

CONTACT



Official Publication of the National Association of Free Will Baptists

March 2002

**The Fatal Flaw
Choosing a Future
From Darkness to Light
Who God Is**

ARTICLES

4 Choosing a Future

Why a Bible college education is important . . . a candid testimony by a teacher who has worked both sides of the street.

6 The Compelling Case for Christian Colleges

A must-read analysis by a Free Will Baptist Bible College professor who takes a hard look at Free Will Baptist higher education.

8 From Darkness to Light

One woman's personal voyage out of a terrifying prison with no walls.

10

Part three of an eleven-part series on the Ten Commandments.

12 Muslims Can Be Won to Christ

What's happening in your community to reach the followers of Islam.

14 The Man with Two Birthdays

He dared God to save him during a revival meeting. He lost the dare and was called to preach.

COLUMNS

3 The Secretary Speaks

The Fatal Flaw

21 The Department Pages

25 Green Tree Bible Study

"Oh, Brother, Where Art Thou?" (Part I)

26 The Pastor's Wife

A Crisis in the Parsonage

27 The Preacher's Perspective

Facing Yourself (Part I)

29 Top Shelf

30 Student Children Ministries

31 Briefcase

The Stranger with Wet Socks

NEWS

16 Free Will Baptist Newsfront

Claudie Hames Retires

FWBBC to Honor Tom Malone

Roger Bennett Retires from Guard

Lawnie Coffman Honored

FWBBC Missions Students

Carl Young Retires

20 Currently

Editor-in-chief: Dr. Melvin Worthington

Editor: Jack Williams

Editorial Assistant: Marilyn Pritchard

Circulation: Angie Williams

Printed by: Randall House Publications

Contact (ISSN 0573-7796), published monthly by the National Association of

Free Will Baptists, 5233 Mt. View Road, Antioch, TN 37013-2306. Address all correspondence and subscriptions to Post Office Box 5002, Antioch, TN 37011-5002. Phone 615/731-6812.

Annual subscription rates: Individual—\$15 per year, Church Family Plan—\$15 per year, Church Bundle Plan—\$15

per year. Periodical postage paid at Antioch, Tennessee, and additional offices.

Copyright privileges, reserved © 2002. Member of the Evangelical Press Association. Postmaster: Send address changes to Contact, P. O. Box 5002, Antioch, TN 37011-5002.

USPS 130-660

THE SECRETARY SPEAKS



Melvin Worthington

The Fatal Flaw

The letter to the church at Ephesus (Revelation 2:1-7) deals with backsliding. The church was in danger of having its doctrine corrupted by impure practices. It is easy to stay busy in the Lord's work and yet lose that fresh ardor and devotion to Christ. Christ rebukes without hesitation and charges this church with lowering its moral temperature and allowing the brightness of its early love to wane.

Christ's Character

Each letter to the Asian assemblies begins with a portrait of Christ. Christ is the one *heralding* the truth when He instructs the angel to write the words He speaks.

He is the one *holding* the seven stars—ministers in his right hand. Christ is pictured as one who preserves, guides and upholds all the genuine ministers of His gospel, in all ages and places.

He is the one *habitating* in the midst of the golden candlesticks—churches. Walks suggests His unwearied activity in the Church, guarding her from external and internal evils.

Christ's Commendation

Christ begins this letter with a commendation. He declares that He has full knowledge of this church. He commends the church for its progressiveness, perseverance, patience, perception and purity. Christ has a minute knowledge of all the deeds of His people. Christ found much to commend in Ephesus. To man, at that time, it would stand out as an almost perfect church.

Christ's Condemnation

In spite of this church's exceptional

characteristics, Christ declares, "Nevertheless, I have somewhat against thee, because thou hast left thy first love," (Rev. 2:4). This defect was very serious and sobering. They knew a great many things, but their hearts were cold.

Christ speaks as the Bridegroom and accuses them of having lost their first love for Him. They were in a state of decline although they still maintained sound doctrine and opposed the doctrines of error. They showed less love than had formerly characterized them.

This is not unusual in churches that begin in warm revival fires with zealous converts. The early zeal may die away, and the church, once full of life and love, may become cold.

Christ's Counsel

Christ counsels them to *remember*. They were to remember the state they once enjoyed.

Christ counsels them to *repent*. They were to be deeply humbled before God because of the careless and slothful way they had guarded their divine treasure. "Repent" means to change one's mind and purposes which evidences itself in conduct and character.

Christ counsels them to *repeat*. They were to do the first works. They were to

do again what love made them do initially. They were to resume their former zeal and diligence and not rest until they had recovered all their lost ground.

If they ignored His counsel, He would come in judgment and remove the church. The church gave light in Ephesus, and they were in danger of having the gospel light taken away and planted elsewhere.

Christ's Conclusion

Christ declares, "He that hath an ear, let him hear what the Spirit saith to the churches . . ." (Rev. 2:7). The expression, *He that hath an ear, let him hear*, occurs at the close of each address to the seven churches. It was a mode frequently used by Jesus in His personal ministry. It was designed to arrest attention and to denote that what was said was of special significance.

Christ further asserts, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God," (Rev. 2:7). Those who conquered, who repented and turned back to their first love could eat of the tree of life. Paradise simply means the sum total of all the things God has for those who live for Him.

This letter sets forth the danger of leaving one's first love. Christ marks every declension of piety and rebukes without hesitation.

The treacherous arts of Satan, the allurements of the world—pride, selfishness, ambition and luxury—continually seek to cool our first enthusiasm for Christ. In our stand for that which is right, we must be careful to keep our hearts warm. If our love declines, Christ's anger burns. The Church today certainly needs to be reminded of this danger. ■

The Secretary's Schedule

March 2002

- 5-8 Global Focus Leadership Seminar
Russellville, AR
- 9 Arizona District Association
- 14-16 Educational Task Force
Nashville, TN
- 23 Mexico FWB Association
Victoria, Tamps., Mexico

"The wisdom of this world is foolishness with God," (1 Cor 3:19).

Recently, a colleague and I were discussing the need for Christian families to send their sons and daughters to a Bible college as opposed to a local secular community college or university to get their education. By the time I had finished relating my experience of lost faith at one of these institutions, he asked if I would be interested in sharing my thoughts and experience. I agreed and what follows is the result of much reflection and some painful memories of poor choices on my own part.

As registrar at Free Will Baptist Bible College, I have had the opportunity to conduct some interesting and eye-opening surveys of students regarding their FWBBC experience and reasons for attending this college. One of these surveys revealed that students' parents, friends and pastors had the greatest amount of influence on their decision to attend FWBBC.

This is well and good; however, in a shrinking economy many families, hoping to save money, look to local secular institutions of higher education for their sons' and daughters' college needs. This is not as good an idea as it might first appear to be.

Usually, when this decision is reached, a major consideration has been left out, namely, the moral and spiritual bankruptcy within those ivy-covered walls.

Perhaps a closer inspection of some of the major areas of concern for your child might give you a clearer picture of what they may encounter. First and foremost is to compare and contrast secular institutions with the Bible College in order to precisely define any similarities and differences between the two.

Most likely, the areas of greatest contrast will be found in the schools' programs of study, course offerings, institutional faculty and administration and, certainly, fellow students and student life in a secular environment.

Why a Bible college education is important



Choosing a Future

By Frederick J. Burch

Programs of Study

"Be not carried about by divers and strange doctrines," (Heb 13:9a).

This is one of the areas of greatest contrast, as there are really no programs to compare. Community colleges are usually feeders for city and state colleges or universities and, as such, it would be rare to locate one of these schools with a Bible-based program.

In these schools the direction is away from, rather than toward, a biblical program. Students will be directed by their academic advisors to programs in professions such as business, law, medicine, engineering or

education, which will have absolutely no biblical content whatsoever.

The Bible college, on the other hand, will offer many comparable programs of study in some of the above-mentioned areas, but will also include biblical perspectives as a major component of all programs. All Bible college programs contain a biblical studies component, which ranges from a minimum of 30 semester hours to 79 semester hours in pastoral programs.

Teacher education graduates from FWBBC will have met the same state licensure requirements as graduates from secular institutions, but will also have a substantial Bible-based education from which to draw

as they teach their classes.

Course Content

"Study to show thyself approved unto God," (1 Tim 2:15a).

Within each collegiate program of study, it is the coursework that shapes a student's intellectual outlook. If a course is taught from an anti-Christian point of view, the student will, in most cases, absorb that negativity unknowingly.

At Bible college, courses are most likely the very same or nearly the same courses taught in secular schools, but are presented from a biblical, Christ-centered point of view. Quite obviously, one outlook leads away from Christ and the other draws a student closer to Him. One point of view weakens faith; the other will strengthen it.

For example, in a secular college courses in biology or geology will be taught from the evolutionary point of view, while those same courses taught at Bible College will be presented from a biblical creationist perspective, backed up by substantial current scientific evidence for their truth and accuracy.

Secular colleges teach philosophy and ethics without acknowledging Christianity or Christian thinkers. They promote relativism, skepticism or outright atheism. The anti-Christian atheists Bertrand Russell and Jean-Paul Sartre will be praised and examined, while the Apostle Paul, if mentioned at all, will be denounced and dismissed.

Psychology and sociology courses completely ignore biblical solutions to the problems besetting individuals and society, and the Bible, if mentioned at all, is held up for ridicule as out-dated or passé. Sufficient to say, secular schools will teach your sons and daughters a worldview that is exactly opposite that of biblical Christianity.

Faculty: Instructors and Professors

"Although they claimed to be wise, they became fools," (Rom 1:22).

For the most part, and through no particular fault of their own, faculty at a secular community college or university will be people who have been trained by secular humanists and systematically desensitized regarding the biblical Christian message. I say, "Through no fault of their own,"

due to the fact that they know no more regarding Christ than an Amazonian head hunter or a Mongolian yak herder.

Most likely the institutions in which they teach will be the ones they graduated from or very similar and, due to the courses and instructors who taught them, they will have had no biblical exposure whatsoever. In other words, they are blissfully unaware that they are lost and dying, and would probably scoff at you if you were to try to tell them so.

They teach what they know in the same way they were taught and decline to debate alternative method or content.

In stark contrast to the secular professor, many Bible college teachers will have majored in Bible programs, studied at a Bible college and be Christians. The contrasts go on: The Bible college professor will be a positivist, not a relativist; a Christian, not a humanist; a believer, not an atheist; a creationist, not an evolutionist; a believer in one God, not a pantheist; and on and on it goes.

Students look up to their teachers as role models, and, most certainly, Christian parents want their sons and daughters to be under the influence of Christian men and women who value and teach the ideals of honesty, integrity, purity, modesty, responsibility, duty, diligence, faithfulness, loyalty, self control, respect for others, thoughtfulness, courtesy, kindness and excellence, just to name a few areas of parental concern.

Secularists may possess many of these qualities and even attempt to teach them, but they lack the main and most significant ingredient: They lack Christ and the influence of His Holy Spirit.

Fellow Students and Student Life

"Do not be misled: bad company corrupts good character," (1 Cor 15:33).

Peer pressure is the single greatest pressure young people face. The urge and pressure to conform is probably at its greatest in the college years. The college campus is where students form and fix their adult personalities. If a person conforms to the norms of the wrong group, the consequences can be devastating morally, spiritually and even eternally.

Consider that in colleges and universities there are fraternities and sororities that are little more than drinking societies and sex clubs. Add to this mix the usual assortment of rad-

icals, feminists, sexual-deviants, abortion rights activists, environmental zealots, drug pushers, and even (still) communists, anarchists and fascists, and it becomes crystal clear that the consequences of association can be devastating to a young person who is pressured into being "tolerant" of "alternative lifestyles."

I know of what I speak as I was a willing participant in some of the aforementioned vices. As I said in the beginning of this article, I made some wretched choices simply because I was taught by honored professors in a prestigious university that my Christian upbringing was arrested development.

I willingly put my Christian outlook on the shelf for nearly 30 years, not only as a student, but also as a community college instructor and college professor. Praise God! He never let go of me, because I had directed the ship of my faith over the shoals and toward the rocks of destruction at full throttle.

Let's count the costs: secular schools lack a biblical perspective regarding the purpose of education, the content of their courses of study are opposed to a Christian worldview, the professors are generally ignorant of Christian ideals and truth, and students are encouraged to pursue hedonism and worldly success.

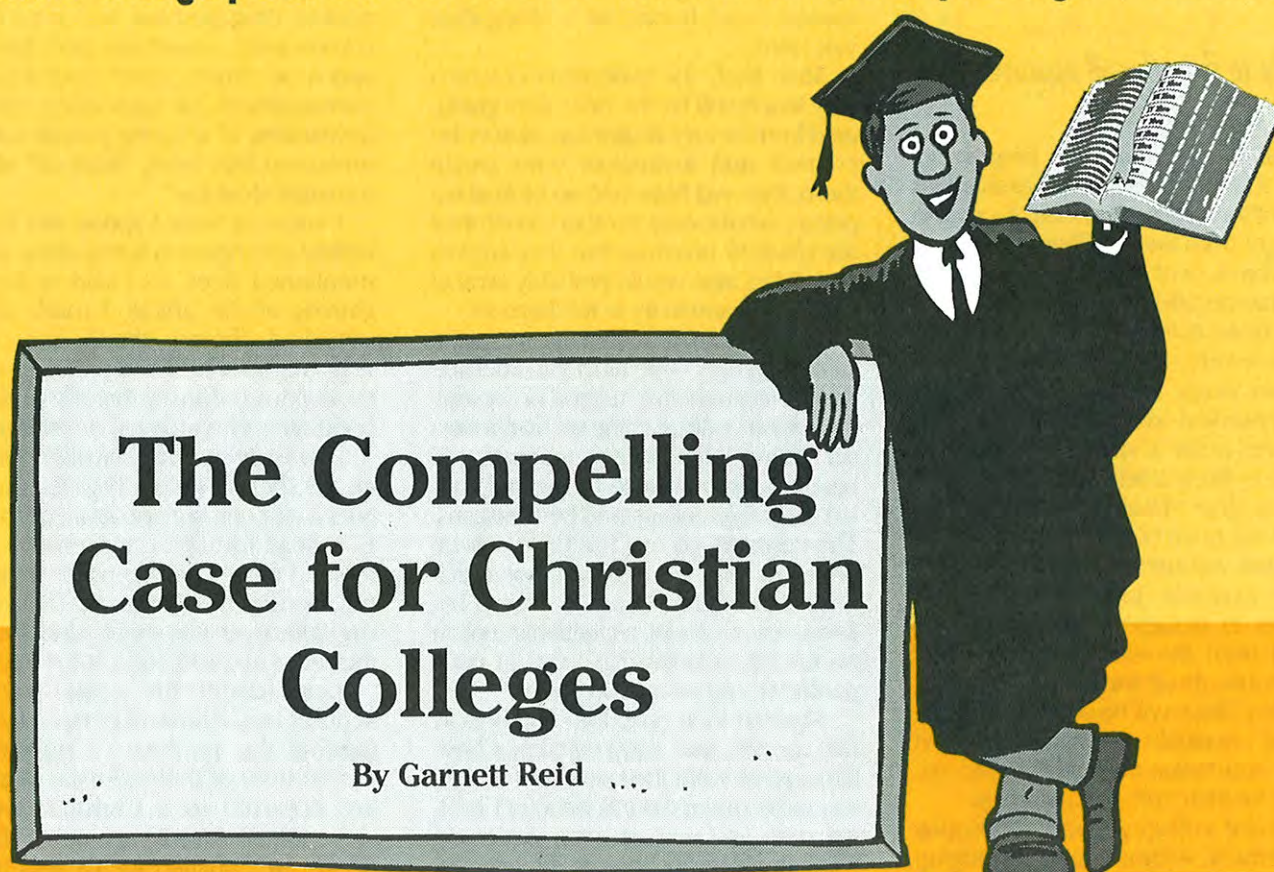
The price should be more than a Christian parent is willing to pay. To quote an old hymn, "What would you give in exchange for your soul?"

As a postscript, I might add that with the cost of college tuition, fees, room and board on the rise, the Bible college is very competitive, and many possibilities for financial aid are available. Consider, again, that your son's or daughter's choice of schools can have eternal consequences. ■



ABOUT THE WRITER: Frederick J. Burch serves as registrar at Free Will Baptist Bible College.

A Bible College professor takes a hard look at Free Will Baptist higher education.



The Compelling Case for Christian Colleges

By Garnett Reid

"Enrollment at Christian Colleges Booming"—so announce articles and brochures coming across my desk most every month. If that's the case, it's (past) time to ask why Free Will Baptists seem to lag behind in Christian education at the collegiate and graduate levels. This fall our four colleges in the United States total an enrollment of less than 1,000 students combined. Shouldn't we be doing better?

Please don't misunderstand. I'm grateful for what we *have* done and are doing at all of our colleges, seminaries and institutes. We have had success, but we should have had *more*. We need a lot of things in terms of higher Christian education as Free Will Baptists: more money, more involvement, more partnership among our schools, more students . . .

But what is needed most is *more of a vision*. Why not more and better Free Will Baptist colleges? Why not a Free Will Baptist university? A seminary? A graduate school? We desperately need to see what God can do through a people committed to loving Him with all

their heart *and* all their mind.

Of course, education is never an end in itself. Education that is truly Christian goes hand-in-hand with the Church's role in fulfilling the Great Commission by evangelizing and educating, and ultimately, in bringing glory to God.

Along these lines, we must understand that Christian education is not simply teaching Bible verses, tacking on Christian slogans at the end of a lecture or diagramming sentences only from the Bible in English grammar.

Truly Christian education examines all of life through the lens of a biblical mindset or worldview. It tackles every subject, even the tough ones, without surrendering the concept of truth as revealed in scripture. Its end is the formation of Christian character reflecting the lordship of Christ in the student's total personality.

While reading Paul's letter to the Colossians recently, I realized that we have plenty of biblical incentive to pursue the highest level of collegiate Christian education. Colossians 1:13 - 2:9 offer at least six compelling reasons for this pursuit:

The Change Produced

The change produced by the new birth fosters Christian education (Colossians 1:13-14).

Christ has rescued us from the "domain of darkness." We are immigrants into His kingdom now through the forgiveness His redemption provides. We are different than before, with new loves and new loyalties. A whole new kingdom awaits our exploration. Like a growing child, it's our nature to learn, inquire and investigate.

Christian education, then, is not optional for maturing believers. Indeed, that's *how* they mature. For Christian teens approaching college, the need is critical. At this pivotal stage in their lives, they need believing teachers who will give biblical guidance in a nurturing, caring environment. Do our children merit anything less or anything else?

The Lessons Taught

The lessons taught by the created order involve Christian education (Colossians 1:16-17).

Twice in these verses Paul affirms that

Christ has created "all things." He not only creates, He also sustains and receives glory through creation. Thus the field of our study is not just scripture. Literature, the sciences, mathematics, history, the arts—all carry His signature and should engage careful Christian thought.

This tradition in the liberal arts has characterized Christian education in a church context through the years. Martin Luther affirms: "Some teach absolutely nothing out of the Sacred Scriptures; some teach the children nothing but the Sacred Scriptures; both of which are not to be tolerated."

J. Gresham Machen reminds us that, "The Christian religion flourishes not in the darkness but in the light. Intellectual slothfulness is but a quack remedy for unbelief; the true is consecration of intellectual power to the service of the Lord Jesus Christ."

We need pastors who have this educational background, who can speak to the needs of an increasingly educated culture. When we strengthen our commitment to Christian education, we broaden, lengthen and deepen our ministry outreach.

The Supremacy of Christ

The supremacy of Christ in all things prompts Christian education (Colossians 1:15,18).

Paul extols Christ in His rightful place: He is "the image of the invisible God, the firstborn of all creation . . . the head of the body . . . the firstborn from the dead, that in everything he might be preeminent." All true learning emanates from the One who is truth. Education finds ultimate meaning in its relationship to Christ; so Christian education uniquely coheres—holds together—because it is education with a true center.

Therefore, Christian education is more than theory and coffee table theology. It is a way of life. It shapes the character of the believer in holiness and truth out of an unmixed allegiance to Christ. Says Calvin, "A knowledge of all the sciences is mere smoke, where the heavenly science of Christ is wanting."

The Prospect

The prospect of spiritual growth entails Christian education (Colossians 1:19-23).

The ultimate purpose of Christ's

atonement, says Paul, is to present those He reconciles "holy and blameless and above reproach before him." We must, therefore, "continue in the faith, stable and steadfast, not shifting from the hope of the gospel."

Spiritual growth depends first on our *thinking* on what we devote to our minds. No wonder Paul's appeal for character change in Romans 12:1-2 centers on renewing our minds.

Our churches rightly devise ministries to this end: Sunday School, Children's Church, Bible studies, discipleship groups, retreats, conferences and the like. As suited to particular churches, these are legitimate vehicles to help Christians grow. *Yet it is a mistake to see Christian education at the college level as serving a purpose other than the one these ministries serve.* Christian colleges are not extra, beyond the church, but *for and unto* the church.

From another perspective, those of us involved in collegiate Christian education need to view our ministry in this light, too—as an extension, a building up of local churches.

The Plan of God

The plan of God in reconciling the world demands Christian education (Colossians 1:24-29).

Paul speaks of a great mystery, a truth once concealed but now revealed in all its fulness. God is making known the riches of His glory to all the world's people. This great work, the culmination of God's revealed truth and of all history, is our work just as it was Paul's. "Him we proclaim," warning and teaching everyone.

At this critical moment, Free Will Baptists dare not overlook the fact that completing the Great Commission depends on Christian education. How can we "teach them to observe" what Christ has commanded without teachers who know these commands?

If we are to mobilize a generation of young people to fill pulpits, evangelize sinners, serve on mission stations and plant churches, we must have colleges aflame for the gospel and glory of God fueled by teachers who burn with a passion to know Christ and proclaim Him to their students.

The Contrast

The contrast between Christ-centered and human-centered belief systems requires Christian education (Colossians 2:1-9).

"Don't be taken captive," Paul warns, "by philosophy and empty deceit." Despite all the talk about pluralism and a place for every view in the educational marketplace, higher education is still driven by naturalism. The secular university has little regard for biblical truth and has shoved Christianity off-site to the fringes of academia where it is labeled "extremism."

My friend who ministers at Harvard University says that Christian students there feel constant pressure to buy into secularism and, sadly, many of them fall to its appeal. We owe our young people an alternative—not one that sacrifices academic excellence for spiritual zeal, but one that demands both.

We need colleges that teach the Bible and teach that living the Bible is part of knowing the Bible. We also need colleges that educate and equip students to succeed in today's world, incorporating their faith into their professional field.

B. B. Warfield puts the entire issue into perspective:

A minister must be learned, on pain of being utterly incompetent for his work. But before and above being learned, a minister must be godly. Nothing could be more fatal, however, than to set these two things over against one another. Recruiting officers do not dispute whether it is better to have a right leg or a left leg; soldiers should have both legs.

Free Will Baptists need a vision of collegiate Christian education that stands on both legs. ■

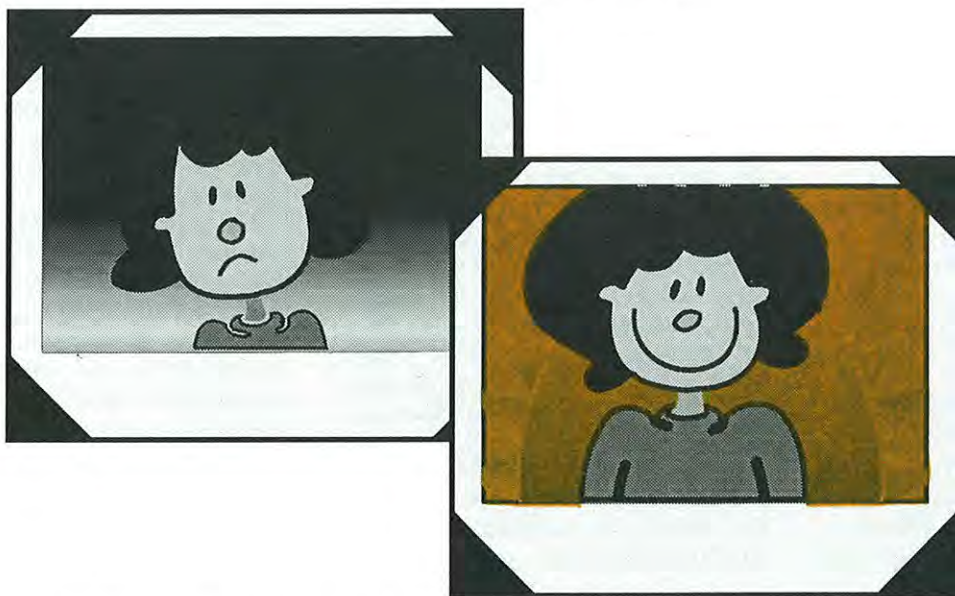


ABOUT THE WRITER: Dr. Garnett Reid serves as program coordinator for biblical studies at Free Will Baptist Bible College. He has taught at the college since 1982.

One woman's voyage out of a terrifying prison with no walls

From Darkness to Light

By Janis Williams



Have you ever prayed for a problem to go away and it wouldn't leave? I have, and take it from me, it's a miserable experience. You pray, then pray again, and the problem is still there. To make matters worse, some well-meaning friend is sure to say, "It's a sin to worry. You just don't have enough faith in this matter."

So in quiet desperation, you read the Bible again on that subject, in case your friend is right about you not having enough faith to make the problem disappear. Relief comes for a while, but then the gloom inevitably returns. You wonder if you're weird or just too dense to understand what the Bible says.

When you pray, you struggle to leave that depressed feeling in God's hands. You know it's more than you can handle. You think you're the only person in the world who can't move past the nagging, moody sensation. The good news is that you're not alone in the struggle. Other believers wrestle with the same problem.

First Steps

If there's a solution to this quagmire, what is it? Let's assume that you're not

running from God, not hiding some secret sin, not wanting to escape from your circumstances whether job or marriage or social pressures. You're also praying regularly, reading the Bible, attending church, paying tithes and keeping the home fires burning. So what are you missing?

When you're doing all the right things for the right reasons and the cloud of despair still won't lift, it's a good bet that the root problem may not be a spiritual issue at all. There may well be a physical reason for the gloom and doom that seems to grab you at the worst possible moment.

The first step out of the dark valley is to get a thorough physical examination. Schedule an appointment with your family doctor. The human body, while fearfully and wonderfully made, can throw you a curve in these matters. There may be a chemical imbalance that requires medical attention. Remember, the same God who tells us to have faith and believe also provides trained medical personnel and pharmacists to help us, too.

Mary's Dilemma

Here's an example of what I mean.

Let's call her "Mary." Mary goes to her doctor because she can't sleep. She doesn't want to use medication to induce sleep, knowing that could become addictive. Her physician checks Mary and declares her in good health.

"If I'm in such good health, why am I not sleeping well?" Mary asks. The response surprises her.

The doctor tells Mary that her problem might be anxiety. So for the next year, she takes carefully administered medication under the doctor's direction in an effort to find the right medicine that will help her relax at night and sleep. It works to a degree, but she is light-headed from the dosages and still depressed because she can't get enough sleep.

At times, Mary feels depression like a lead weight pressing down on her shoulders. One day her doctor makes a startling suggestion—he thinks she should see a psychiatrist. Mary is puzzled, wondering if her doctor thinks she is mentally ill. But she trusts the doctor's counsel and agrees to see the psychiatrist, with a degree of undisguised apprehension on her part.

Deep inside, Mary fears that her ugly past might rise up from the darkness of her depression and haunt her as it did for years. God helped her

overcome the past, and she's reluctant to open that door in her life again.

Mary's Change

When Mary met with the psychiatrist, she found him to be a gentle, older man with a quiet spirit who reminded her of her father. He asked a few probing questions.

"Have you ever had panic attacks?" No, she had not. "Have you ever felt like committing suicide?" No, never. "Has anyone in your family attempted suicide?" No, not that she knew.

"Tell me how you feel, Mary," the psychiatrist encouraged.

She related that she always felt tired and was desperate to get more sleep. If she could just get enough sleep, everything would be all right. She goes hard all day, rushing from one task and chore to another, exhausting herself by late afternoon.

Mary began to relax as she spoke. She told the psychiatrist that she was doing too much, that when it came time to relax she couldn't seem to slow down, could not unwind. She felt like she was running away on the inside even when she stopped and sat down.

After listening carefully, the doctor

gave Mary instructions to exercise daily, and new instructions on taking anti-depressants and tranquilizers. When she voiced reluctance at taking the medications and possibly becoming too dependent on them, he assured her that he would monitor her carefully in order to prevent that from happening.

Six months later, the fog began to lift in Mary's mind. There were days when she actually began to feel happy again. Occasionally, the gloom would descend, always when she was excessively tired and had pushed herself too hard. On those dark days, Mary prayed and asked the Lord to be near and guide her.

The right medication, the right exercise, the right amount of rest, the right attitude in prayer—that's how Mary beat anxiety.

Mary's Advice

By now you have probably figured out that "Mary" is not Mary at all. I was the woman in the gloomy valley of depression. But I found a way out, and so can you.

There is help available. You don't have to fight this battle alone. You are not a bad person because you experience anxiety. What you are is a nor-

mal person who needs a hand up, someone to understand and guide you in times of confusion.

By the way, I discovered an excellent book on this subject during these past weeks. I recommend it. It's titled, *The Anxiety Cure*, by Dr. Archibald D. Hart. Get a copy . . . or ask a special person in your life to get a copy for you. It worked for me! ■



ABOUT THE WRITER: Janis Williams is a member of Fellowship Free Will Baptist Church in Antioch, Tennessee. She sings solos on Sunday, paints pictures during the week and bakes cookies for her four brown-eyed grandchildren. Janis is a graduate of Free Will Baptist Bible College, California Christian College and Pacific College. She completed class work toward a master's degree in music at Middle Tennessee State University.

BEYOND BELIEF

... AND NOW HE'S CALLING THEM **COMMANDMENTS** - LIKE THEY'RE WRITTEN IN STONE OR SOMETHING.



When I was a child I loved wearing cowboy hats, boots and guns. It's a miracle I didn't injure my dog as many times as I lassoed him or rode him like a horse. My favorite football team was the Dallas Cowboys, and my favorite TV show was "Gunsmoke." I was obsessed with being a cowboy.

My obsession was so strong that after viewing a commercial about Tony the Cowboy—a new brand of dog food with a picture of a dog standing on his hind legs dressed up like a cowboy—I informed my parents that my name was no longer Kevin but Tony. My parents obliged, and for a short time I was "Tony the Cowboy."

Recently, I had a *deja-vu* experience. I was in the kitchen when my son came in wearing his baseball cap backwards.

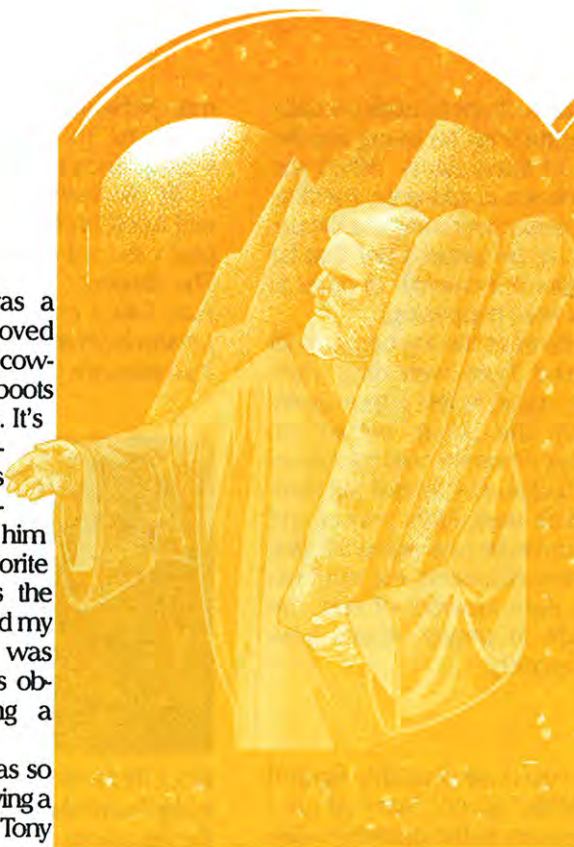
I asked, "Zachary, why is your hat on backwards?" With his hands on his hips, he looked me straight in the eyes and proclaimed, "My name is not Zachary. It's Chunky."

If I had to choose a nickname for my son, Chunky would not be first on my list. Nevertheless, my next question was obvious, "Who is Chunky?"

In detail, Zachary informed me that Chunky was one of the monkeys from the video game Donkey Kong. Chunky wears his hat backwards and is my son's favorite character. For the next few days, my son's name was Chunky.

The Second Commandment

The Second Commandment reads, "Thou shalt not make unto thee any graven image . . ."² Another word for "graven image" is "idol." In the Old Testament, an idol was something that was cut or shaped into an image representing a deity. An idol was man's attempt to create a god in his image.



Part three
of an eleven-part series
on

"Habits of Highly Successful People"

Who God Is

By Kevin Riggs

Habit #2 –
A Successful Person
Accepts God on God's Terms.

this commandment is a warning about misrepresenting God, shaping Him into the image I want Him to be, instead of accepting Him for who He is. There are several contemporary misconceptions of God that verge on

As Egyptian slaves, the Israelites were exposed to idols representing the sun, moon and stars. Because of their exposure to "graven images," God went into great detail explaining this prohibition. He said, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."³

The Hebrew world consisted of three parts—(1) the earth, (2) the heavens and (3) the waters. By mentioning these three elements, God was saying there was nothing in the entire universe that could take His place, nothing in the universe that could adequately represent Him. God cannot and will not be made into an image.

God's concern was not that His people would bow down to strange gods. He was concerned that they would make idols representing Him and worship the idol. The first commandment said, "Don't worship false gods." The second commandment says, "Don't worship the true God falsely."

Modern Day Idolatry

Cutting out gods or shaping God out of wood and stone is not a huge problem in most churches. So what relevance does the second commandment have for my life? At the heart of

idolatry. These images are more mental than metal, but they are images none the less.

I – Irrelevant Philosophy

I have met people who view the very idea of God as an irrelevant, outdated belief system. Most Americans believe in the existence of God. But they believe that after He created the world He left it alone to run by itself. These people have shaped God into the image of a watchmaker.⁴

D – Demanding Judge

God is often viewed as a harsh judge who sits on His throne waiting for people to make a mistake so He can zap them with lightning bolts. This is more a picture of the mythological Zeus than the biblical God. A tamer reflection is seeing God as the one waiting to ruin everyone's fun.

O – Old Grandfather

Grandfathers are loving and forgiving and would never harm anyone. There have been times in my life when I did not want a heavenly Father as much as I wanted a heavenly Grandfather who would let me do as I pleased. Putting God in the image of a grandfather makes Him not as intimidating and easier to manipulate.

L – Loving Nurse

A loving nurse is there to serve me when needed and leave me alone when not needed. I must confess there

have been times in my life when I have treated God the same way. When I am in trouble, and not feeling well, He is just a prayer (or a nurse's button) away. I want a God who is there to serve me, meet my every need and remove every pain. When I don't need God, I want Him to stay out of the way, but be available at a moment's notice.

S – Santa Claus

Santa is a jolly old man who exists to grant every wish. Oh sure, he keeps a list of who's naughty or nice, but somehow, come Christmas Eve, the list is forgotten.

If I am not careful, I will treat God like Santa Claus. I will make out a list of what I want and expect Him to deliver. When He does deliver, I might leave him cookies and milk. If He doesn't deliver, there is always the Easter Bunny or the Tooth Fairy to comfort me.

All these views are my attempts to shape God into the image I think He should be instead of accepting Him for who He is. Each view violates the second commandment.

Habit #2

If the second commandment says, "Thou shalt not make unto thee any graven image . . .,"¹⁵ then the second habit states, *a highly successful person accepts God on God's terms*. I must accept God unconditionally. I must understand who God is, and I must accept God for who He is. In the second commandment God gives me some clues as to who He is.

1. God is holy

To say God is holy means He is perfect. After crossing the Red Sea, Moses and his sister Miriam, sang, "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness?"¹⁶

As a holy God, He expects me to be holy as well. God said to Moses, "Sanctify yourselves therefore, and be ye holy."¹⁷

A highly successful person accepts the fact God is holy and expects him to be holy as well. A successful person quits making excuses and quits looking for a God who will say, "Oh, Kevin, I know you didn't mean to do that. No one's perfect. Forget about it. Compared to other people you are not so bad."

2. God is just

As a just God, He has every right to place the "iniquity of the fathers upon

the children unto the third and fourth generation of them that hate me."¹⁸ Sounds harsh, doesn't it? It's not meant to be. It's just a statement of fact.

3. God is love

Through love God created humankind after His image and in His likeness.⁹ Out of love He gave Adam and Eve a free will. Adam and Eve abused this free will and as a result sin entered the world.¹⁰ Because God is holy, He could not simply turn away and ignore sin. Sin had to be punished, and the just punishment for sin was eternal separation from God.

Miraculously and mercifully, however, God demonstrated how much He loved us by sending Jesus to pay the penalty for sin. The cross represents God's love, justice and holiness. God's holiness is fundamental. God's justice is sure. But His love is far greater.

He said, "And showing mercy unto thousands of them that love me and keep my commandments."¹¹ God's love forgives me of my sins, breaks any curse that is on my family and prepares the way to bless my family for centuries to come.

Conclusion

McAuley Water Street Mission¹² was named for Jerry McAuley. His father, a counterfeiter, fled home to escape the law; his mother languished in prison, so his grandmother raised him. When she couldn't control him, he was sent to New York where he lived under the docks, drinking, fighting and stealing from boats. In 1857 he was caught and sent to Sing Sing Prison.

One Sunday while in prison McAuley was herded to chapel. He was moody and miserable until he glanced on the platform and recognized a well-known prizefighter, Orville Gardner. The boxer told of finding Jesus, and McAuley listened attentively. He soon began reading the Bible, page after page, day after day.

Finally one night, resolving to kneel until he found forgiveness, he prayed and prayed. He later wrote in his journal, "All at once it seemed something supernatural was in my room. I was afraid to open my eyes; the tears rolled off my face in great drops, and these words came to me, 'My son, thy sins, which are many, are forgiven.'"

He was released in 1864 and devoted

the rest of his life to rescuing other incorrigibles. Twenty years later, on September 18, 1884, the huge Broadway Tabernacle was packed for his funeral. His Water Street Mission has been a haven of hope for over 100 years.

McAuley broke the curse of his parents and lived out the promise of God. Jerry McAuley understood the meaning of success, and his success continues to this day.

What about you? Have you broken the second commandment? Have you formed an image of God based on what you think He should be? Have you accepted God for who He is? Is your life a success? Are you preparing the way for your family to be blessed for generations to come? ■

Endnotes

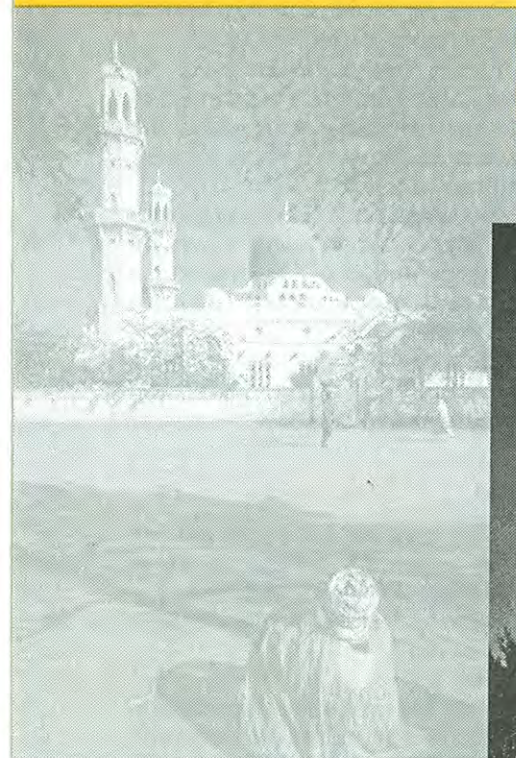
1. I would love to hear from you with your questions and comments. Please feel free to email me at kevin@franklincommunitychurch.org.
2. Exodus 20:4. The full Commandment is found in Exodus 20:4-6.
3. Exodus 20:4.
4. William Paley, an English clergyman, published his *Natural Theology* in 1802. In this work he argued for God's existence on the basis of design in the world. From this work comes the famous watch analogy: The world is to God as a watch is to a watchmaker.
5. Exodus 20:4.
6. Exodus 15:11.
7. Leviticus 20:7.
8. Exodus 20:5.
9. Genesis 2:26.
10. Genesis 3:1-8; Romans 5:12.
11. Exodus 20:6. The NIV translates this verse showing a clear contrast from 20:5. The NIV reads, "... but showing love to a thousand generations of those who love and keep my commandments."
12. The story of Jerry McAuley was taken from Rob Morgan's devotional book, *On This Day* (September 18), with a few minor changes and adaptations to fit the present context.



ABOUT THE WRITER: Dr. Kevin Riggs pastors Franklin Free Will Baptist Church in Franklin, Tennessee.

Muslims Can Be Won to Christ

By J. Mark Vandivort



Dr. Ergun Caner was raised in Islam and trained as a "holy warrior." A fellow high school student in Ohio invited him to a Baptist revival where he was saved. He was thrilled to learn that he could trust Jesus' righteousness for salvation rather than his own. He was delivered from the fear of the scales of Allah's judgment, i.e. that his bad deeds would outweigh his good deeds.

Ergun said the people at church "loved him" into salvation. He led both his brothers to Jesus Christ.

Dr. Caner's ability to simply and clearly explain Islam has made him a much sought after national and international commentator. In mosques and univer-

sities he has debated Muslim scholars in English, French and Arabic.

He co-authored an upcoming book, *Unveiling Islam*, with his brother, Emir Fethi Caner (Unveiling Islam-1, faithandfamily.com, 11/5/01).

"A Muslim will go to paradise if his good deeds outweigh his evil deeds. If they do not, he will go to hell. The Muslim has no real assurance of going to heaven, unless he should die in a holy war (jihad)." (The Muslim World, Open Doors, P.O. Box, 27001, Santa Ana, CA 92799, p. 7, 1995).

Islam is reported to be growing fastest among African-Americans, Asians and other people of color. Rapid growth is observed in America's prisons and on university campuses.

George Otis, Jr., writes in his book, *The Last Of The Giants*, that for several decades people in rich oil countries have spent many millions to send Islamic missionaries to the United States and have built numerous expensive mosques. Their clearly stated intent is to make the United States a Muslim nation! They appear to be on schedule.

"In 1989 there were 8,000 applications to the U.S. by Muslim missionaries" (The Muslim World, Open Doors, p. #3).

Since September 11, 2001, Aminah Akbar, a prison chaplain in upstate New York's Albion Correctional Facility spoke to 120 inmates and a half-dozen corrections officers. She said, "Bin Laden is a warrior for Allah, as all Muslims should be . . . I am not an

American, I just live here" (NewsMax.com, "Prison Chaplain Calls Bin Laden a 'Muslim hero,' 11/2/01).

"Islam claims Jesus was a mere human being, a prophet of God, superseded by Mohammed who was the last and greatest to the prophets. Christianity insists Jesus is God in human flesh" (Norman L. Geisler and Abdul Saleeb, *Answering Islam*, Baker Books, p. 227, 1997).

God has provided us an exciting challenge and opportunity. Christian evangelist Carl Ellis says that Islamic people have no resistance against three things: prayers of saints, love of saints and wise application of biblical truth to their core issues—whatever those issues are.

We need to know what people are thinking and where they are hurting. Jesus went about forgiving people of their sins, healing and setting people free (Luke 4:18-19).

Dallas (not his real name) wrote in his recent newsletter, "Hamid, the Muslim international student that attended our Fall Retreat, returned to his home, [in a strategic city in a Muslim country]. Since his return, a few of our students have continued to be in contact with him via emails and phone calls. Things

must be communicated in code due to the threat of the government.

"We have just learned that Hamid (not his real name) has trusted Christ and is eager to grow in his newfound faith. We are connecting him with some missionaries . . . Praise God that Hamid is now a believer!"

Prwin, an immigrant from Afghanistan who recently converted from Islam to Christianity, said during an interview on an Oklahoma City TV station that her family had excommunicated her and she is expecting to be tracked down and killed. Her two daughters first became Christians on a university campus. Prior to the war with Russia, Prwin's family in Afghanistan purchased with cash five new Mercedes every two years.

A high school teacher learned that Christian students had been leading some of their Muslim classmates to Christ. The teacher was able to answer some questions regarding Christian theology.

I read the story of a Christian student who, upon discovering that his roommate was a Muslim, explained

that he didn't know much about the Koran and proposed that the two take turns reading the Koran and the Bible. Consequently, the Muslim student converted from Islam to Christianity. Later, after reading Hebrews 4:12, the former Muslim joking chided his roommate for being unfair.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). ■

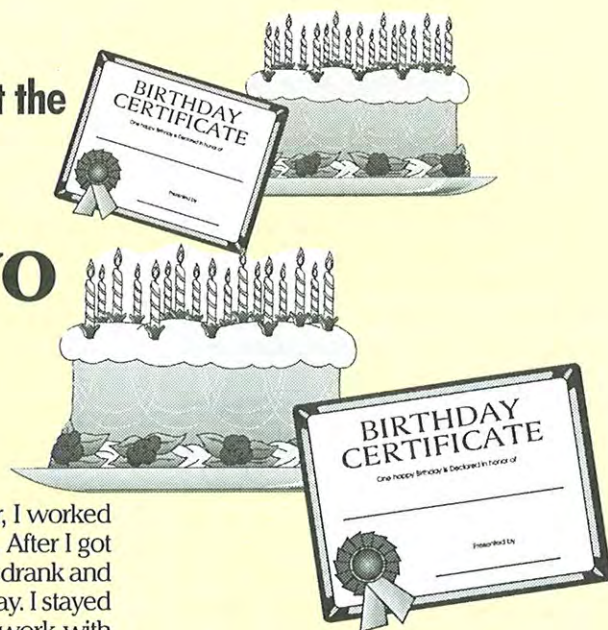


ABOUT THE WRITER: Reverend Mark Vandivort retired to Noble, Oklahoma, after serving Free Will Baptist Home Missions for 38 years, including five years as national field secretary and assistant to director.

He dared God to save him during a revival. He lost the dare and was called to preach.

The Man with Two Birthdays

By Roger C. Reeds



Everybody has one birthday, but I have two, and both involve miracles. The first miracle occurred September 16, 1928, when a midwife came to our three-room flat in St. Louis, Missouri, to assist Mother in my birth. They named me *Roger* because Rogers Hornsby was a popular St. Louis Cardinal ballplayer at the time.

Both my parents worked outside the home. Mother would give birth to a child and go right back to work. She did that six times, which means that I was often left in the care of others.

My early years were spent in low-rent slum flats. Our playgrounds were neighborhood streets, alleys, garages and basements. After the Depression started and Dad lost his job, we moved to Briscoe, Missouri (his hometown), where we lived a short time in a one-room house loaned to us rent-free.

I never forgot Christmas in Briscoe. My parents said Santa Claus would not visit us that year because we were too poor. I thought Santa Claus visited everyone. My parents were right; he didn't show up. I was glad when we returned to St. Louis.

The St. Louis Gang

I occasionally attended a neighborhood Sunday School which gave me a new Bible I did not read. In early pre-teen and teen years, I ran with the Rangers A. C. Gang. We sponsored ourselves in a softball league each summer.

In later teen years, we began frequenting nightclubs. Six of us boys once took 10 girls to the Plantation Club to hear the Ink Spots sing and split the \$175 tab. We partied, drank and danced at someone's house every Saturday night.

When I dropped out of high school, Dad said I might as well get a job. I lied about my age and worked for a printing

company until I was 16. Later, I worked at the same factory with Dad. After I got paid on Friday, I gambled and drank and went to work broke on Monday. I stayed out late, slept on the way to work with Dad, slept at lunch, then came home to eat dinner and go out again.

The gang I ran with stayed out of trouble with the law. We rented a room for a clubhouse and installed pinball machines and a jukebox. Although we danced there, no drinking was allowed.

Coffee with Mae Hill

One member of the gang (Stanley Miller) was the son of a Free Will Baptist pastor named Charles Miller. Stanley's uncle, James Miller, was a Free Will Baptist pastor in Flat River. Another uncle, Harvey Hill, pastored in St. Louis. Stanley seldom went to church; he was my best friend.

Stanley was related to one of the dearest ladies I've ever known, Mae Hill. Mae's son is a Free Will Baptist preacher, Chesley "Bud" Hill. A stroke left Mae paralyzed on one side and hindered her speech. Stanley and I visited her house late on many nights.

No matter when we got there, Mae always had a pot of coffee and pineapple upside-down cake. She was a devout Christian and each time we left her house, she witnessed to us in stammering speech, "You guys ought to go to church." We ignored Mae's invitations to attend church.

Converted on a Dare

Reverend Harvey Hill started a church in a small building and called it Southside Free Will Baptist Church. On one of our visits, Mae Hill told us of a revival about to begin at Southside Church with Reverend O. T. Allred as

evangelist. Stanley Miller, Gene Gacy and I decided to attend the opening service to satisfy Mae.

I don't remember what Rev. O. T. Allred preached that night. I do remember what he said at the end of the service: "I challenge any of you who are unsaved to come back to this revival meeting at least three times. If you do, I believe you will be saved."

I was determined to show up that preacher, go back two more times and not be saved. When the altar call was given, my two friends raised their hands for prayer, but I sat with my arms folded to prove the preacher wrong.

When we left the services, I told my friends I wanted to return. They agreed to go with me, but they said no every night that week. Saturday night as I was getting ready for one of our gang parties, a couple from Southside Church came by the house.

They said, "We heard that you've been wanting to come back to the revival. Why don't you go with us tonight?"

I said, "I believe I will." I still had in mind to show up the preacher. We went, and the young couple invited me to church the next day. I agreed to go just to prove the preacher wrong.

I went to Sunday School and preaching and was under heavy conviction. When the preacher gave the invitation, I was in the last pew by the back door, so under conviction I wanted to slip outside.

The song leader was a young preacher boy I had known a long time named Bob Hill. He laid down his hymnbook, walked back to me

and said, "Roger, don't you want to become a Christian today?"

I said, "Yes, Bob, I do." I went forward and received Jesus Christ as my Savior. I forgot about the preacher's dare. That was my second birth—November 9, 1947.

The first thing I did was drive to Mae Hill's house. She had been ill and unable to attend church that day. Mae met me on the front porch and said, "You don't have to tell me. I know you got saved today. I have been praying for you." We rejoiced right there on her porch.

Called from a Crane

My job at Maloney Electric Company in St. Louis consisted of cutting insulation for transformers, some of which were as large as houses. Not long after my conversion, I walked through the area where transformers were assembled and noticed the operator of a 10-ton crane asleep after he had lifted a huge transformer. The men below worked on the transformer while he slept. I commented in jest to a fellow employee, "I wish I had a soft job like that."

That employee told the boss. The boss came to me, "What's this I hear about you wanting to run a crane?"

Because of my fear of heights, I almost told him I wasn't interested. The thought flashed through my mind, "You're a Christian now. You ought to pray about this."

I didn't have the courage to tell the boss I needed to pray about it, so I asked him to give me some time. Three days later the boss came back for my decision. He walked me over to a ladder that went straight up the wall to the third floor where the crane was parked. I had to climb the ladder. I didn't dare look down until I reached the crane and climbed on board.

The driver took off down the track, and I held on for dear life. He trained me for three weeks and declared me ready to handle the crane. He left, and the job was mine. I would hook onto a load, sit up there and do nothing while the men below did the work. I even got a raise.

I soon became bored and decided I ought to read my Bible through. My parents had bought me a new one for Christmas; I took it to the crane with me every day.

While visiting the home of Bob Hill, I found a small book on the coffee table

in his living room. It was a catalog from Free Will Baptist Bible College. I glanced at it, commenting to Bob that I didn't know we had a Bible college. He said we had one in Nashville, Tennessee.

As I read the Bible, I came across passages I did not understand. When I prayed about what the verses meant, the thought crossed my mind, "If you go to that Bible college in Nashville, Tennessee, they will teach you what it means."

I asked, "Why, Lord?"

The answer came back, "Because I want you to preach." For six months, I told the Lord I was too bashful to preach.

I went to my pastor, Harvey Hill, with my concerns. He said, "I believe God is calling you to preach. I'll give you an opportunity to announce your call Sunday night. Keep on praying about it." That Sunday night in August, I announced my call to preach.

Preparation to Serve

I began making arrangements to attend Free Will Baptist Bible College. I sold my 1935 Ford, borrowed money from a relative and caught a Greyhound bus to Nashville. That was my first time away from home, and I got homesick.

One day I had a strong desire to call my mother, but I had no money and didn't want to call her collect. I decided to call her anyway. As I was about to drop a nickel in the pay phone, it rang. Mother was calling me. We had a wonderful crying visit.

Mother was converted a few months after I was, but when I left for college, Dad was still unsaved. We added his name to the prayer list in the boys' dorm and prayed for him every night. One morning as I ate breakfast in the dining hall, the phone rang in the president's office. The president's secretary said, "Roger, it's for you."

An operator said, "I have a telegram for you. I don't understand it. I will read it to you anyway and see if you can make any sense out of it."

The telegram stated, "Roger, your father was saved at prayer meeting last night." It was signed by Harvey Hill. I told the operator it made a great deal of sense to me. I came out of that office shouting. The whole school rejoiced with me.

I went home after my first year intending to return, but when school opened, I was flat broke. I thought

someone would come to my front door and say, "Here's the money. Go back to college." That didn't happen.

A small church in Richwoods, Missouri, asked me to be their pastor; I stayed with the Richwoods Church three years. After attending a 1952 Bible conference at FWBBC, I knew I had to return.

I married Myrtle Pembroke, and we moved to Nashville. Myrtle had attended FWBBC for one and a half years. She dropped out to work and help meet our financial needs. I graduated in 1955.

Five Decades Later

In 1957, I was called to pastor my home church in St. Louis, the Southside FWB Church. I remained there five years; the last three years were a continuous revival. Many young men announced their calls to preach, including John Gibbs, Don Dungan, Ed Cook and Bill Van Winkle. At one time, we had 16 young people at the Bible college.

I later earned a master's degree at Middle Tennessee State University and a doctorate at Luther Rice Seminary. The California Graduate School of Theology gave me an honorary doctorate in 1975. The St. Louis kid who dropped out of high school went further in education than his fondest dreams.

I'm thankful for the opportunities to serve the Lord and the Free Will Baptist people. All the opportunities came because of the day I experienced my second birthday. I am the product of God's amazing grace. I pay tribute to the Savior Who has kept me. I am thankful for Southside FWB Church; they led me to Christ. ■



ABOUT THE WRITER: Dr. Roger C. Reeds retired in December 1993 after 32 years as general director of the Sunday School and Church Training Department. He pastors Trinity Free Will Baptist Church in Goodlettsville, Tennessee. Dr. Reeds has been preaching 53 years.

Bible Conference Service to Honor Dr. Tom Malone

NASHVILLE, TN—The Tuesday evening service of Free Will Baptist Bible College's spring Bible Conference will be dedicated to President Tom Malone, who will soon become the college's third chancellor. The March 12 service will feature a message by Dr. Malone, with a reception to follow in the college's Cumberland Cafeteria.

Dr. Malone has served as the college's president since 1990. Under his leadership, the college

has achieved regional accreditation and begun plans to move the campus. As chancellor, Dr. Malone will be a key representative across the denomination.

Dr. L. C. Johnson and Dr. Charles Thigpen, the college's first and third presidents, upon their departure from the presidency, each became chancellor of the institution.

Rev. Matthew Pinson, a Georgia pastor and an alumnus, will become the Bible College's fifth

president in March. Plans are underway for his inauguration to be held September 26 in FWBBC's Picirilli Activities Center.

Other Bible Conference speakers will be Evangelist David Miller, Alabama pastor Rev. Danny Williams and representatives of the Classes of 1953 and 1977.

Free Will Baptists are urged to attend the spring Bible Conference March 10-14 and the presidential inauguration in September.

French Mayor Thanks Arkansas Minister



SEARCY, AR—The mayor of Fossieux, France, wrote a letter in September 2001 thanking a former U.S. Army sergeant for re-taking his village from the Germans on October 8, 1944. Mayor Paul Colombies praised Reverend Lawnie Coffman, 80-year-old retired Free Will Baptist minister, for his part in liberating the town.

Rev. Coffman (then Sergeant

Coffman) led the 1st Platoon of Company L, 3rd Battalion, into Fossieux after his Lieutenant was wounded 200 yards from town. Coffman's platoon drove the Germans out. Mayor Colombies was four years old at the time and had been evacuated, so he did not see the heroic actions of Coffman's men.

Coffman was quoted during an interview with newspaper reporters, "I did not mean to be a hero. I just did what had to be done."

He saw 20 men from his 30-man platoon die in combat. Today, Lawnie Coffman is the only man left alive from the 1st Platoon. He presided at the funeral of his last comrade more than a year ago.

In 1944, Coffman found a New Testament on the ground where a 17-year-old U.S. soldier had been killed during an artillery barrage. He

picked it up and had it in his pocket the day he received his final wound. He has written two books about his war experiences, *The Promise* and *My Leg of the Race*.

After World War II, Coffman attended Free Will Baptist Bible College and Harding College. He pastored 52 years in eight Arkansas churches before retiring. He organized First FWB Church in Searcy in 1952.

Reverend Coffman was wounded several times in combat and was the most highly decorated soldier from Arkansas in World War II. His medals include two Bronze Stars and two Purple Hearts, as well as other citations.

President George Bush met privately with Lawnie and Alene Coffman last April and thanked Reverend Coffman for his war record and 50-year-ministry.

FWBBC Students Approved for Summer Service

NASHVILLE, TN—Some 29 Free Will Baptist Bible College students have been approved for foreign missions service for the summer, according to Tom McCullough, the college's Missions Coordinator. He says, "As far as I'm able to tell, this is the largest participation for summer overseas opportunities that we've ever had from FWBBC." He notes that this does not count students who might be going under other missions boards.

Some students will participate in outreach at the Soccer World Cup in Japan. Others will assist our missionaries and high school students who will be visiting missions fields.

World Cup, '02

"World Cup, '02" will be an evangelistic team going to Sapporo, Japan, for this summer's World Cup Soccer Tournament. Their main objective will be to assist the Japanese church in evangelistic outreach to the thousands of international visitors who will be present for the soccer games.

Mr. McCullough says, "Their ministries will probably take the form of street music and drama performances, literature distribution and one-on-one personal evangelism." The following FWBBC students will be part of the World Cup Team:

Bethany Atwood—Huntsville, AL
Doug Bishop—Tifton, GA
Neil Buttrey—Dickson, TN
Mitchell Cooper—Norman, OK
Jennifer Dycus—Ina, IL
Ryan Gibbs—St. Nazaire, France
Kiley Hawkins—Greenville, NC
Kenny Knight—Taylor, MI
Suzanne McVay—Madrid Spain
Holly Miller—Huntington, AR
Susan Pattengill—Park Hills, MO
Daniel Plunkett—Joelton, TN

"TEAM" Assistants

The TEAM interns are mature Bible College students who will be assisting the high school short-term ministry. This will be from the middle of June through the first week of July. TEAM assistants are:

Brandon Atwood—Huntsville, AL
Gowdy Cannon—Turbeville, SC
Joshua Crowe—Nashville, TN
Heather Paul—Morgan, GA
Jonathan Postlewaite—Florence, SC
Kendra Stovall—Lewisburg, TN

Overseas Apprentices

The Overseas Apprentices will be traveling at different times according to the desires of the missionaries who will be hosting them. The length of their stays will vary from 6-8 weeks. These will serve as apprentices:

Victor Albright (Russia, Corley)—Clarksville, TN
Rebekah Caudill (Spain, McVay)—Nashville, TN
Nicole Crowe (Spain, McVay)—Nashville, TN
Mitch Donahue (Brazil, Aycock)—Indian Trail, NC
Amy Lankford (Brazil, Combs)—Dickson, TN
Ben Martin (Russia, Corley)—Nashville, TN
Joshua Reed (Spain, McVay)—Crossett, AR
Brandon Shipp (Russia, Corley)—Homestead, FL
Chuck Stewart (Spain, McVay)—Ashland, KY
Amy Taylor (Spain, McVay)—Cisne, IL
Erin Williams (Brazil, Combs)—Nashville, TN

Please pray for these outstanding young people. If you wish to help with their support, you may direct it to:

(Student's Name)
Free Will Baptist Foreign Missions
P. O. Box 5002
Antioch, TN 37011-5002

**COMING
NEXT
MONTH**

- ☐ CONVENTION HOTELS
- ☐ PRE-REGISTRATION FORMS
- ☐ CONVENTION SPEAKERS
- ☐ NYC INFORMATION
- ☐ WNAC CONVENTION DATA

Rev. Claudie Hames, 76, Retires from Pastorate



BAKERSFIELD, CA—Forty-six years after his first pastorate, Reverend Claudie Hames announced his retirement due to declining health. The 76-year-old minister was pastor at First FWB Church in Bakersfield at the time.

Reverend Hames invested his entire ministry in California Free Will Baptist churches. He began pastoring in 1955 at Lamont FWB Church when he was 30 years

old. He accepted the call to the Oxnard FWB Church in 1956 and served there eight years.

However, the centerpiece of Claudie Hames' ministry began in 1964 when he moved to Bakersfield to lead the First FWB Church. His 37-year tenure in Bakersfield included several building programs, beginning a Christian School, and a membership surge that resulted in more than 600 people attending the church.

Respected as a fervent soul-winner in the community, Reverend Hames was also a frequent speaker in revivals and church-growth seminars. He gave leadership to the Southern Association as moderator and in ministerial training.

Beyond his local church and association, Brother Hames served on the California Christian College Board of Trustees and on the national Home Missions Board. He preached in 1973 at the Free Will Baptist national convention; his subject was "The Cultivation of Discipleship."

He will continue on an interim basis at the Bakersfield Church until the congregation secures another pastor.

Roger Bennett Retires from National Guard

SMITHVILLE, MS—The Reverend Roger Bennett, veteran Free Will Baptist minister retired from the Alabama Army National Guard after 21 years of service. Rev. Bennett's military career began with a letter from then President Lyndon Johnson ordering him to report for duty.

He served two years on active duty, including 10½ months in the 1965-66 conflict in the Dominican Republic. Bennett joined the Alabama Army National Guard in 1980.

Rev. Bennett went to Panama as a combat engineer. He served twice in Ecuador, once as an assistant/driver for Free Will Baptist Chaplain (Maj.) Terry Austin. He returned to the Dominican Republic during peacetime operations.

Bennett has won numerous citations and medals. These include the Army Achievement Award,



National Defense Award (twice), the Armed Expeditionary Forces and Meritorious Unit citations. He was cited five times for achievement and holds nine other medals and ribbons.

He graduated from the Battle Skills School, from two non-commissioned officers schools and two MOS schools.

Reverend Bennett is a 1980 graduate of Free Will Baptist Bible College, has pastored in Alabama, Illinois and South Carolina. He taught in Christian schools in Mississippi and Alabama.

Roger and Maxine Bennett have one daughter, Beth, who is married to youth pastor Chris Willhite at Hyde Park FWB Church in Norfolk, Virginia. Reverend Bennett continues to be available for pulpit supply and revivals.

Long-Time California Pastor, Carl Young, Retires



Carl and Mary Young

PETALUMA, CA—The Reverend Carl K. Young retired in late 2001 after 48 years in the ministry. Brother Young (80), invested 45 years at the same church, the East-side FWB Church in Petaluma.

Reverend Young came to Petaluma from Pinole in 1956 to lead the small congregation that was meeting in the American Legion Building. After relocating his family to Petaluma in 1957, Young led the church to purchase the Old Payran School property on Ely

Boulevard. The remodeled school house served as both a sanctuary and classrooms.

By 1967, the congregation completed a large new sanctuary with a full basement. The property now contains the sanctuary, educational building and a parsonage.

Rev. Young graduated from Free Will Baptist Bible College, California Christian College and Sacramento Baptist Theological Seminary. He pastored one year in Tennessee (Dickson FWB Church) while a student at FWBBC.

After a brief pastorate in Central California at Sanger FWB Church, Carl and Mary Young began their 45-year-ministry in Petaluma.

Brother Young tirelessly promoted California Christian College both as a pastor and board member. He chaired the CCC Board of Trustees, encouraged students to attend the college and provided financial support.

He also served as moderator of the Golden Gate Association and on numerous committees within the association. He served 20 years on the Association's Executive Committee.

Carl and Mary Young retired to Clovis, California, in February.

March 6-8, 2002
Russellville, AR

Growing a Great Commission Church

May 1-3, 2002
Broken Arrow, OK

GLOBAL FOCUS LEADERSHIP SEMINAR 2002



"Global Focus is helping us become more strategic and balanced than ever before in our vision to reach the world with the Gospel—from our local area, throughout North America, and overseas. This is what I've prayed for. I am convinced that every local

church can benefit from the principles and strategies that Global Focus presents."

Rev. Doug Little

Pastor
First Free Will Baptist Church, Russellville, Arkansas
Chair, FWB Board of Foreign Missions



"Our desire is to see churches empowered to impact the globe for Christ. We believe that the seminar will help you become better equipped to lead your church to more effectively reach people locally and

globally with the saving message of Jesus Christ."

Dr. Larry D. Reesor

President
Global Focus



"Global Focus will greatly impact you and your ministry. My desire is to be a Great Commission pastor of a Great Commission church.

Global Focus is helping us do just that—to reach people for Christ locally and globally."

Rev. Randy Wilson

Pastor
Bethany Free Will Baptist Church, Broken Arrow, Oklahoma

Conducted by:



At the seminar, you will...

- Discover an effective, balanced Acts 1:8 strategy for local and global outreach.
- Learn how to mobilize and empower your people to fulfill their role in God's kingdom.
- Discover how to facilitate effective partnerships and short-term mission projects both locally and globally.
- Learn how to unify your church's ministries through a common vision and purpose.

Call 770.592.7011 ext. 213 to register or request more information.

currently

Pleasant Hill FWB Church in **Dover, TN**, sponsored a "Public Official Appreciation Day," according to Pastor **Eddie Young**. More than 100 people attended the banquet where public servants were honored with words of encouragement and plaques. The church's youth group doubled in the last two years.

Members of **Corinth FWB Church** in **Brookfield, GA**, scheduled an appreciation day for **Wallace** and **Maxine Franks** who have attended the church more than 60 years. The couple served in numerous offices: church clerk, treasurer, Sunday School superintendent, teachers and more. Wallace Franks began leading the church choir in 1956. He also serves as a deacon. Both Franks have served on the Camp Mt. Bethel Board. **William J. Sumner** pastors.

Cool Springs FWB Church in **Norman Park, GA**, added a Spanish service to their Sunday agenda, according to Pastor **Mitch Griffin**. Through the leadership of Mexican pastor **Fernando Bustamonte**, more than 80 people attend the 4:00 p.m. service. The Spanish service began in September 2001.

Fred Clayton, converted on a troop ship on his way to Italy in World War II, was ordained as a deacon 52 years ago. He returned from the war and joined **First FWB Church** in **Buffalo, MO**, where he married the church song leader, **Pauline Vineyard**.

Missouri preacher **Paul Bliss** will complete 52 years in the ministry this October. He has pastored 11 churches during his five-decades-long career. Although his health slows him at times, Rev. Bliss still preaches occasionally at his home church—**New Prospect FWB Church** in **Buffalo, MO**.

Salem FWB Church in **Salem, MO**, reports 16 new members. A year ago, the congregation completed extensive renovations and enlarged the church basement. They also purchased a new air conditioner and other appliances for the parsonage. Pastor **Bill Eden** led the work crew.

By July, members of **Fairview FWB**

Church in **Spartanburg, SC**, hope to be in their new 31,000- square-foot worship center and educational building. Pastor **Tim Hackett** said the church voted to relocate to the 17-acre site on Chesnee Highway. Groundbreaking activities for the eight-month building project occurred in December.

Way to go! Members of **First FWB Church** in **Inman, SC**, gave Pastor **Earl Hendrix** the keys to a new Cadillac. The four-wheel surprise was the church's way to express their appreciation for the pastor's years of service.

South Carolina state historical director **Joe McKnight** purchased a display cabinet for historical data, thanks to a gift from Pastor **Kenneth Upright** who pastors **Liberty FWB Church** in **Manning, SC**. Pastor Upright gave the funds in honor of his grandchildren.

Doing much of the work themselves, members of **Bethel FWB Church** in **Florence, SC**, completed extensive renovations to the building exterior, according to Pastor **Terry Brown**. The work completes a two-year process to upgrade the building's appearance.

Community FWB Church in **Ypsilanti, MI**, relocated to a nine-acre site on McKean Road. The new facilities include a new church, Sunday School rooms and parsonage. **Milford Byrd** pastors.

Thirty children were converted on "Big Bus Day" at **First FWB Church** in **Raleigh, NC**. More than 700 children were on the church property for the special occasion. **Tim Rabon** pastors.

Homecoming services at **Bear Point FWB Church** in **Sesser, IL** attracted 200 people. Pastor **Larry Cook** said this marked the church's 130th anniversary.

Paschal and **Raphael Derby** have given 100 years of combined service as deacons to **Alabama Free Will Baptists**—**Paschal**, 53 years at **Vernon FWB Church** and **Raphael**, 47 years at **Belk FWB Church**. **Raphael** served 30 years as clerk of the **Vernon Association**; **Paschal** served 30 years on the **Children's Home Board**.

Pastor **Chad Kivette** baptized 35 converts at **Fairview FWB Church** in **Hamil-**

ton, AL. During their recent "Friend Day," a crowd of 340 people attended. This is Brother **Kivette's** first pastorate after serving as a youth pastor and elementary school principal in Mississippi.

Pastor **Douglas Carey** reports four conversions and four baptisms at **Lowery FWB Church** in **Twin Oaks, OK**.

Nine people were saved and two united with **David's Chapel FWB Church** in **Gallipolis, OH**. **Eugene Bare** pastors.

Members of **Pleasant Hill FWB Church** in **Delaware, OH**, distributed 725 Bibles from a booth at the county fair, according to Pastor **Wayne Keith**. The church purchased a new van and is considering a multi-purpose building.

Pastor **Herb Davis** reports six conversions at **Forest Valley FWB Church** in **Springfield, OH**. Four young women began a puppet ministry.

Pastor **Paul Collins** reports seven baptisms, four new members and three rededications at **Pickerington FWB Church** in **Pickerington, OH**.

The **Texas** Executive Board appointed veteran minister **Allen Moore** as "Ambassador for State Missions." Reverend Moore, who has served the denomination nearly 50 years in numerous capacities, pastors **Buncombe FWB Church** in **Carthage**, and serves as moderator of the East Texas District. As a member of the Texas State Mission Board, Brother Moore will contact each church to promote support for the TEAM Plan.

Reverend **Raymond Patrick** (81) died at his home in **Vilonia, AR**. He pastored at least eight churches in **Arkansas** during his ministry. He was the founding pastor of **First FWB Church** in **Jacksonville, AR**. He served in the U.S. Navy during World War II and is survived by his wife of 62 years, **Beulah F. Patrick**, as well as two sons, two daughters, 13 grandchildren and 23 great-grandchildren. ■

Charitable Gifts for Retirement Income

By David L. Brown

There are very few instances in life where you can kill two birds with one stone. Even more rare is a circumstance where you can kill three birds with one stone. It is possible to do just that using a gift annuity. Using this charitable gift vehicle allows you to receive an immediate tax deduction, a good income and, ultimately at your death, generate a gift to your favorite Free Will Baptist ministry.

An explanation of a gift annuity would be in order first. A gift annuity is an agreement where an individual deposits a sum of money or other valuable assets with the Foundation and receives a guaranteed lifetime income. Upon his (or their in a joint life annuity) death, the residue of the original deposit will go to the Free Will Baptist ministry of their choice. A portion of each annuity check is tax-free income and the donor receives an immediate tax deduction.

Consider the example of a 70-year-old couple who establishes a gift annuity with \$10,000. They would receive an immediate tax deduction of \$2,175 and \$660 a year for both their lifetimes. In addition, \$380.16 of the \$660 annuity is tax-free income. When both have died, the \$10,000 goes to a Free Will Baptist ministry.

Many retired individuals are looking for good returns on their investments. This is a way for retirees to receive a guaranteed income and give a gift to the Lord's work as well.

Another way to use charitable gifts as retirement income is through a deferred gift annuity. These arrangements are ideal for younger people who have maximized their other retirement opportunities and are seeking to make a significant gift to Free Will Baptists. Using a deferred gift annuity can result in a significant retirement income, some of which is tax free, while also producing tax deductions.

Consider a couple who are both 40 years old. They decide to fund a series of deferred gift annuities that will be deferred until they are 65 years old. Each year they fund an agreement with \$2,000 for a total over the 25 years of \$50,000. They would receive a tax deduction each year starting at \$476 and ranging down to \$403 the final year. The combined income of the 25 agreements will be \$6,651 a year, and \$1,496.06 of this income will be tax-free. They will receive this income for both their lifetimes, and then the \$50,000 will pass to the chosen ministry.

The Foundation exists to provide avenues for individuals to make planned gifts to Free Will Baptist ministries. Gift annuities and deferred gift annuities are just two examples of how gifts can be made. Please contact the Free Will Baptist Foundation toll-free at 877-336-7575 for more information about these or other planned giving opportunities. ■

The following gifts were given to the Bill Gardner Memorial Endowment in memory of Bill and Joan Gardner:

Mr. & Mrs. Terry Stephens
DeSoto, MO

Free Will Baptist



Foundation

Hispanic Mission Works North of the Border

Rick Bowling
Director of Hispanic Ministries, USA

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God WITH US." We have celebrated the birth of our Savior and now are well into the new year of business for our Lord. What a perfect time to let you know how the Hispanic Ministry, USA, is progressing.

What wonderful news—God is with us! There is no other place I know of where this word rings so true as in the Hispanic ministry here in the United States. God is giving us so many of His wonderful blessings that it is sometimes hard to keep up with them all.

Recently, I received a call from a Tennessee pastor who reported that a mid-state association was working for the support of a full-time missionary to work in their area. We are so excited that one by one, our people are beginning to see the need and assume the role of leadership and are making things happen.

Also recently, I worked with the West Tulsa FWB Church, a group with a real desire to begin an Hispanic ministry. With their pastor, Rev. Connie Cariker, at the controls, I can only imagine what God will do in the future with this church in their effort to reach the Hispanic people in their area.

Fernando and his family arrived in Norman Park, Georgia, September 2001, and they already have a congregation of 45-50 attending most services. Thank God for the Cool Springs FWB Church that is fully supporting this ministry. Where would we be without churches that are willing to give more and do more?

Enrique has been in Carthage, Missouri, for about two months and has 15-20 people in his Bible study group. He is a layman from Puerto Rico who is helping out until a family from Cuba arrives to take up the work in that area. Thanks to the Missouri Home Mission Board who voted to support this ministry. I talked to Enrique just the other day, and he was rejoicing to tell me of the seven Hispanics who were to

be baptized the next Sunday.

I have spoken with Dave Franks, Jr., and he has completed his plans for a Bible seminar. By the time you read this, the meeting will have been held at the Trinity Youth Camp. Fred Jones will be assisting in this endeavor. It is good to have Fred and Barbara on the field working with the Hispanic population in the Cullman, Alabama, area.

God is really moving in the Hispanic ministry here in the states, and He is using our people who are willing to serve Him in any way.

Please understand that without you none of this would be happening. In just over a year, complete support has been given for six missionaries. Because of you, Hispanics are hearing the gospel of Jesus Christ and many are being saved. Thank God for His presence and your faithfulness. We need your continued support. We are now finding ourselves more involved in the ministry rather than in raising support. We are depending completely on you.

Remember to pray for those families from Cuba and Uruguay who are working on their documents which will enable them to come over and help us. It is important to have people like these precious ones who are willing to leave their homes and come to work in leading people here to Christ. Their areas of help are many. Pray for our missionaries who are already on the field, that God would use them to reach many with the gospel. Pray for us that we would have safety of travel and that doors will be opened to us to continue developing this important work in the United States.

If you would like for us to come by for a service in which we can share with you all the blessings of God and how He is working in this important phase of ministry, please call me at 615-268-8536.

Please Remember Roll Call Sunday, March 31, 2002!

Home



Missions

Sunday School Promotion and Publicity

By Alton E. Loveless

I. The Sunday School Itself is Promotional

The quality of your Sunday School is a great promotional force.

Scriptural methods involve:

- Positive Bible teaching.
- Appealing organizational pattern.
- A gospel-centered message.
- Personal interest in individuals.
- Involving many people.
- Constantly training the staff and recruits.
- Keeping personal records.
- Praying for the Lord's blessing. A good Sunday School attracts people to church.

II. Effective Sunday School Promotional and Publicity Techniques

A. At the Church

- An attractive outside bulletin board or sign.
- Department bulletin boards in the church.
- A church paper, rich in names of folk.
- Sunday School departmental bulletins.
- Sunday School directory.
- Sunday School registrar's desk in foyer.
- Remodeled commercial displays from stores.
- Announcements in the services on Sunday morning or evening.
- Imprinted "T" or sweatshirts for youth.
- Attendance graph for use with staff and then posted.

B. Out from the Church

- Bumper stickers and decals.
- Ads on buses or taxis.
- Complementary tickets.
- Parades through the community.
- Telephone campaigns.
- Community or church-wide mailings.

- Invitations canvass.
- Sunday School enlargement campaign.
- Newspaper ads.
- News releases should have names of many people.
- Printed promotional brochures or announcements.
- Radio programs or spot announcements.
- Friendly visits by teachers and others.

C. Throughout the Church

- Advertising through teenagers. Personal testimony, personal invitations, skits, phoning, handbills.
- Advertising through church resources. Church planning, calendar, church bulletin, church newspaper, pastor's newsletter, bulletin board, announcements, radio broadcast, television program.
- Advertising through direct mail. Post cards, personally typed letter, hand-written letters.
- Advertising through communications media. Radio, television, newspapers, purchase advertisement.
- Advertising through community resources. Posters, community bulletin boards. ■



ABOUT THE WRITER: Dr. Alton Loveless is general director of the Sunday School and Church Training Department.

Randall



House

Each day we are faced with many choices. Some of them many may consider insignificant. Others, however, may have a larger impact on one's life. Significant or insignificant, all of them will have a consequence, sometimes a life-changing consequence.

I remember the decision that would completely turn my life upside down. A couple of years ago, I answered the call to preach. God had chosen me for a task, and I was determined to do my best. With this calling, I realized that it was of utmost importance that I know as much as possible, as soon as possible about the Bible. I started reading many of the popular commentaries. But there was something lacking. I asked my pastor, Rev. Andy Maynard, who was an alumnus of the Bible College, what else that I could do. His reply was "Free Will Baptist Bible College." These words would change my life forever!

He gradually introduced me to some of the thoughts he had when he was a young minister. He told me how FWBBC enhanced his knowledge of the Savior. When he talked with me about his college days, it was as if God was speaking directly to me. I knew God was setting His plan for me in motion, and I think Brother Andy knew that as well. Though he wasn't directly encouraging me to go, Brother Andy was allowing me to see for myself that God had a plan for me at FWBBC.

The thought of moving away from the only home I had ever known to Tennessee was overwhelming, but I was ready. The only thing left was to convince my wife, Stephanie. If she were not convinced, it would probably bring this whole thing to a halt. Not only would we have to sell everything, but we would also have to take our six-year-old son away from his family and friends. It just wasn't going to happen!

When I broke the news to Stephanie, there was a long time when the subject was rarely mentioned between us. Then one day, she came to me and said, "I want God's will for our lives, and I think this is it." I was shocked and floored! She said that God had been dealing with her about the move, and she felt it would be in our best interest to pursue the will of God. Finally, after a year and a half, the decision was made. We were moving to Tennessee for me to attend the Bible College!

Our preparation was the hardest thing we faced. We did not have a lot of debt, but what we had needed to be paid off. We did not want to start a new part of our lives with a lot of bills hanging over our heads. Once again, God bestowed His grace on us. By June, we were nearly debt free and ready to move. We visited the FWBBC

True To His Promises

By John Browning

campus, found a house, and made all of the arrangements to move. During this transition, God placed someone in our lives who really made our transition easier. Jeff Caudill, a member of the college Enrollment Management Team, helped us finalize all of our decisions. He tried very hard to help us find a place to live, calling us weekly to tell us what

housing was available. He was a true encouragement to us.

By this time, it was evident that God had moved in a mighty way. We finally moved in July, 2001. The transition between West Virginia and Tennessee was huge, but we knew that God was traveling right along with us. By August, we were settled into our new home and awaiting the start of a new chapter in our lives, at FWBBC.

Before school started, I made a trip home to attend my local FWB Conference. During the business session, the Logan County Conference presented me a check for \$2,000. This was to help with some of our moving expenses and tuition.

Throughout this time, God has blessed me in so many ways. I thank God for bringing me up under a Bible College pastor, Rev. Andy Maynard. His influence was one of the leading reasons I am at FWBBC right now. I am also grateful to the Logan County Conference of Freewill Baptist Churches for the financial pledge they made and the emotional support and prayers they continue to give.

Finally, through all of this, God has shown me one very important thing: He is true to all of His promises. Each day, I try to thank Him for what He has done in my life. ■

.....



John Browning is a freshman at FWBBC, from Monaville, West Virginia. He is majoring in Pastoral Training.

Free Will Baptist Bible College



Garnett Reid

“Oh, Brother, Where Art Thou?” (Genesis 4, Part 1)

We begin our look at some of the Bible's most underappreciated chapters with Genesis 4. I'm not alone in thinking that this chapter is often neglected. H. C. Leupold remarks that readers “too largely ignore this chapter . . . [Its] value . . . is completely lost sight of.”

Several reasons contribute to this oversight. Genesis 4 is sandwiched between the blockbuster chapters 1-3, dealing with creation and the fall, and the flood narrative (6-9). What's more, this chapter features some rather unsavory characters: Cain and his despicable crime, and Lamech with his polygamy and vengeful boasting. Consider also that the focus of Genesis 4 is on the cultural development of civilization with a “minimum of grace” showing.

Chapter 4 is a significant passage that continues to chronicle the expanding effects of sin, contrasting the depravity of the race with the presence of a godly line in the human family. The end of Genesis 3 leaves us wondering, “What will happen next? Will we soon see the woman's seed crush the serpent's head?”

Chapter 4 serves as a bridge linking creation and the fall with the flood generation, filling a vital place in the context of Genesis 1-11. As Leupold reminds us, Genesis 4 is “the only accurate and correct account” of this important phase in the development of the human race.

Genesis 4 contains a number of recorded “firsts”: the first birth, the first offering, the first siblings, the first murder, the first city, the first occasion of polygamy, just to name a few. What the chapter says is indeed quite remarkable. Yet the passage is perhaps even more noteworthy for what it supposedly *does not say*.

Why was Abel's offering accepted? What did Cain say to Abel (v. 8)? Why did God not execute Cain for his crime? Whom did Cain fear (v. 14)?

What was the “mark” God placed on Cain? And of course, the infamous query, where did Cain get his wife?

The most prominent feature of Genesis 4 is the unfolding story of two brothers, Cain and Abel, and the legacy of their families. The opening narrative weaves back and forth between the two brothers:

Cain's birth → Abel's birth ↓
↓ Cain's occupation ← Abel's occupation
Cain's offering → Abel's offering ↓
↓ Cain's rejection ← Abel's acceptance
Cain's anger → Abel's murder

This month we introduce the story of Cain. In April we'll finish Cain and take a look at Abel.

“Sin Crouching at the Door” – The Godless Legacy of Cain

Genesis 4 portrays Cain in three roles. First, *he is an angry farmer whose sacrifice God refuses (vv. 1-7)*. Eve recognizes the hand of God in the son she has “gotten.” She names him “Cain,” which in Hebrew sounds similar to the word for “gotten.” Apparently Cain, too, acknowledges the Lord's sovereignty by bringing a gift from his consuming passion in life: the productive ground.

When God rejects him and his offering, Cain's anger rises from his heart and rushes to his face. The Lord then confronts him: Cain had not “done well,” for reasons we will consider when we examine Abel's sacrifice. Sin crouches at the threshold of Cain's life, ready to pounce like a savage animal, God warns (v. 7).

Eve's firstborn must do all he can to resist sin lest it master him. Cain needs to respond properly and fight this initial assault of depravity so that its next wave will not consume him.

Tragically, he ignores God's counsel. Cain thus becomes *an exiled murderer whose life God spares (vv. 8-16)*.

Abel succumbs as an unwitting victim to his own brother's brutality. Reminiscent of His response to Cain's parents, the Lord questions their older son: “Where is Abel your brother?”

When Cain answers with a lie, God reveals that Abel's own blood cries out against him. Ironically, Abel himself says nothing in the chapter; his blood says it all.

God pronounces a curse on Cain. The very ground he has loved and given his life to will now grow only sorrow for him. Some ask, why did God not demand the murderer's life for his crime, as will be the case later (Gen. 9:6)?

Chrysostom points out that Cain becomes an example to others he will meet. Had God killed him, “he would have been forgotten.” Surely Cyril is right in recognizing here the “lovingkindness” of a gracious God.

Yet Cain is afraid that he will face reprisal from people. He is likely referring to others of his siblings (5:4) or their descendants who might seek family justice, as the law will later allow (Deut. 19:6, 12; Num. 35:19). Remember that the human population base expanded rapidly (exponentially) in these early generations.

To protect Cain, God provides a “sign” (Hebrew *ot*) for him. We are not told specifically what this protection is; yet God warns of perfect vengeance (“sevenfold”) should anyone harm Cain, who now wanders east to Nod. ■

Next month: Cain's Third Role and The Godly Legacy of Abel

Send me a note or e-mail me with your suggestions about neglected chapters for our study.

Garnett Reid
3606 West End Avenue
Nashville, TN 37205
greid@fwbbc.edu



Katrina Morgan

A Crisis in the Parsonage

By Katrina Morgan

A pastor's wife is essentially no different from any other wife in a local church, except she's married to the pastor. The same biblical mandates apply equally to all women. For me, the most important thing initially was taking care of the pastor and our family. As the years passed and the children grew, besides the choir and nursery, I began teaching Sunday School and leading Bible studies. At one time we had two classes meeting in our home—including one in our bedroom!

Just as I was hitting my stride, I began experiencing tingling and numbness in my limbs. The eventual diagnosis was multiple sclerosis. At first, my activities were unaffected and few people knew of my illness. But three years ago, it began affecting my legs, and has worsened since.

Instead of becoming sweeter with this trial, I became angrier. The Bible tells me to "be angry and sin not," for "the wrath of man doesn't produce the righteousness of God."¹ But anger is insidious and cancerous. At first, my anger did not seem to relate to God, but was a good, healthy antagonism toward my disease. But it was affecting me in other ways.

Finally, desperate to move out of my ditch, I begged the Lord to show Himself to me. The Bible says, "You will seek Me and find Me, when you search for Me with all your heart."² The Lord immediately began showing Himself to me and convicting me of sin during the watches of the night.

A part of a verse began popping into my mind, something about losing your life to save it. By desperately trying to save my life from going downhill, I was losing it and becoming very self-centered in the process. I looked up this verse and found it five times!

For example, Matthew 16:24-25 says: *If anyone desires to come after Me, let him deny himself, and take up his cross,*

and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

And Jesus said in John 12:24-25: *Unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.*³

Does God demand from me something He doesn't give Himself? No. The pattern was Christ. The way to glory was the way of the cross. He lost His life to save it. Christ gave Himself away, yet in so doing, saved not only His own life, but many others.⁴

My responsibility, then, was to lose, to deny, to take up my cross, to die, which is a daily thing. Everyday I must lose my life to His control. As these verses took hold, I experienced a personal revival.

Though I'm constantly having to adjust to my disability, this trial has enlarged me to encourage the sick or discouraged by call and card. It's difficult for me to teach a class now, but I'm writing a regular column for our church newsletter. The Lord has also given me a ministry of prayer and a longing for more of Him each day. And I'm still trying to take care of my pastor and our kids.

Many pastors' wives may encounter a crisis at the moment of greatest busyness or productivity. God is sovereign; perhaps He will use this time to liberate her from entanglements and advance her for unexpected service. He is doing this for me. ■

Endnotes

1. Ephesians 4:26; James 1:20
2. Jeremiah 29:13
3. See also Matthew 10:39, Mark 8:34-35 and Luke 9:24.
4. See Philippians 2:9-11, Hebrews 10:12 and Hebrews 12:2

ABOUT THE WRITER: Mrs. Katrina Morgan is a member of Donelson Free Will Baptist Church in Nashville, Tennessee, where her husband Rob pastors.

Directory Update

FLORIDA

Otoniel Bermudez to Cedars of Lebanon Church, Hialeah
 Kenny Thompkins to First Church, Ocala

GEORGIA

Wayne Parker to First Church, Blakely

MISSOURI

Russell McDavis to Crossroads Church, Lebanon from Cabool Church, Cabool

OHIO

James Music to Lockbourne Church, Groveport
 Aaron Reed to Sciotoedale Church, Portsmouth
 Vernal Fairchild to Fellowship Tabernacle Church, Xenia from Springfield Church, Springfield

SOUTH CAROLINA

Christopher Jackson to First Church, Simpsonville
 Jeff Cockrell to Black River Church, Andrews from Satilla Church, Hazlehurst, GA

TEXAS

Dennis Kiser to First Church, Weatherford

VIRGINIA

Steve Faison to Bloss Memorial Church, Arlington from Cedar Springs Church, Blakely, GA ■



Randy Sawyer

Facing Yourself (Part I)

The foundations of our society are being challenged on every hand. Family values, moral and ethical standards and our Judeo-Christian heritage are all coming under intense scrutiny and are constantly being questioned. This is creating high levels of physical, emotional and spiritual stress in today's world.

Stress

Stress, the experts say, "is a physical, chemical or emotional factor that causes bodily, mental or spiritual tension." Stress is a sense of fear, overload and an inability to focus. Stress produces the feeling that everything is out of control.

If not checked, stress can eventually lead to certain diseases and can make an individual vulnerable to any and every form of spiritual attack. Stress in one member of the family can produce significant symptomatic results in the rest of the family.

Some seek relief from stress in positive, wholesome ways through exercise, diet or rest. Others respond to their stress through less positive means, such as drugs, escape, even the ultimate form of escapism, suicide. Pastors and Christian workers are not immune to stress, but are more susceptible because of the spiritual warfare element which they constantly encounter.

Pastors and Christian workers typically respond to stress in one of two ways. Some simply deny it. In times of stress they declare, "This can't happen, shouldn't happen and wouldn't happen if I had enough faith." Their response is a form of self-deception, an unwillingness to face the weaknesses so prevalent to the flesh.

Other pastors and Christian workers respond to stress with a firm determination to work through it, to "suck it up" and keep moving forward. Theirs is a form of self-reliance. Unfortunately these

second folks end up working harder not smarter, laboring more furiously in the energy of flesh, which will eventually leave them running on empty.

So some respond with self-deception while others respond in self-reliance. One group underestimates the dangers inherent in the world and to the flesh, while the other overestimates the potential of their abilities and giftedness. Some consider themselves "super-saints," while the others see themselves as "super-servants." Twenty-four months ago I suffered from both.

Struggling

After 20-plus years of good health and ministry, a little more than two years ago, I began experiencing symptoms that caused great concern to my family. These included migraine headaches, nausea, chest pains, insomnia, an inability to focus and an ever-increasing tendency to lose control of my emotions.

Eventually, at my wife's insistence, I agreed to undergo a battery of tests to pinpoint the problem. With my wife by my side I returned to the doctor's office to receive the fateful news. At his initial comment I didn't know whether to be relieved or angry.

He said, "Well, Pastor, for a man of your age the tests show that you are in great physical shape." *For a man of your age.* What does that mean? When I was 25, that statement was meaningless, but at 45, it carries profound implications. Forty-five—that's not old . . . is it?

He said I was healthy, yet the fact remained that something was happening to me that I couldn't control, and now I felt maybe couldn't be explained. "Well," I replied, "if my problem is not physiological, what is it?" The doctor's response to that inquiry sent me reeling in such a way that I have not gotten over it yet. He explained that in his qualified opinion I

was a victim of overwork, stress and burnout, all of which had led to a classic dictionary case of depression.

"Depression?" I cried. "You've got to be kidding." He assured me that he was serious, and that how I responded to this condition would set the course for the rest of my life and ministry.

His prescription, aside from limited medicinal orders, was for me to immediately leave town and return only when I was prepared to adjust my schedule and way of looking at life and ministry. "How long might that take?" I asked.

He replied, "That's up to you, Pastor. How determined are you to minister at the highest possible level for the longest possible period of time? If you want to keep up with your calling for years to come, you'll need a major mental overhaul now."

Leave town for an undisclosed period of time, and return to change the way I think about and do everything—what kind of advice is that?

Self-Evaluation

I walked away from the doctor's office that day a defeated man. I felt I had failed God with my lack of faith. Faith, after all, would have cast all that accumulated "stuff" on Him. Faith would have made "the joy of the Lord" my strength and portion. *Faith: I must not have any, I thought.*

With the permission, or more correctly, with the insistence of my wonderful church family, my wife and I did get away for more than a month, to allow me to get the symptoms that had given rise to this crisis moment of our lives under control. But more importantly, we left town so I could finally, maybe for the first time ever, face myself.

A good old-fashioned look in the mirror is both healthy and humbling. To see oneself rightly is the start of something life-shaking. Of course,

this kind of seeing comes from gazing at our image as it is reflected from the mirror of the Word.

"The unexamined life is not worth living," so said the ancient philosopher. But it must be something more than a simple manly, fleshly self-study. We must risk becoming vulnerable before the face of the God who knows us better than we can possibly know ourselves.

For me to "face myself" I had to ask the hard questions. Why hadn't my faith been strong enough to bear me up through stressful times? What had caused the stress, and its inherent symptoms? How must my work for God and my life with God be altered, lest I return from my period of self-examination no better than before?

At the point of my departure from the routine, I did not know what answers I might find to those penetrating questions. But one thing I knew then and now, to look, to really look so as to see the true self, is a frightful moment in anyone's life.

I didn't know if I was up to it, but I knew that my life and ministry, my wife and children, my joy and peace depended upon an absolutely honest look into the depths of my own soul. I'll tell you what my exploratory surgery revealed next time. In the mean time, get ready for your own operation. God has it on the calendar already. ■

THE TOGETHER WAY

December 2001

Receipts:	Designated	CO-OP	Total	Year To Date Designated	Year To Date CO-OP	Year To Date Total
State						
Alabama	\$ 581.29	\$.00	\$ 581.29	\$ 5,312.37	\$ 1,940.92	\$ 7,253.29
Arizona	.00	.00	.00	30.00	421.00	451.00
Arkansas	72,315.35	17,304.37	89,619.72	301,163.51	200,658.49	501,822.00
California	.00	999.40	999.40	883.54	13,479.23	14,362.77
Colorado	.00	.00	.00	56.25	.00	56.25
Delaware	.00	.00	.00	.00	.00	.00
Florida	.00	5,997.00	5,997.00	399.54	15,996.00	16,395.54
Georgia	28,642.49	1,013.25	29,655.74	379,489.95	19,086.00	398,575.95
Hawaii	.00	.00	.00	.00	.00	.00
Idaho	.00	.00	.00	.00	.00	.00
Illinois	10,051.88	1,518.49	11,570.37	108,245.19	24,426.30	132,671.49
Indiana	1,742.25	150.77	1,893.02	23,431.66	2,640.83	26,072.49
Iowa	.00	.00	.00	.00	2,188.63	2,188.63
Kansas	.00	.00	.00	.00	318.71	318.71
Kentucky	541.56	1,413.91	1,955.47	7,202.93	12,079.01	19,281.94
Louisiana	.00	.00	.00	60.00	20.00	80.00
Maryland	.00	.00	.00	.00	.00	.00
Michigan	12,659.35	842.99	13,502.34	241,038.93	28,609.53	269,648.46
Mississippi	7,784.12	543.29	8,327.41	99,527.26	7,671.40	107,198.66
Missouri	26,523.43	11,282.47	37,805.90	495,851.03	170,922.16	666,773.19
Montana	.00	.00	.00	.00	.00	.00
Nebraska	.00	.00	.00	.00	.00	.00
New Jersey	.00	.00	.00	90.00	.00	90.00
New Mexico	821.70	35.86	857.56	6,175.57	592.81	6,768.38
North Carolina	288.95	959.00	1,247.95	19,386.52	33,331.04	52,717.56
Ohio	13,135.91	1,609.77	14,745.68	172,685.22	35,858.38	208,543.60
Oklahoma	13,031.79	10,635.67	23,667.46	502,870.67	134,468.17	637,338.84
South Carolina	376.57	69.68	446.25	524,186.02	1,257.88	525,443.90
South Dakota	.00	.00	.00	.00	.00	.00
Tennessee	24,343.08	1,953.16	26,296.24	155,252.61	23,921.75	179,174.36
Texas	.00	.00	.00	86,645.95	3,293.98	89,939.93
Virginia	55.00	.00	55.00	4,505.05	1,316.36	5,821.41
Virgin Islands	.00	.00	.00	.00	.00	.00
West Virginia	3,487.86	88.57	3,576.43	26,957.73	1,408.50	28,366.23
Wisconsin	.00	.00	.00	.00	.00	.00
Canada	657.83	10.32	668.15	7,600.08	133.59	7,733.67
Northwest Association	.00	.00	.00	1,035.26	.00	1,035.26
Northeast Association	.00	.00	.00	.00	.00	.00
Other	.00	.04	.04	.00	(0.22)	(0.22)
Totals	\$ 217,040.41	\$ 56,428.01	\$ 273,468.42	\$ 3,170,082.84	\$736,040.45	\$ 3,906,123.29

Disbursements:

Executive Office	\$ 2,082.85	\$ 25,392.60	\$ 27,475.45	\$ 23,202.73	\$331,218.37	\$ 354,421.10
Foreign Missions	130,479.28	7,138.14	137,617.42	1,813,179.36	93,109.11	1,906,288.47
FWBBC	18,546.71	7,138.14	25,684.85	276,023.85	93,109.11	369,132.96
Home Missions	53,115.94	5,586.37	58,702.31	885,213.41	72,868.01	958,081.42
Retirement & Insurance	983.78	4,344.94	5,328.72	6,023.96	56,675.18	62,699.14
Master's Men	614.69	4,344.94	4,959.63	5,287.14	56,675.18	61,962.32
Commission for Theo. Integrity	48.94	155.19	204.13	1,092.37	2,024.04	3,116.41
FWB Foundation	583.17	1,862.12	2,445.29	4,072.43	24,289.33	28,361.76
Historical Commission	29.37	155.19	184.56	392.60	2,024.04	2,416.64
Music Commission	5.56	155.19	160.75	110.78	2,024.04	2,134.82
Media Commission	85.13	155.19	240.32	1,825.52	2,024.04	3,849.56
Hillsdale FWB College	1,642.37	.00	1,642.37	22,635.37	.00	22,635.37
Other	8,822.62	.00	8,822.62	131,023.32	.00	131,023.32
Totals	\$ 217,040.41	\$ 56,428.01	\$ 273,468.42	\$ 3,170,082.84	\$736,040.45	\$ 3,906,123.29



Thomas Marberry

New Dictionary of Biblical Theology

By T. Desmond Alexander and Brian S. Rosner, eds.

(Downers Grove, IL: InterVarsity Press, 2000, hardback, 866 pp, \$38.95).

Most contemporary biblical scholars emphasize the diversity of the biblical books; some even question the basic unity of the Bible. This large and comprehensive reference work does not share that perspective. It assumes that the biblical books reflect a basic theological unity that should be more carefully considered by scholars. They argue that major biblical themes can be traced through both the Old and New Testaments and that each book should be studied in the context of its relationship to the other books within the canon.

This is a truly international dictionary reflecting the work of 125 of the most outstanding evangelical scholars of the English-speaking world. The authors of the individual articles reflect the best of a new generation of biblical scholars from around the world. They come from Great Britain, Hungary, France, United States, Canada, Republic of Ireland, Australia, Singapore, Austria and Sweden.

This dictionary is divided into three sections. The first section includes 12 articles designed to introduce the reader to the field of biblical theology. One article summarizes the history of biblical theology; another examines the unity and diversity in the scripture; another analyzes how the New Testament authors use the Old Testament. One article discusses the relationship between preaching and biblical theology.

The second division includes a brief summary of the major doctrinal teachings of each book of the Bible. For example, K. A. Matthews in his article on Genesis suggests that "The idea of blessing dominates the theology of Genesis; the word 'bless' in its verbal and noun forms occurs eighty-eight times, more than in any other biblical book."

D. L. Bock, in his article on Luke, suggests that the third gospel focuses on the plan of God. This plan includes "the career of Jesus, the hope of the spiritually humble and needy, the offer of God's blessings, the new era's coming, the suffering of Jesus and the division of Israel."

The third section comprises half of the volume. It is a series of relatively brief articles that study the most important doctrinal themes in the Bible.

The article on "apostasy," for example, summarizes the biblical teachings and analyzes how different biblical authors treat this issue. As the author correctly notes, "Scripture affirms both God's active work in his people and their own responsibility to pursue salvation (Phil. 2:12-13)."

Some of the articles will challenge traditional interpretations. In the article on "love," D. A. Carson questions the distinction between *agapao* and *phileo* that has formed the basis for many Christian sermons on this subject. He analyzes the use of the two words for love in the New Testament and in the Greek version of the Old Testament; he

concludes that there is no significant difference in their meaning.

In the same article Carson questions the traditional thesis that God hates sin but loves sinners. He notes, quite correctly, that the Bible speaks both of God's wrath against sin and against those who commit the sin. God's wrath is not "arbitrary or whimsical." It is the "willed and righteous response of his holiness to sin."

This work is the product of many different authors; that implies certain inherent advantages and disadvantages. Any work written by 125 authors will reflect different ideas, opinions and approaches to the subjects they consider. They will not always agree with one another.

One advantage of a work like this is that it exposes the reader to the contributions of a new generation of biblical scholars. These contributions are rich indeed. An additional benefit is the excellent bibliographies found at the end of each article. These bibliographies suggest many additional resources for the student who wishes to do a more in-depth study of a specific subject.

This dictionary will be of great value to teachers, students and pastors. The articles provide brief and readable summaries of what is going on today in the field of biblical studies. These articles can also be of great value to the preacher. They can help him understand better and proclaim more clearly the message God has for His people. ■

NYC 2002

Are you ready for Memphis? You'd better be, because Memphis is ready for you! Memphis is the largest city in Tennessee and there are hundreds of service organizations that are ready to put YOU to work! Do you have what it takes? Sure hope so! Bring your work clothes, a pair of gloves and a servant's heart with you this summer to Memphis, Tennessee, and let's show the people who the REAL King is!!

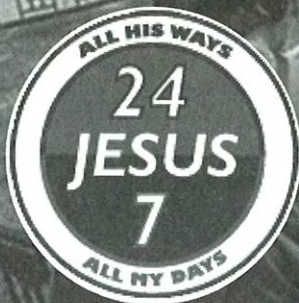
Hands on Memphis

FirstWorks

Memphis Interfaith Association

Target House

Meals on Wheels



1000

OPPORTUNITIES FOR SERVICE!

Reach That Guy
Serving Christ by Serving Others



Jack Williams

The Stranger with Wet Socks

Two weeks before Christmas during a driving rain storm, a bearded stranger with a backpack walked off the street straight into my office. He had the wary eyes of a man who lived by his wits and the tough, wang-leather look that goes with it. He told me four well-rehearsed facts about himself before I could ask.

First, he had a job, a roofing job, but since it was raining he couldn't work today. Second, he needed new tennis shoes; his had holes in them and his feet got wet. He showed me the holes. Third, he was hungry. And fourth, he was an AIDS patient. This last fact he delivered up close and personal, waiting for my reaction.

I don't know that he was a roofer, since I didn't see his union card. I also don't know that he was an AIDS patient, because he didn't bring his medical charts.

I do know that he needed new shoes; his wet socks dripped through the hole in the toe. And he had to be hungry because he looked as skinny as an undomesticated ferret.

Again, before I could ask, he answered my questions in an orderly fashion. Yes, he had been to the Nashville Union Mission, just left there in fact, and they were out of shoes in his size.

Yes, he had been to his local church, but they had done all they could for him. No, he didn't have relatives in the area who could assist, and the boss down at the roofing company never gave salary advances for new sneakers.

So he did the only thing he could do—he rode the bus to find me. Naturally, I wondered why he chose to ride the city bus six miles from downtown Nashville to a suburban mall instead of walking three blocks to visit the nice

guys at the Southern Baptist Convention. He didn't say.

I suspected that I was being snookered by a slick-talking roadie who had his story well in hand. Still, I've always had a soft spot for a man with wet socks on a rainy day.

I invited him to sit in the only chair in my office. He didn't know that this was his lucky day. Six months earlier, I had bought myself a pair of side-zippered, non-allergenic, black pigskin boots with thermolite and fleece sock linings.

The boots stood tall and proud beside a gray filing cabinet next to a halloved section of my library called "The Cowboy Corner," a shrine for my Louis L'Amour collection.

The wet stranger gave me an uncertain look as I told him that his would be the first feet inside the waterproof pigskin leather. He slid his wet-socked feet inside the boots, all the while commenting how warm and well made they were. I smiled and agreed.

Then he said something that irritated me even if he did have AIDS and was hungry. "Is this an L.L. Bean boot?" he asked. "I really like L.L. Bean products; they make the best boot on the market."

I blushed and stuttered, "Well . . . uh, no, this is not an L.L. Bean boot, Sir. This is a Blair boot. I got 'em from a mail order catalog. I wear 'em myself, even though they're not the same quality as the L.L. Bean model." (Why was I discussing quality control in leather footwear with a wet-socked roofer?)

He reluctantly agreed to take my \$35 boots. I could sense his hesitancy, and that fairly sizzled my Christmas good humor.

Then he stood up with my new boots and drove a stake into my heart. "I'm awfully hungry," he said. "Could

you help me out with money for food?" My boots and my money!

Now, I *know* the Nashville Union Mission is not out of food, and he supposedly just left there. By now I also recognize that I'm being suckered. Still, I fished out a \$5 bill, gritted my teeth and handed it over to Brother Wet Socks.

He took the cash, the boots and the last of my Christmas cheer out the door. I felt strangely cheated, not because of the boots and bucks, but because he was such a rotten receiver of gifts. Okay, maybe a tiny smidgen because I knew I'd been had.

His attitude clearly said that he expected better quality boots from a man in my position. He was also not quite grateful enough for the \$5 . . . slyly implying with a toss of his head that he knew I could do more if I wanted to.

I just hate it when somebody takes boots off my feet, money from my pocket and then makes me feel like a bum for not having a pair of L.L. Bean all-weather lace-ups in his size. But I got even with him. Twice.

The next Wednesday, my sermon title at prayer meeting was, "How Well Do You Receive Gifts?" It featured a timely illustration involving a wet roofer with AIDS and my new boots.

I got even again when I ordered another pair of black pigskin, side-zippered boots from the Blair company. I stashed them right below "The Cowboy Corner." A fellow never knows when another hungry roofer may drop by who needs \$5 and footwear. ■

CONTACT

P. O. Box 5002

Antioch, TN 37011-5002

Periodical
Postage
Paid



It's a Hawaiian Luau!

Free Will Baptist Bible College's Spring Welcome Days

March 28-30, 2002

- See FWBBC (up close and personal!)
- Rub shoulders with *real* teachers!
- Learn about financial aid sources!
- Drop in on the classes you like!
- Enjoy being treated like royalty!



The cost?

A mere \$30 for a great
get-acquainted weekend!

(Sorry, but it's \$35 if you dilly
dally and register after March 18)

Free Will Baptist Bible College
3606 West End Avenue
Nashville, Tennessee 37205
800-76-FWBBC

Sign up today!