historic mortgage-burning. Home Missions director Trymon Messer held the burning paper as it turned to a crisp.

Two plaques citing states' contributions to the capital stewardship campaign will be placed in the National Offices Building.



(L) Marjorie Workman, James Forlines, Trymon Messer, Melvin Worthington and William Evans



## Leadership Conference Set for December

ANTIOCH, TN—The annual Free Will Baptist Leadership Conference will meet December 4-5 at Regal Maxwell House Hotel, according to Executive Secretary Melvin Worthington. Some 150 state leaders are expected to participate in the two-day conference.

Registration begins Monday, December 4, at 1:00 p.m. After an opening dinner at 5:30 p.m. attendees will gather for a two-hour session in the hotel's Grande Ballroom.

The 2000 conference theme is *Mobilizing Our Work . . . Maximizing Our Walk*. Seven sessions will be planned around the theme.

Nashville attorney Frank Ingraham will deliver the keynote address on the legal liability of national agency directors. Two former National Association moderators—Bobby Jackson and Robert Picirilli—will speak. Jackson speaks Monday night and Picirilli closes the conference Tuesday night.

Tuesday morning, attorney Frank Ingraham will conclude the second of his two "liability" presentations focusing on the legal liability of associational moderators.

National Association clerk Keith Burden will address the responsibility of associational clerks. An

eight-member panel will discuss the responsibility of state promotional personnel. Board of Retirement director William Evans will lead the panel discussion. Panel members include Jim Marcum (NC), Charles Thigpen (TN), Nuel Brown (CA), Edwin Hayes (OH), Rick Cash (AL), David Shores (IL), William Smith (GA) and Nathan Ruble (MO).

Tuesday afternoon, state leaders will caravan to Joelton, Tennessee, for the groundbreaking ceremony on the new campus site of Free Will Baptist Bible College.

Oklahoma attorney and Board of Retirement member Ron Barber will address the legal liability of national board members Tuesday evening.

National Association moderator Carl Cheshier and assistant moderator Tim York will preside at all sessions. Reverend Cheshier will also chair a Monday afternoon meeting for chairmen of all national boards.

At 3:30 p.m. Tuesday, David Joslin will chair a meeting of the 2001 Nominating Committee which was appointed in July at the Anaheim convention.

The Leadership Conference will conclude Tuesday evening at 9:00 p.m. National boards will then meet separately to conduct the business of each agency.

## Bible College Seeks Registrar, Computer Teacher

NASHVILLE, TN—Free Will Baptist Bible College is looking for a registrar and a computer teacher, according to Dr. Milton Fields, academic dean. Here are the criteria:

Registrar—Master's degree in a related area; five years of management experience; college teaching experience desirable; alternative credentials and/or li-

censure requirements may be applicable.

Computer Teacher/Technical Support—Master's degree and 18 hours in the field; to teach introduction to computers, business applications and user support classes. Also give general in-service support to faculty and staff. Microsoft certification desirable.

Interested applicants may send a resume to:

**Dr. Milton Fields**  
**Free Will Baptist Bible College**  
**3606 West End Avenue**  
**Nashville, TN 37205**

For more information, call  
**615/844-5000.**

## Texas Minister, Alvin Halbrook, Dies

BRYAN, TX—Long-time Texas pastor and leader, Reverend Alvin Floyd Halbrook, died July 23. He was 86.

Reverend Halbrook arrived in Texas in August 1945 after graduating three months earlier from Free Will Baptist Bible College and began his pastoral career. He invested most of his energies in four pastorates—North Zulch FWB Church, Bright Light FWB Church, Evergreen FWB Church and Blue Lake FWB Church.

After pastoring 23 years at the

Bright Light Church, Halbrook retired but was called back to pastor the North Zulch Church again. During his early years, he preached at different churches on alternating Sundays and another church on Sunday afternoon.

He was elected moderator and clerk in the Texas State Association and the Central Texas District.

Brother Halbrook earned a master's degree in rural sociology from Texas A & M University in 1955, writing his thesis on rural churches.

Alvin's twin brother Albert Halbrook was also a Free Will Baptist minister. He worked full-time in the Texas A & M library to augment his income.

The Halbrooks introduced Vacation Bible School, Woman's Auxiliary and passing the offering plate to central Texas Free Will Baptists.

Reverend Halbrook is survived by his wife of 55 years, Frances Halbrook; two sons, Alvin E. Halbrook and Timothy Halbrook; one daughter Melanie Halbrook and three grandchildren.



## Harvey Hill, Veteran Minister, Dies



WINTER HAVEN, FL—After 59 years as a Free Will Baptist minister, Reverend Harvey E. Hill died on August 19. He was 87. The Missouri native was licensed to preach in 1941 and ordained in 1942.

Brother Hill served as a church organizer, home missionary, pastor and state leader in three states. He began his pastoral career in Missouri at Richwoods FWB Church, then organized Southside FWB Church in St. Louis where he pastored 10 years. He later organized First FWB Church in Bettendorf, Iowa.

He subsequently pastored two churches in Tennessee, three in Florida and two more in Missouri—altogether 10 churches. He ministered in Florida for

30 of his final 38 years.

During this time, he served 10 years on the Home Missions Board and then resigned in 1963 to become Florida's first home missionary. He moderated quarterly meetings in three states, became an early advocate of youth ministry and organized the Victory Association in Florida.

Fifteen men answered the call to preach under his ministry, including Dr. Roger Reeds, former general director of the Sunday School and Church Training Department.

Deacon Tom Collins of Pathway FWB Church in Winter Haven, Florida, where Hill was a member at the time of his death, said, "He was there when you needed him, and it did not matter what the need, Brother Hill put his whole heart into it."

Harvey Hill was a gentle spirit, a man who liked people. He never got too old to communicate with youth. His genuine personality and easy smile attracted the busy, the professional, the hurting, the unsaved and the unusual. He was among the first to reach out a helping hand to other ministers in their times of need.

## Hillsdale College Enrolls a Record 323

MOORE, OK—The preliminary fall enrollment reached a record 323 at Hillsdale FWB College, according to Timothy Eaton, vice-president of academic affairs. This marks the fourth consecutive increase; the last three have been records.

There are currently 226 full-time students with an academic full-time (student) equivalency of 260. Students enrolled in traditional courses and the ABLE degree completion program totals 261 (includes three auditing students).

A total of 86 students are in Christian Vocational studies: 51 ministerial students, 20 missions students, and 15 youth ministry/Christian education or church music students. The new B.S. in business has 40 students enrolled.

Enrollment by classification: 122 freshmen, 56 sophomores, 69 upperclassmen, 14 special students, and 62 in the external studies program.

These enrollment figures do not include the ABLE degree completion groups or seminars that begin periodically through the fall.

## Free Will Baptist Bible College Enrolls 318

NASHVILLE, TN—To date, Free Will Baptist Bible College has enrolled 318 students from 24 states and nine foreign countries for the 2000 fall semester. Registration was done August 28 and 29.

The college enrolled 157 men and 161 women. Free Will Baptists numbered 286, with 32 representing other denominations. There are 114 town students and 204 dormitory residents. The great majority—263—are full-time students.

Tennessee led all states with 96. Other states with 20 or more were Georgia (24), North Carolina (23), Alabama (22), Illinois (22) and Arkansas (21).

The opening services were preached by Allen Pointer, an alumnus of the college, who is youth minister at First FWB Church in Russellville, Arkansas. Numerous decisions were made during the three evening services held as the semester began.

## Southeastern College Enrolls 180

WENDELL, NC—When enrollment closed for the fall semester, officials at Southeastern FWB College reported 180 students. Statistics indicated 65 new students in the total. The 180 placed 60 men in the dormitory, 70 women in the dormitory, and 50 off-campus students.

Enrollment is up 28 students from the fall 1999 semester. Enrollment by state includes students from 19 states, the majority from North Carolina.

### By State:

Alabama .....	5	Ohio .....	1
Arkansas .....	2	Oklahoma .....	4
Arizona .....	7	South Carolina .....	7
Colorado .....	2	Tennessee .....	1
Florida .....	2	Texas .....	1
Indiana .....	4	Virginia .....	17
Michigan .....	1	Washington .....	1
Mississippi .....	14	West Virginia .....	2
Missouri .....	1	Wisconsin .....	2
North Carolina .....	105	Haiti .....	1



## Arkansas Giving Tops \$2.6 Million

JONESBORO, AR—The 220 Free Will Baptist churches in Arkansas gave more than \$2.6 million to state and national outreach in 1999, according to Executive Director David Joslin. The statistics were presented to delegates during the 103rd annual state association which met August 8-9 at Nettleton Performing Arts Center in Jonesboro.

Approximately 600 people attended the Wednesday evening worship service. Officials reported that 81 ministers, 17 deacons, 51 delegates, 12 missionaries and 171 visitors registered.

Moderator David Bishop gaveled delegates through business sessions. He was re-elected.

Two constitutional changes were presented to the voting body, discussed and passed. One change clarified the meeting time of the state association. The other changed the chief administrator's title from "promotional director" to "executive director."

District clerks reported 21,458 members with 815 baptisms and 1,229 new members added. Clerks listed 356 ordained ministers and 539 ordained deacons.

The theme for this year's meeting was "Vision 2000." Three sermons and two devotionals developed the theme. Speakers included Home Missions director Trymon Messer, Foreign Missions director James For-

lines, and Arkansas ministers Jim Walker (First FWB Church, Greenwood), O. D. Winfrey (retired) and Dale Blackwell (United FWB Church, Walnut Ridge).

In his report to the assembly, Executive Director David Joslin noted that Arkansas gave \$494,000 to the Cooperative Plan, some \$183,000 of which went to the National Association.

Delegates approved the start of the "OASIS" program, a ministry to Free Will Baptist students who attend secular colleges within the state of Arkansas. The program will function under the supervision of the Executive Board.

The state Hispanic ministry under the direction of Ramon Zuniga baptized three converts and averaged 28 in attendance in July. The Hispanic outreach works in cooperation with Westside FWB Church in Springdale.

State missions giving (home and foreign) topped \$930,000 in 1999. The state Acts 1:8 Plan receipted \$334,613. Shane Davison was added as a new missionary with full support. Eleven foreign missionaries are currently supported by the plan.

The 2001 state association will meet August 7-8 at Conway High School Auditorium in Conway.

## CCC Enrollment at 90

FRESNO, CA—Student enrollment climbed to 90 this fall at California Christian College (CCC), according to President Wendell Walley. The fall enrollment includes 45 students in the Russian program and 45 in the English-speaking program.

President Walley said,

"CCC continues to bounce back like the proverbial cat with nine lives. When the summer began, projections of 60 students for the fall seemed overly optimistic. Fourteen had just graduated, the baseball team and coach were transferring to Bethany College, the Russian program was teetering on the brink of collapse and CCC had been without a recruiter since April. All this, added to a half-million dollar debt and other problems, caused even the most optimistic to wonder whether CCC could survive."

Students returned to a freshly sealed parking lot, newly roofed dorm, remodeled bathrooms, a

nicely manicured lawn and the smell of fresh paint. Almost all the work was done by volunteer labor and special gifts.

The project kicked off when 70 people showed up in late June to tear off the old roof and tear out nine dorm bathrooms plus a main campus bathroom. Smaller crews worked throughout the summer preparing for the return of students.

Among the volunteers were 21 adults from Detroit, Michigan, in search of a week-long missions adventure. Teens held a neighborhood Bible club in the mornings then joined adults in various work projects throughout the afternoons and evenings.

CCC's real break in enrollment came when they gained approval to switch from a degree completion to a full four-year B.A. degree for their Russian satellite program located in Sacramento. Formerly these non-English speaking students were required to have a

minimum of 33 college units to enroll, eliminating most who wanted to enter the program.

Russian-speaking students may now enroll with only high school diplomas and will be able to receive all their units of study for a B.A. in Bible and Christian ministry at CCC, the same as their English-speaking peers at the main campus. As word spread regarding this significant change, enrollment jumped from 18 to 45 with inquiries coming in from international students around the world.



# currently

**First FWB Church** in **Norman, OK**, celebrated their 50th anniversary in September with day-long activities. **Joe Grizzle** pastors.

Pastor **Tom Scott** reports that **Red Bay FWB Church** in **Red Bay, AL**, made two major purchases. They secured a house and lot adjacent to the church, and purchased a 15-passenger van for ministry use. The new property will be used as a parsonage or housing for the church's youth/music director.

Only 50 copies remain of volume one—*Integrity: A Journal of Christian Thought*, publication of the **Commission for Theological Integrity**. To secure a first-issue copy of the journal for study or historic purposes, send \$6 to the Commission for Theological Integrity, 201 Cross Timbers Drive, Nashville, TN 37221.

The fall Missions Conference at **Southeastern FWB College** in **Wendell, NC**, met October 12-13 with 10 sessions and six speakers. Virginia pastor **Karl Sexton** (Gateway FWB Church) spoke twice to students and faculty. "Get Acquainted Days" are scheduled November 16-18 for high school students in grades 10-12.

**First FWB Church** in **Henderson, TX**, received a \$22,000 gift from the **Mary Brown** estate for their building fund. Pastor **John High** indicated that some of the funds would be used to refurbish the fellowship hall. Pastor High said, "Mary Brown loved many things in life, but the Free Will Baptist denomination has benefitted most from this fine Christian lady's estate."

The last Sunday in July was dedication day at **Gilead FWB Church** in **Scranton, SC**, as members brought their Family Life Center into use. Plaques of appreciation were presented and a \$9,200 offering received which will go toward the remaining \$90,000 indebtedness on the structure. Pastor **Larry McAlister** leads the growing church.

Pastor **Jimmy Brown** says that they are knocking down the walls at **First**

**FWB Church** in **Myrtle Beach, SC**. That was done to make room for double entrance doors to the sanctuary, add a porch and install a breeze way between the fellowship hall and drive-through unloading area.

The congregation of **Bethel FWB Church** in **Fort Mills, SC**, burned the mortgage at their 47th anniversary celebration. **Darrell Morgan** pastors. Guest speaker for the day was state promotional director, **Mike Jones**.

Pastor **Lifus Riffe** has led the congregation at **Victory FWB Church** in **Hanover, Pennsylvania**, for 10 years. They have posted drawings of a new sanctuary in the church foyer as a reminder of what their next major project will be.

Dedication services for **Landmark FWB Church** in **Anderson, SC**, featured guest speakers **David Crowe** (Home Missions Department) and **Earl Hendrix** (SC pastor). **Danny Keen** pastors.

Six young people from **Blue Point FWB Church** in **Cisne, IL**, were converted during youth camp, according to Pastor **Ernie Lewis**.

This new building took a long time to develop from dream to reality. But 12 years after the congregation at **Freedom FWB Church** in **Marion, IL**, began a building fund, they moved into a new debt-free church. **David Mishler** pastors. The 12-year-long dream started under the leadership of **Randy Fosse**.

Major building upgrades are underway at **Victory FWB Church** in **Mascoutah, IL**. A large air conditioning system was installed, a new roof went on the church addition, and interior walls have been removed to make room for a fellowship area and foyer. The work continues on Saturdays and on week nights, according to Pastor **Jon Cannon**.

**New Life FWB Church** in **Licking, MO**, honored **Chuck Barker** for his outstanding leadership. He was the 21st charter member and has been a church officer since his early days with the church. The congregation also rec-

ognized Pastor **Max Courtney** for his 50 years in the ministry.

**Bridges Chapel FWB Church** in **Newport, TN**, completed a large fellowship hall which includes living quarters for Pastor **Garry Gass**. The building was debt-free when completed. The congregation now plans to improve their parking lot.

Pastor **Rick Cason** reports three conversions and 12 new members at **Victory FWB Church** in **Goldsboro, NC**. The congregation also re-roofed the church and elected a building committee with instructions to plan needed renovations and building projects.

Pastor **Glenn Poston** welcomed 17 new members to **First FWB Church** in **Dothan, AL**, baptized five converts and witnessed two rededications. The pastor was all smiles when he wrote to members, "Don't miss this Sunday. Who knows, God may do it again!"

Pastor **Ray Wilson** reports 14 baptisms at **Osseo FWB Church** in **Osseo, MI**.

**Alabama's Trinity Camp** conducted open house and dedication services this summer for their 9,375-square-foot activity center. Formally named the **Joyce B. Atwell Activity Center**, the building houses a full basketball court, chapel, three classrooms and cook's quarters. The camp is located near **Guin**.

Pastor **Will Harmon** reports that **Cavanaugh FWB Church** in **Fort Smith, AR**, will host the "Model Church Seminar" on November 11 with guest speaker **Stan Toler**. ■



**T**he Christmas season is a time of giving. We celebrate the greatest gift of all time to mankind, Jesus Christ. Typically people are in a charitable mood during Christmas and give more generously than any other time of the year.

**I**t is also the time of year when many make generous outright gifts to the Lord's work. Certain types of property are good candidates for year-end gifts. Property that has gone up in value such as stocks, bonds, mutual funds and real estate make better year-end gifts than cash. Giving these gifts avoids capital gains taxes, possibly as high as 20%, and provides a tax deduction of as much as 100%.

**T**o accomplish this, you give the property itself, not the proceeds from the property. For example, consider stock that has a fair market value of \$10,000 but your cost was \$1,000. One way to give this is to sell the stock yourself and give the proceeds from the sale to your chosen ministry. In which case you generate a \$9,000 capital gain which could result in a tax bill of \$1,800, thus reducing your net gift to only \$8,200.

**A** better way is to give the stock directly to the ministry allowing them to sell the stock. The ministry receives the entire \$10,000 and you get a full \$10,000 deduction. When you have an asset that has lost value, the opposite is true. You should sell the asset and give the proceeds so that you can offset capital gains with the loss on your taxes.

**O**thers desire to give a generous gift but may not be comfortable without the income from those assets. In this situation the Free Will Baptist Foundation may be able to help you arrange the gift now but maintain the income for life.

**C**onsider Mr. and Mrs. Green who have owned a rental house for over 30 years. The house is worth \$53,500, but since they have fully depreciated the property their basis in the house is now zero. Since Mr. Green is now 70 and Mrs. Green is 67, they considered selling the house to avoid the headaches of being a landlord.

## Year-End Gifts

By David Brown

**H**owever, they need the income the rental produces. They receive \$400 a month or \$4,800 a year. But after real estate taxes, insurance and repairs, their net income from the house is \$3,300 a year.

**T**he Greens have always generously supported Free Will Baptist ministries and would like to make a significant gift, but they can not afford to give the house

outright to a ministry. Their present tenant has indicated they may be interested in buying the house, but the Greens are not sure they want to sell.

**A**fter deducting the selling costs at \$3,500 and capital gains tax, they will net about \$40,000 from the sale. To generate the \$3,300 income they desire would mean an annual return of 8.25% on the \$40,000. The Greens, astute managers of money, are conservative investors and are not sure they can average this kind of return over their lifetime.

**T**here is a way for the Greens to achieve all their goals—getting out of their rental property, keeping their present income, and making a significant gift to Free Will Baptists. By using a Charitable Remainder Unitrust, they avoid capital gains and save approximately \$10,000.

**T**hey receive a charitable gift tax deduction of \$16,996. This could be used the year of the gift or over the next five years saving possibly as much as over \$5,000 depending on their tax bracket.

**T**he trust will pay the Greens a monthly income to assure their needs without the hassles of real estate management. The trust will replace their income which may also adjust for inflation through the years. Finally, at death they will give a significant gift to the Free Will Baptist ministry of their choice, a gift may be much larger than the original value of the trust. This arrangement achieves all of their original goals.

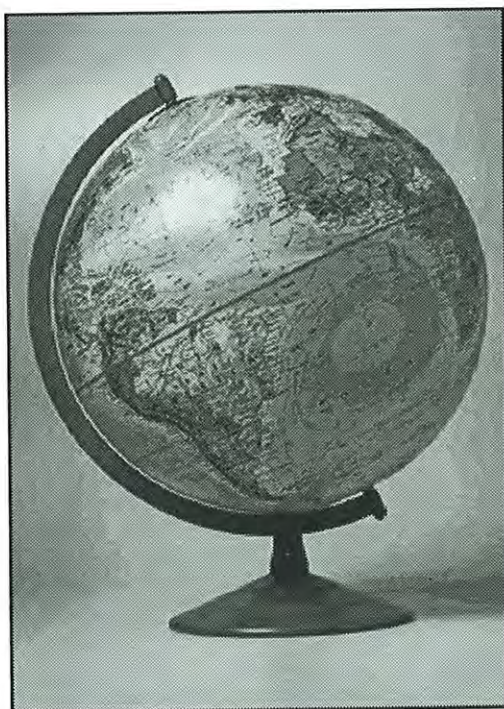
**C**hristmas is a time to be generous. Call the Free Will Baptist Foundation toll free 877-336-7575 if you would like information on these or similar situations to help you achieve your goals. ■

# Free Will Baptist



# Foundation





**N**ational Home Missions, along with our partners, is going to do their best to meet this challenge—the challenge of the world moving to our doorstep. In the words of the song, “From the lakes of Minnesota, to the hills of Tennessee, across the plains of Texas from sea to shining sea, from Detroit down to Houston, from New York to L. A. . . .” there are souls to be won to Jesus all over the U.S.A.!

**N**ovember 19 has been set aside as Home Missions Sunday. This day has been designated as “Benjamin Randall Offering Sunday.” Home Missions has never before faced a greater challenge to reach people of all nationalities and walks of life for Christ. Your special offering will enable us to meet this challenge.

**W**e are asking God for a 30% increase over our offering of last year. Whatever amount your church gave, we are asking you to increase it by 30%. For every church that gives \$600 or more, their pastor and wife will enjoy a special banquet to be held during our Free Will Baptist national convention in Detroit, Michigan, in July, 2001.

**T**he pastor who leads his congregation to give \$1000 or more will receive a beautiful hand-painted ceramic replica of the first Free Will

## *The World Is Moving to Our Doorstep*

By Richard Adams  
Director of Development

Baptist church in the Northern movement in America. This collectible treasure is fashioned after the Church on the Ridge.

**T**he top giving churches will get an opportunity for their pastor and wife to go on our Heritage Tour of New England and see Benjamin Randall country firsthand.

**L**et's join hearts and hands together to reach our part of the world for Jesus. There are so

many benefits available for our missionaries and ministries through the funds in the Home Missions General Fund. Please help us further the work of the Lord through Home Missions by making this Benjamin Randall Day Offering the best one yet.

### *Benjamin Randall Day Offering November 19*

The goal for this offering is \$282,930.58! ■

ABOUT THE WRITER: Dr. Richard Adams serves as director of development for the Home Missions Department.

Home



Missions



# Commissioned to Teach—Part Three

By Alton E. Loveless

## III. How Should I Teach?

### A. Teach as One Directed by the Holy Spirit.

1. Let all you teach glorify God.
2. Let the Holy Spirit direct your study, thoughts and presentation.  
(Remember you teach people—not lessons or pews. Teaching is a matter of life - not books or schools.)

### B. Teach as a Prepared Teacher.

(No one can teach with greater clarity, authority or variety than the prepared teacher.)

#### 1. To teach clearly necessitates understanding of the materials.

##### a. Preparation and study produces understanding.

- (1.) Study with an open mind.
- (2.) Study by paragraphs. (List important details.)
- (3.) Study all sources available to get meaning of unknown facts.
- (4.) Study relationship between lesson and your class needs.
- (5.) Determine the central truth of lesson.

##### b. Preparation produces better presentations.

###### (1.) Outline your lesson.

- (a.) Title.
- (b.) Scripture.
- (c.) Memory Verse.
- (d.) Central truth.
- (e.) Lesson aim.
- (f.) Teaching method to be used.
- (g.) Visual aids needed.
- (h.) Lesson outline.

###### 1. Approach.

###### 2. Content.

###### 3. Conclusion.

###### (i.) Assignments for next week (allow for fulfillments.)

###### (j.) Evaluation of your class session after meeting.

(Know where you are going and quit when you get there!)

#### 2. To teach with authority comes from an understanding of your students.

##### a. Know when your students are ready for certain teachings.

###### (1.) Teach him to search for himself.

- (a.) Give direction.
- (b.) Select sources if he needs aid.
- (c.) Create an interest for the research.

###### (2.) Teach him to solve his own problems.

- (a.) Aid him to be competent.
- (b.) This is key to involvement.
- (c.) This is key to application.
- (d.) This is key to Christian growth.

##### b. Know what appeals to students so they will enjoy learning.

- (1.) Develop programs from interest of class.  
(Focus attention on important things.)
- (2.) Create a group spirit.
- (3.) Provide for self-expression.

##### c. Give opportunities for student to use new knowledge.

- (1.) Give every student who desires an opportunity to participate.
- (2.) Recognize achievements but don't belittle other.
- (3.) Share your leadership.
- (4.) Teach him to teach others.

##### 3. Teach with variety of methods and visuals.

###### a. Use the best method needed to get across the lesson to your class.

(1.) There are a few methods you may employ: storytelling, lecture, discussion, projects, research, buzz sessions, panels, symposium, questions and answers, recitation, review, role play, skits, circular conversation, case study, creative art, debate, interview, etc. (There are many methods.)

###### (2.) Visualized teaching should be at top of variety proposed.

- (a.) Audio-visual—radio, tape recordings, phonograph records.
- (b.) Non-projected still pictures, drawings, flat pictures, flash cards, photographs, posters, murals, svedegraphs.

###### (c.) Projected still pictures: filmstrip, opaque projection, overhead transparencies.

###### (d.) Motion pictures: films

###### (e.) Visual boards: chalkboard, flannelboard, bulletin board.

###### (f.) Graphics: charts, diagrams, graphs, cartoons, maps.

###### (g.) Three-dimensional: models, exhibits, specimens, dioramas.

###### (h.) Television: video-taping, VCR projection and closed circuit television.

###### (i.) Computers

##### 4. Teaching with clarity, authority and variety demands evaluation.

###### a. Evaluate your teaching.

- (1.) Did I major on important items?
- (2.) Did I present the object of the lesson?
- (3.) Did I get response from the pupils?

###### b. Compare your teaching to other teachers.

- (1.) Watch good teachers in action.  
(Observe his methods, etc.)

###### c. Compare your class response to other classes.

###### d. Test your pupils. (More in part IV.)

###### e. Measure your purposes, goals. Watch your progress and movements.

Randall



House



**M**ilestones are important in both individual lives and the life of an institution. All of us can point to important events that were the culmination of previous experiences which led us to that point and prepared us for the next important step. The children of Israel approached the Jordan River after 40 years of experiences in the wilderness. God instructed them to take the next step which would open up a whole new world for them. They were to cross the river and conquer a land that must have seemed almost insurmountable to them at the time. God exhibited His power and reassured them by rolling back the waters of the Jordan River and leading the Israelites across on dry land. He instructed each of the 12 tribes to choose one large stone from the river bed and stack them together on the other side. This was to be done as a memorial to the great miracle and event that took place in the life and history of the nation of Israel. This was an important milestone for the children of Israel.

**F**ree Will Baptist Bible College is now approaching an important milestone in her history. She is about to move from one side of the Jordan into a new land. Although the move is only a few miles across town from her present location, it has the promise of opening up a whole new world of opportunity for her students. The new location may not literally be a land flowing with milk and honey, but it will provide a planned campus with modern facilities that should be adequate to handle up to 1,200 students.

This will be the library and administration building on the new FWBBC campus.

## Milestones In The New Millennium

By Roy W. Harris  
Director of Advancement

**O**n Tuesday December 5, at 1:30 p.m. in the afternoon, Free Will Baptist Bible College will officially begin the construction of her new campus. A ground breaking ceremony will be held on the new campus to mark this important step for the college. This will be our monument of tribute to the Lord for the continuing miracle He is performing. *We want you to be part of this wonderful celebration. Plan to join us for this historic occasion.*

**M**oving Free Will Baptist Bible College from West Nashville to across town is no less a miracle than moving from one side of the Jordan to the other. God wanted the nation of Israel to always remember that it was He who had given them the opportunities of the promised land. It is also obvious to all involved in the efforts to build and move to the new campus that God reminds us daily that Free Will Baptist Bible College is His campus. He is leading each step of the way. We are piling up our 12 milestones one at a time. When we complete the monument, future generations in this new millennium will recognize that God built the new campus and He is worthy of all the glory and praise. ■

### You Are Invited

Free Will Baptist Bible College's  
Ground Breaking for New Campus Construction  
Tuesday December 5<sup>th</sup>, 2000 - 1:30 p.m.  
On The New Campus Site



Free Will Baptist  Bible College





Garnett Reid

## Caught Red-Handed, Part Two

**“We** caught this woman in the very act of adultery,” the scribes and Pharisees announced to Jesus in John 8:4. Last month we surveyed the text of John 8:1-11, noting this theme of “getting caught.” Catching the woman in adultery is not the bottom line in this story, however. The Jews had set a trap to catch Jesus; instead, He turned the tables on them and exposed their guilty hearts.

### *Catching the Savior in a Dilemma*

The scribes and Pharisees set their trap with the question posed in verse 5: “Moses in the law commanded us, that such should be stoned: but what sayest thou?” The law in question is that of Deuteronomy 22:22-24 (see also Lev. 20:10).

While stoning was the prescribed punishment for an unfaithful bride-to-be in an engagement, the exact penalty for a wayward wife was not as specific even though the outcome was the same—death. By the first century, however, this sentence was seldom implemented.

In fact, these schemers had little concern for the woman or the law. What they were after was to put Jesus in the awkward position of responding to their question. If He concluded that she should be stoned, then He would face at least two potentially serious consequences.

First, popular opinion might turn against Him. As we have already noted, Jesus’ popularity was on the rise. Yet should He concur with a death sentence for this woman, the people might doubt the sincerity of His compassion. Second, the Roman authorities could view Jesus’ consent as an act of treason since only Rome had the ultimate right to carry out capital punishment.

On the other hand, some would take offense at Jesus’ refusal to stone

the woman as a violation of God’s law. The conspirators’ plot to “accuse” Jesus (v. 6) seemed air-tight.

### *Catching the Accusers in Their Guilt*

How did Jesus answer? At first, He ignored their question: “Jesus stooped down, and with his finger wrote on the ground” (v. 6). Opinions vary as to what He wrote; here’s a sampling of the most common views:

- He wrote the words He spoke in verse 7, following the precedent set by Roman magistrates who wrote their sentence before pronouncing it.
- He wrote from the law of Moses, perhaps Exodus 23:1b (“put not thine hand with the wicked to be an unrighteous witness”) or 23:7 (“the innocent and the righteous slay thou not”).
- He wrote Jeremiah 17:13 (“they that depart from me shall be written in the earth”).
- He wrote down the sins of these accusers.

The truth is that all of these suggestions are conjecture and nothing more; no one knows what He wrote. The King James translation of verse 6 suggests that Jesus was ignoring the accusers with His act of writing on the ground.

He didn’t ignore them for long, though, when their questions persisted. “He that is without sin among you, let him first cast a stone at her,” Jesus counters! His challenge reflected Deuteronomy 13:9 and 17:7 where the law enjoins witnesses to a crime to throw the first stone at an offender provided that the witnesses are not themselves participants in the crime.

The Lord who knows the hearts of all people challenged the consciences of these men. Apparently all of them were conspirators in the plot. Was it possible that one of them was the adulterous partner of the woman? Was he there in the crowd? Jesus turned the question on them! While He wrote on the ground again, the ac-

cusers, convicted by their own guilty consciences, left the scene “one by one” with the oldest leading the way.

We are left with a stark closing scene: “Jesus was left alone, and the woman standing in the midst” (v. 9). He addressed her respectfully, “Woman,” then asked two questions: “Where are thine accusers? Hath no man condemned thee?” No answer is needed for the first question; to the second, the woman spoke for the first and only time during the encounter: “No man, Lord.”

No one condemned her, and neither did Jesus. “Go, and sin no more,” He commanded her. Grace and truth met once more in her encounter with Jesus. Here in full display, are forgiveness and a changed life, freedom and power, justification and sanctification.

The word translated “condemn” in verses 10 and 11 is not the most common Greek word so translated. A related noun occurs in Romans 8:1: “There is therefore now no condemnation to them which are in Christ Jesus,” a declaration so fitting for the incident here in John 8.

While Jesus forgave the woman, He did not condone her sin. Her conduct must now reflect the character of this One who had forgiven her. As Don Carson says, “The proper response to mercy received on account of past sins is purity in the future.” Her encounter began in the expensive realm of sin’s guilt, but concluded in the expansive reach of the Savior’s grace. ■



# ESPECIALLY FOR YOUNG PREACHERS



Dennis Wiggs

## The Most Important Hour of Each Day

**M**ark 1:35 declares, *"in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."* After a busy and tiring day healing Simon's mother-in-law, ministering to many sick people and casting out demons, Jesus arose early the next morning to spend intimate time with His Father. This quiet and personal time began another full day of preaching and ministering.

The young preacher also needs personal, quality time with the Lord. These are days of much activity. Many demands are pressed on the young preacher. As the Lord Jesus Christ found it necessary to schedule time with God the Father, so must the young preacher arrange this appointment.

### Quiet Time

Christ rose early, slipped away from His disciples and prayed. He planned this event. The young preacher must feel compelled to begin the day with the Lord. For example, select a certain book of the Bible to read for a month or two. Or study a specific topic, such as grace, trust or faith.

Place a piece of paper and pen beside you. When thoughts or obligations come to your mind, jot them down and quickly return to your scripture reading. Recording your personal application of the scripture in a notebook would be helpful in years to come.

Then pray. Praying with a prayer book in your hand would keep the requests before you. Maybe you could designate certain days to pray for specific subjects. Possibly you could divide the church roll into Monday-Friday divisions and pray for the church family. The same could be done for the missionaries, pastors, evangelists and other Christian workers.

How long should the quiet time last? Just as long as possible. Begin with 15 minutes. Stretch it to 30 minutes. But regardless how long you read the scriptures and pray, you will probably leave the quiet time wishing you had another hour.

### Quiet Place

Jesus chose a "solitary place." He personally selected the right place to spend time with His Father. The young preacher must find the proper location. It needs to be a place of the least distractions as possible.

Arising before the family gets up, maybe a quiet room in the home could be designated. You could go to the church altar. The church study may not be a good location if a telephone call or a knock on the door would distract you from this valuable quiet, devotional time.

### Quiet Heart

When we pray, we speak to the Lord. When we read the scriptures, God speaks to us. We need to keep this two-way street open. Entering into the quiet time with a hurried spirit will rob us of the spiritual blessing. Even sitting or kneeling and meditating upon the Lord and His greatness for several minutes would be profitable.

### Quiet Response

Matthew 6:6 says, *"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."*

Read the scriptures expecting direction and instructions from the Lord. Pray expecting the Lord to answer for your good and His glory.

### The Benefits

Setting aside a few minutes or an hour or two each day will accomplish much in our lives. For example, it will:

1. Keep us from sin. Psalm 119:11 declares, *"Thy word have I hid in mine heart, that I might not sin against thee."*
2. Give us directions in our day-by-day living. Psalm 119:130 states, *"The entrance of thy words giveth light; it giveth understanding unto the simple."*
3. Give us power in prayer. John 15:7 states, *"... ye shall ask what ye will, and it shall be done unto you."*
4. Make us "thoroughly furnished unto all good works."

The young preacher must learn early in the ministry the value of a daily quiet time with the Lord. George Mueller wrote, "I have known my Lord for 57 years, and there has never been a single day that I have failed to gain an audience with the King." ■



# TRUTH & PEACE STUDENT LEADERSHIP CONFERENCE



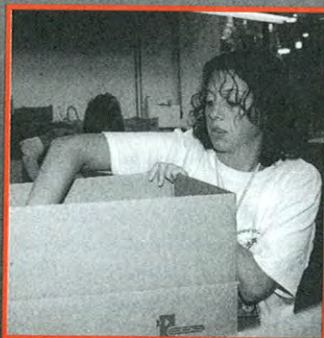
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Thomas Marberry

## *Integrity: A Journal of Christian Thought*

By J. Matthew Pinson, ed.

(Nashville: Commission for Theological Integrity, National Association of Free Will Baptists, 194 pp., paperback, \$6.00).

**T**his is the inaugural issue of a Free Will Baptist theological journal written and published to address the special needs and concerns of the denomination. This journal exists "to provide a forum for Christian scholarship among Free Will Baptists and to fulfill the purposes of the Commission for Theological Integrity."

As F. Leroy Forlines notes in the preface, "We want to furnish pertinent material for pastors, those in leadership positions, and those among the laity who would like to be informed and stay in touch with what is happening in the field of biblical and theological life and thought."

The first part of the journal includes one sermon and eight articles contributed by Free Will Baptist authors. The second part includes book reviews of 13 significant biblical and theological works. Each book is carefully reviewed and analyzed by a Free Will Baptist author.

This issue opens with a sermon by Randy Sawyer titled "Dry Bones, Scattered Saints, and Spiritual Renewal." The primary text is Ezekiel 37:1-14. In his sermon, Sawyer outlines three ingredients necessary for spiritual restoration—the courage of the man of God, the preaching of the Word of God, and the power of the Spirit of God. Sawyer shows how an ancient text from the Old Testament can speak to our lives and ministries today.

The next contribution is an exercise in biblical interpretation by Martin E. Sheldon. This insightful essay examines the term "Son of Man" which Jesus often uses to describe Himself in the gospels.

Next on the list is a theological essay on the subject of salvation by Thomas L. Marberry. This article examines the current debate on the extent of salvation. It seeks to determine whether all will be saved or on-

ly those who make a profession of faith in Christ will be saved. It focuses on the contributions of Clark Pinnock, John Hick and other leading scholars to this debate.

J. Matthew Pinson contributes a theological article on the subject of the ordinances. He devotes special attention to the ordinance of Feet-Washing. He defines an ordinance as "a practice that God ordained for literal perpetuation by the New Covenant People of God." He argues that only by including Feet-Washing as an ordinance do we find a true picture of our redemption in Christ and its meaning.

In a most insightful historical essay, Paul Harrison examines Christ, the sacraments and man in the thought of John Chrysostom. Although his thought is often overlooked today, Chrysostom was one of the finest preachers the Christian church has produced and the leading spokesman for the Christian faith during the fourth century. He ably defended the Christian church against the Arians and other heretics of his age.

Joel E. Hampton examines the concept of reprobation in the theology of John Calvin. Most modern Calvinistic authors emphasize Calvin's teaching on predestination and overlook what he says about reprobation. Hampton does an excellent analysis of this important but often-overlooked aspect of Calvin's theology.

David Fite addresses the difficult issue of apologetics in the post-modern world. He asks how Christians can present and defend their faith in a post-modern world which believes that human beings can never be objective, that human perception is not reliable, and there is no objective truth to discover.

Fite notes that Christians cannot bring people into the faith by rational arguments, but they can present argu-

ments that can help people become more receptive to the Spirit's call.

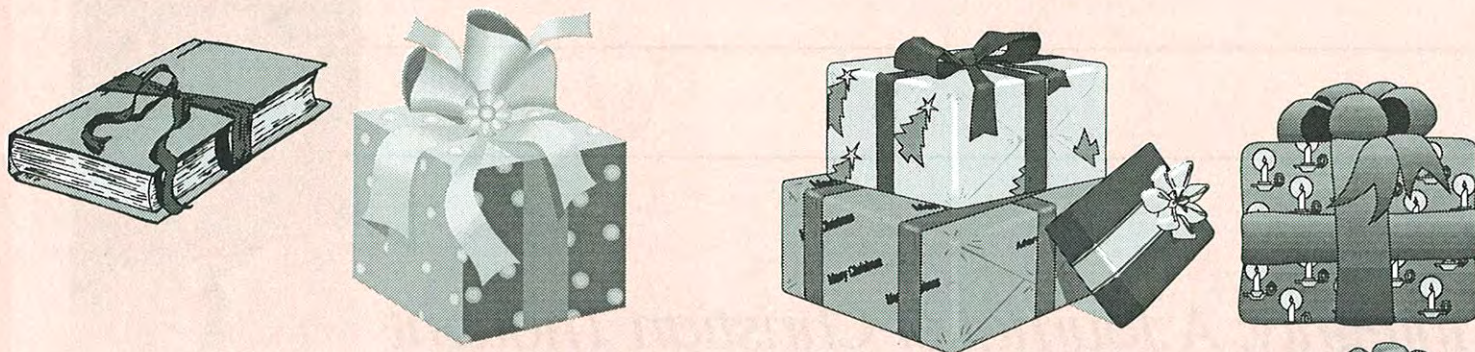
The last two articles address issues of particular interest in the Christian world today. Daryl W. Ellis addresses the important issue of the church. He asks whether the word "church" includes only the local congregation or whether it includes also the larger fellowship of all believers. He confronts the particular issue of how far Free Will Baptists should go in cooperating with believers of other denominations.

In the final article Darrell Holley examines the arts from a Christian perspective. He notes that Paul's criteria for evaluating works of art are six: truth, seriousness, righteousness, purity, beauty and technical excellence. Holley notes that the Christian critical tradition is a long one. As he explains, "The principles of Christian criticism are the source of Western art and are the means by which the arts can be evaluated."

One-fourth of this issue is devoted to book reviews. In this section 13 reviewers analyze and evaluate books that have made a significant contribution to Christian scholarship. These books come from a variety of different fields including theology, biblical studies, church history and missions.

The publication of the first issue of this journal is a significant milestone for Free Will Baptists. It demonstrates that our denomination contains men and women with significant research and writing skills. We can make a contribution to Christian scholarship. ■





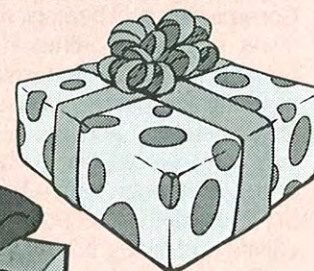
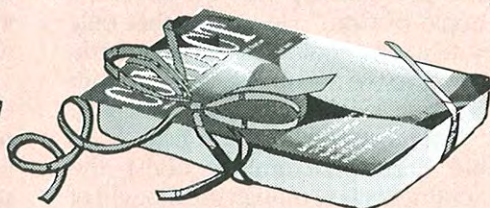
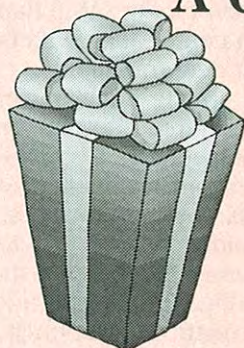
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Jack Williams

## Thanksgiving in America

**T**omorrow is Thanksgiving in the United States of America, a day celebrated from the outer banks of Carolina to the Puget Sound in Seattle. We'll kick back and enjoy a leisurely turkey dinner with all the trimmings, and then cheer the Dallas Cowboys as they do battle with some evil invader.

Somewhere in that potent mix, we'll pause to remember Pilgrims and pumpkins, and smile contentedly that the nation today has more churches than the early settlers had livestock and flintlocks. They weren't sure they would survive that first awful winter in the New World. We wonder where to find extra closet space for new clothes.

**Thanksgiving Day USA** begins with spectacular parades and ends with plans to hit the mall early Friday morning for what's arguably the biggest shopping day of the year. We'll gather with friends and family, line up around groaning tables heavy with bounty fit for kings and eat such a meal that our forefathers could not have imagined that first long-ago Thanksgiving Day.

God has blessed America more than any other nation. We have it all. The peoples of the world look to America because of the nation's generosity in time of want and its resolve in time of war.

**The American people** are a generous people. A loving people. A worshipping people. And frequently a despised people by those nations that have wrecked their own economies, enslaved their own citizens, and export little to the rest of the world but despair and terrorism. That's why Americans are also a vigilant people on Thanksgiving Day.

We, the vigilant Americans, still value our houses of worship more than our tanks and guns. But we defend our children, our fields of plenty and our freedom of choice against those who

would destroy them. Still, Americans export more food to feed the hungry than bombs to fight the aggressors, more medicine than machine guns, more aid packages than . . .

**The front pages** of American newspapers explain the failures of those few citizens who turn to crime. It's news because it's so unusual. For you see, most Americans go quietly about their lives building families, educating children, paying taxes. They wave at their neighbors and stop to lend a hand when something breaks.

They walk through life with purpose and a dream. They adore children, cheer for the underdog, complain about the weather and show up for work every Monday.

That's why today is special here in the land of the free. It's a national holiday without a political agenda. Thanksgiving is one time of the year when the mighty and the not so mighty step back, bow their heads and acknowledge an Unseen Hand in the pages of American history.

We live the good life, we travel the fast track, we burn the candle at both ends. We demand that tomorrow outshine yesterday, and we really believe that it's possible for every man to share in the dream. For us, fantasy has become fact, and fiction runs a poor second to reality.

**On the other hand,** nobody complains louder than an American on tax day. But that same grudging tax-payer would rather support Uncle Sam and grouse than be the King of England if the job didn't include Monday Night Football. He might not vote every time the polls open, but he believes it's his God-given right whether he exercises it or not.

Thanksgiving in America is about individuals, not the government. The best the government can do is declare that certain November Thurs-

day a holiday. It cannot force people to be thankful. That's personal, and every man expresses his thankfulness differently.

**One man will pray.** Another will sleep late. Some will call the extended family together, laugh at old memories and feast until their belts strain. Many will quietly read a verse from the Bible and reflect on higher truths. Most will relax and wonder why this doesn't happen more often.

Merchants will make last-minute preparations for big Friday sales. Professional athletes will perform for the entertainment of sold-out arenas and stadiums. Mothers will spend a delicious day in the kitchen baking magic. Little kids will stare big-eyed at the turkey platter, the cranberry sauce and the last slice of coconut pie. Not many Americans will go to bed hungry tomorrow night.

**As for me,** I'll get up early and chug around the neighborhood, then window-shop through the hefty Thanksgiving newspaper. I'll read a portion from the Good Book and whisper a prayer of thanksgiving for the privilege to live in this land of plenty.

Best of all, I'll remember that I'm a Christian and the price that Jesus paid to ransom me from sin. And I'll be thankful. I'll be thankful for four rowdy grandchildren, for a beautiful Kentucky girl who makes my son feel like a prince, for a handsome Virginia lad who puts the twinkle in my daughter's eye, for an amazing West Virginia wife who thinks she's the luckiest woman in the world. (Shh, if you don't tell her, I won't.)

And finally, I'll thank God that I work with the finest people on earth, and I'll be especially grateful that for 24 years I've been allowed to write a humdrum little column in this magazine. Surely, my *Briefcase* runneth over. ■



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